



SEAVEN TREATISES

CONTAINING SVCH DIRE-
CTION AS IS GATHERED OVT OF THE HO-
LIE SCRIPTVRES, LEADING AND GVIDING
to true happinesse, both in this life, and in the life
to come: and may be called the practice
of *Christianitie*.

PROFITABLE FOR ALL SVCH AS HEAR-
TILIE DESIRE THE SAME: IN THE WHICH,
more particularly true Christians may learne how to lead
a godly and comfortable life euery day, notwithstan-
ding *their tribulations*.

First penned, and now set forth the fourth time,
corrected and enlarged, by RICHARD ROGERS, Preacher
of the word of God at Wethersfield in *Essex*.

DEVT. 33. vers. 12.

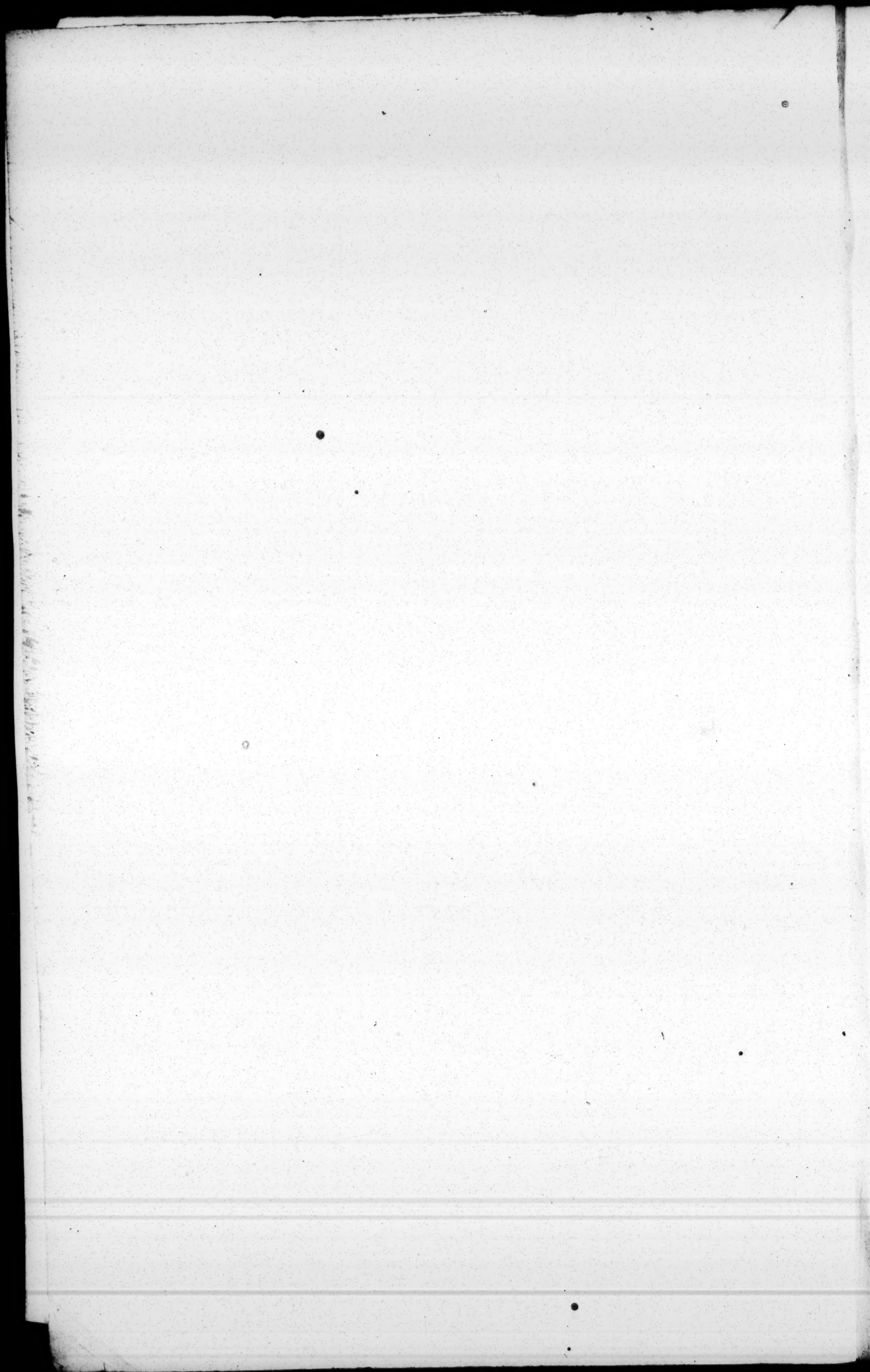
*The beloued of the Lord shall dwell in safety with him, who protecteth him all
the day long.*

PSAL. 84. vers. 10.

One day in thy Court is better then a thousand other where.



AT LONDON,
Imprinted by FELIX KYNGSTON, for THOMAS MAN,
and are to be sold at the signe of the Talbot in Pater-
noster-row. 1616.





TO THE RIGHT VER-
TVOVS, HIGH, AND MIGHTIE PRINCE,
KING *JAMES*, OVR DREAD SOVERAIGNE, BY
the grace of God, King of England, Scotland, France and
Ireland, Defender of the faith, &c. long life, happy
daies, and most prosperous
raigne.



Oft gracious and dread Soueraigne Lord, I haue not presumed vpon this dedication, as being ouertaken with the forgetfulnesse either of your Maiesties greatnesse, or mine owne pouertie: For I confesse, that if comparison were made that way, I might worthilie be blamed of presumption. But the truth is, that I laid in balance your minde rather then your Maiestie; and the argument rather then my penning of it. In this I confesse I presumed, and I trust without desert of blame, that as you haue preferred godlinesse before glorie in the midst of this glorie, which God hath brought you vnto: so you will preferre a Treatise of godlinesse, thus simplie furnished, before a glorious stile: which is not seldom repugnant to the simplicity of holy things. And yet my meaning is to confesse to your Maiestie, that this argument deserued both a more learned and more gracious penne then mine. To which I would with all my heart haue giuen place, if I had either seene before me, or heard behind me the footsteps of any tending that way that I goe; though I confesse, there are some to be seene traouelling in waies neere adioyning to this.

Concerning your Maiestie, I am perswaded, that you repose your greatest greatnesse in communion of Saints, and not in your seuered calling, which is transitorie: and therefore will account your selfe honored by the augmentation of grace, and the

THE EPISTLE DEDICATORIE.

furtherance of true holinesse. Your Maiesties owne affaires must be permitted to enioy their opportunities, and your godly wisdom to inioy your choice in this variety of reading. But I doubt not, but your godly heart will perswade you to receiue a booke of this kinde with a gracious hand, though it were to no other end, but to begin to Gods people in the entertaining of any true hearted motiue vnto holinesse. And this, to say the truth, is that wherein I haue made bold to vse your gracious and renowned name, to aduantage my intent of furthering the people committed to your charge in their passage to saluation. Let it therefore (I most humbly supplicate) please your Maiestie to giue allowance to my endeauour and drift, and to pardon my slips: for my meaning hath been to seeke the honour of God in this work, and to borrow helpe in this Dedication, of the grace hee hath giuen you for such purposes.

Thus reioycing, with the rest of Gods people, for the comfort wherewith the Churches heart hath been comforted by you, and hopeth still to be; and desiring the lineall descent of these kingdoms to your Maiesties royall posteritie, till Iesus Christ with his glorious comming obscure all the glorie of the world;

I beseech the holie Ghost to be with your spirit,
and keepe your Maiestie in Christ vnto the end.

Your Maiesties most humble subiect,

RICHARD ROGERS, Minister of the Gospell.



To the Christian Reader.



He children of this world are in their generation wiser then the children of light. The truth hereof may appeare in the Papists; who discerning that their bookes of Controuersies, stuffed with manifold vntruths, fallacious, and corruptions, were not able to gaine sufficiently (though small gaine be too great for such merchants) to their Babylonish kingdome, haue set themselves and others on worke (being all set on worke of Hell) to penne certaine Treatises, tending to insnare and intangle the minds of ignorant and simple Christians, in the corrupt and filthy puddle of Popish deuotion. In this respect I perswade my selfe, it is come to passe (not without the gracious prouidence of God) that the Author hereof hath been encouraged in himselfe, and by others, to write these Christian directions, as a counterpoysen to all such enchantments of Papists; who would by these meanes beare men in hand, that all true deuotion dwelt amongst them, and were inclosed and tyed to their Cels and Cloysters: In which vncleane cages it is vnpossible for any true spiritnall and holy meditations to haue their abiding: for as much as euen the very mindes and consciences of such vncleane birds, are defiled with damnable errors, and Idoatries. Wherefore I would earnestly aduise, and heartily entreate thee (Christian Reader) to imbrace this book, wherein thou shalt finde good precepts, and holy directions, not deliuered by rote (as from a Parrat) out of the bookes and writings of other men: but confirmed by the singular experience of one, who hath long laboured the conuersion, and confirmation of many other; but especially the mortification and quickning of his owne soule and conscience: one, whom indeed I haue euer esteemed another Greenham: and herein more happie then he; because he hath liued to penne, and peruse his owne labours; and may yet liue (by the mercie of God) to correct and amend whatsoeuer slip of his penne (for in a long worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it therefore (beloued Christian) and that with diligence: and thou shalt finde (I doubt not) more true light and direction to a true deuout and holy life, then in all the Resolutions of the Iesuiticall Father Parsons, (though neuer so refined, as a brick newly washed) or Meditations of Frier Granatensis, or any Popish Directories whatsoeuer. And so I commend thee and all thy holy labours in this and all other good bookes, especially in the booke of bookes, (I meane the holy Bible) to the rich and mercifull blessing of God our Father in Iesus Christ. Blackfriars London this 26. of October, 1604.

Thine in the Lord,

STEPH. EGERTON.



To the Christian Reader.



WHAT bee the priuiledges and high fauours of God Almighty, wherwith he hath preferred this age, and in speciall our nation aboue all before vs, since the daies of the holy Apostles, needeth more meditation to moue our selues to thankfulnesse, then prooffe to conuince our aduersaries, who though they should gainsay it, shall gnash their teeth and pine away in griefe to behold it. Among all (I may say with the Prophet and the Apostle) this is chiefe, that God hath so cleerly shewed his word to Iacob, his statutes and his iugements to Israel; and hath committed to vs his holy Oracles: Wherein I meane not onely that we haue the Gospell so publicly and plentifully preached, which (though great) is common to vs with many: but withall, that in some admirable maner, God hath reuealed his secrets vnto vs, such as we know no Church vpon the earth, in which the true sense of the Scriptures and sound doctrine thereof, are more sincerely embraced and professed. Yea with what store of rare and excellent lights the Lord hath furnished this our Church, he is blind that seeth not, and malicious that will not acknowledge it: wherein though generally it falleth out by humane frailtie and Satans subtilty, that there is more light of iudgement, then integritie of conscience; yet herein God hath not left himselfe without witnesse of many worthie Christians both Preachers and professors of the truth, who liuely expresse the forme of holy doctrine into which they are cast, such as vpon my vitermost perill I dare professe, the deuoutest Papist neither hath, nor possible (in that profession) can attaine vnto, lacking true faith the right mother and nurse of a godly life. And heerein to giue one instance in stead of many, take and examine streightly this one worke, and if it breathe not out more sound godlinesse in one leafe, then all their artificiall composed Treatises of Resolution (which in their estimatiō are chiefe in this argument of a godly life) let me beare my deserued blame. I leaue the life of the writer of that Popish booke to such as seeme vpon better knowledge to haue set out the same And for the Author of this Treatise, I may not in modestie say what I know, but could and do desire that his life were so knowne to all, to whom his writing shall come, as it is to such, who haue heard the doctrine and seene the practise hereof in himselfe these well neere thirtie yeeres. But to spare the person for his life time, and to foretell what you shall finde in his labours. In my simple opinion it might in one principall respect be called the Anatomie of the soule, wherein not only the great and principall parts are laid open, but euery veine and little nerue are so discovered, that wee may as it were, with the eye behold, as the right constitution of the whole and euerie part

To the Christian Reader.

part of a true Christian ; so the manifold defects and imperfections thereof. Whereto bee added most approued remedies for the curing of all spirituall diseases, with like preseruatiues to maintaine our health, in such sort as may be enioyed in this contagious ayre, and so in a second respect may bee called the physicke of the soule. In both which how welcome it shall bee to all that loue their soules health, I need not doubt : only I would desire the Christian patient, not to be offended with the largenesse of the worke (as too deare for the poore, and too much to be read ouer in long time) but consider with me, that if the Arte of bodily physicke be so long, as the father of that Arte testifieth ; then is it no maruell, that this spirituall physicke doth as much exceed the other in length, as it doth in dignitie, And yet for the reliefe of such as desire to profit by his labour, great care hath been taken so to set out apart every seuerall matter, that by the helpe of the Table they may bee directed to the particulars, which I perswade my selfe will be so farre from glutting any, though neuer so weak a stomacke, that it will rather procure him a better appetite. For simply to say, as I feele, I haue not read in any mans writing a more sanourie stile, and better relished. All which I leaue to euery one to speak as they find, and so with my strongest desires doe commend the fruit of these labours to the blessing of God.

Ezechiel Culuerwel.

TO

To the Christian Reader.



Iob 34.3.

Act. 7. 51.

Christian Reader, I am constrained in commending this spirituall blessing vnto thee, to begin with the excuse of a good deed. For although it be a good deed to commend this commendable worke, yet must I pleade the pardon of my defectiuenesse in doing it, by alleaging my calling thereto; and impleade the fulsomnesse of the maligners of such holy enterprises, who for the most part distast all things but vanitie. The care (saith Elihu) trieth words; as the mouth tasteth meate, to wit, if the care be truly spirituall; otherwise there is an uncircumcised care, where there is an uncircumcised heart: and he that hath an unmortified care, which is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdom of God. An itching care requireth a clawing stile, and the most Readers seeke after that which this Treatise purposely escheweth. But wisdom will bee iustified of her children, and the godly-hearted will lay that vnlooked for imputation vpon affection of braue words, which the holy Ghost layeth vpon womens brauerie, mentioned in the 3. of Esay, which soone after in the 4. chap. vers. 4. by passage of speech he calleth the filthinesse of the daughters of Sion. Something I grant may bee yeelded by way of indulgence to the weake; but he that seriously seeketh the Lord, will not bee offended nor cloyed with that simplicitie, which offendeth not God by turning away the mind by trifles from a bent purpose of sound edification.

Philip. 3. 8.

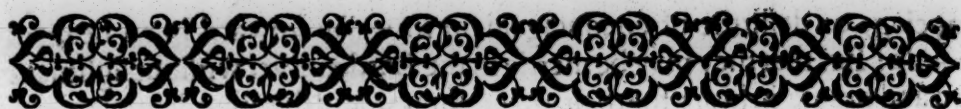
Rom. 6. 17.

Ier. 6. 29. 30.

The matter of this booke is right worthie to occupie the minds of men, and will bee receiued of the gracious perusers of it. The rest of the professors, which like wanton and full fed children begin to play with their meat, & brook nothing but conceited writing and speaking, are to be bewailed; and as for the dogs, they are to be deserted and denied holy things. The blessing and comfort of grace brought S. Paul, to account all things as dung, in comparison; and their illumination (how great soeuer) is unsanctified, which are not sominded: and if any man loue godlinesse indeed and bee good mettall, he wil blesse the fire which is ordained to melt him, and the mould which is made to cast him in: but they which make the soulder to melt in vaine, shall bee called reprobate siluer. It is part of the blessing of a worke to be wrought by a blessed instrument: and although it be sacriledge to interuert the praise of God; yet it is of religion to take notice of Gods chosen vessels, and all men are more affected by such. This is the aduantage of this booke, I meane the long approued godlinesse of the Author, as hee is a Christian; and his zealous painfulnes, as he is a Minister. And if it please God that his pen may be as his tongue hath been, a tree of life, the very leaues thereof will cure him of the sting of Serpents tongues. That which S. Luke testifieth of Barnabas, may (after Gods admeasurement) be spoken of him, and hoped of his labours, that he was a good man, and full of the holy Ghost and faith, and much people ioyned themselves to the Lord. Receiue therefore (good Reader) this prouision which he hath made for thee of wholesome meate, not caring for conceited cookery, but remember that godly hunger is the best sauce for heauenly foode.

Act. 11. 24.

Thine in Christ, FRANCIS
MEREVRY.



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The entrance into the book or preface to the Reader,
*which containes these foure things: first, the generall summe of the whole
booke. Secondly, the reasons why it was set forth. Thirdly, the matter
and argument of euery particular Treatise. Fourthly, a directing of the
Christian Reader, how to reade it with most profit.*

IN so great variety of all learning, as God hath furnished
this age withall, it were not only needlesse, but arrogan-
cy and follie, for me to put any in hope, that I goe about
to teach that, which hath not been taught, and set forth
alreadie by godly and learned brethren. But yet, lest
any should thinke my labour vaine, in that which I en-
terprize, I would all such might vnderstand, that how-
souer I shall bring no other thing, then some haue, in
generall, or in some part heeretofore published; yet they shall nor be glutted
with the same thing in particular, whether they respect the Treatise and argu-
ment it selfe, or the maner of following & prosecuting the same. At leastwise,
I may say, that there hath not come to my hand any book directly tending to
this end, which I propound here in the seauen Treatises following, to helpe
the frailty of Gods children, and namely, by setting before their eyes as in a
glasse, the infinite, secret, and deceitfull corruptions of the heart, from whence
(without a gracious regarding of the same) sore and dangerous euils do arise
and breake out in their life. Neither haue I seene any Treatise, and direction
particularly drawne and gathered for mens liues to gouerne and order them,
which tieth them to daily vse of the same throughout their whole course: of
both which my purpose is most chiefly, as well faithfully as louingly, to en-
treat, and to aide my poore neighbours and brethren, with that which I haue
gathered by reading, and noted by experience, if by any meanes I may bee
able hereby, to make the Christian way any thing more easie and pleasant vn-
to them, then many find it: and to bring it into more price, then the most doe
value it at.

In few words, this is that which I aime at, that such as *haue tasted how good
the Lord is, and haue felt the power of the life to come*, by any worke of faith and
Christian life, which they haue obtained by the preaching of the Gospell,
may after that, see their wants, their infirmities, their corruptions, rebelli-
ons, hinderances, and other discouragements from that blessed estate where-
into they are entred: and how they may euery day in the best manner, reme-
die, or at leastwise weaken and diminish them, and that they may also behold
their liberties and prerogatiues, which they haue by Christ: as the certainty
of Gods loue, deliuerance from the feare of the great and euill day, peace and
comfort through faith, and the blessednesse of such an estate, and daily enioy
the same. And therefore, not to be as men that haue no such priuiledges, ei-
ther cast downe with needlesse feare, or possessed with an earthly or vaine re-
ioying,

The Preface, or entrance to the Booke.

*The fruit and
benefit of it to
be true Chri-
stian.*

Note.

*What the un-
godly may
learne by it.*

*The second
point.
The reasons of
setting out this.
The first.*

*The authors de-
sire that they
might profit
by it.*

*This worke
especially tea-
deth to better
the good.*

ioycing, or destitute of encouragement to walke forward in an heavenly course: But that they may be merrie in the Lord, and yet without lightnesse; sad and heauie in heart for their owne sinnes, and the abominations of the land, and yet without discouragement, or dumpishnesse: resting and beleeu- ing in God, without bold presumption, and fearing their owne weakenesse, but yet without dreadfull and deadly despairing. And that thus the Christian man, and he who is faithfull indeede, may so carrie himselfe in his course, as he may haue no thought or purpose to reuolt and turne from this hope which is set before him, but be perswaded that he is infinitely encouraged, to hold our constantly therein, against al that might come in his way to the contrary. And that the vngodly may see how such are blessed in comparison of other, and what they themselues goe void of which they might enioy, and therefore may seeke how to become not almost, but altogether Christians with them.

But to those who haue set themselues in a full and resolute purpose to passe their daies godly in the midst of many encomberances, and *so walke with the Lord*, so farre as of fraile flesh may be obtained (how weake soeuer in their owne perswasions) to those (I say) I desire in this Treatise of mine to bee some helpe and assistance, and to speake plainly, that such as would faine doe well, and yet cannot tell how, may hereby be eased and relieued. And if any (who as yet are in superstition, hypocrisie, prophanenesse, or in darknesse) desire to be partakers thereof also, and so to like of that aduice and instruction, which is written for the beleeuers, that they bee willing to depart from the wicked, crooked, and cursed way, which they haue walked in: I should be so far from enuying them this blessing, that (although this was not set out directly for them) yet they may vnderstand, that with such a willing minde, as I haue vnder- taken this worke for their good who *are in Christ* already: with the like, I am readie to further and helpe forward them, who thinke and know them- selues as yet to bee *strangers from Christ* altogether; and to reioyce, if I might vnderstand, that they haue been moued hereby with their brethren, to be- come the true Disciples of Christ. Indeed I haue not laboured so much, to perswade these to returne from their miserie, and to become penitent, because many both examples of the like, and reasons to moue them, are plentifully, plainly, and in good order, extant among them already; and for that I know, that for the most part, they profit not by our writing, who doe not before re- gard, and take good by our preaching: and yet they shall haue my best aduice in the end.

But as for such as haue already been in the truth of their hearts conuerted vnto the Lord, and vnfaignedly been called backe *from the former lusts of their ignorance*, and the fashion of the world, after the which sometime they framed themselues: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a pathway to godlinesse, and a direction to the same, lie by them, to the which they may alwaies at need resort, when publike helpes by Sermons cannot euermore be enioyed: as also to be made more fit therby, to profit by them, when they do repaire vnto the same. And although I looke not for it, that such account should be made of this booke among the greatest number, who haue resolved with theselues either not to learn or imbrace any thing more, then already they haue, especially proceeding from a meaner per-
son

The Preface, or entrance to the Booke.

son then themselves, or to scorne whatsoever agreeth not with their humor, and to caill and quarrell with that, which naturall reason doth not allow; yet (wishing better things vnto such) I am not discouraged, but for their sake who would desire the same in practise which heere they shal finde by reading, I will goe forward in this enterprise.

I know it can doe the best no harme. I am sure (trusting and looking for the blessing of God) that it shall doe many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder and more constant in faith and a godly life, if they had helpe and direction thereto plainly set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens, and the better carriage of my selfe through this my pilgrimage, I haue beene willing to gather some such things together, as in this small volumne I haue contriued. Neither had it come into the hands of others, vnlesse such as are of account about my selfe for their gifts, as well as my neighbours, among whom I haue preached the doctrine, had perswaded mee to set it forth. Besides all that hath beene said, I haue chiefly in this enterprise (as God doth know) sought this, that this vnperfect and weake labour of mine may stirre vp and moue some of my godly brethren (who for the abilitie and grace which God hath giuen them, if their leasure had beene as much as mine, might tenfold more profitably and substantially haue vndertaken it) to enlarge and perfect the same, the argument being so needfull and profitable, to the further benefit of Gods Church and people. Another reason of setting out this Treatise was this, that they who desire it may see, by the diligent marking of the same, the beauties of the Christian life more clearely, then by many Christians liues it can bee seene, and that it may bee brought into greater account with many, who thinke it (through error) ouer-burdensome.

And partly also I was moued hereunto by this reason, that the Papists cast in our teeth, that we haue nothing set out for the certaine and daily direction of a Christian, when yet they haue published (they say) many Treatises of that argument. For answer to the first point of this obiection, they cannot denie (but that they care not what they say, to bring the people out of loue with our religion), they cannot (I say) denie, that both in Catechismes, Sermons, and other Treatises, there is set forth by vs that which may cleerely direct Christians, and stirre vp godly deuotion in them, though all bee not gathered together into one volume. For the second part concerning their Treatises, I grant there are two which I haue seene, set forth by them in our English tongue, the one called a Christian Directorie, the other the Exercise of a Christian life, wherein the Author doth, though both superstitiously and nothing properly, goe about to teach and giue direction for euery day in the weeke; the one bearing the name of *Robert Parsons* the King of Spaines confessor: the other by an *Italian a Iesuite Doctor in Diuinitie*, and translated into English by some fauorite of Poperie) the first is nothing lesse then a direction for a Christian, though it bee called a Directorie, tending rather to perswade men to resolute with themselves to leaue some grosse euils, then to shew them soundly how to attaine pardon, or teaching how to liue Christianlie: the other is a ridiculous tying men to a daily taske of reading some part of the story of Christs passion, and saying certaine prayers throughout the weeke euery day a taske; but indeed nothing

Note.

It is of use to all sorts of good Christians, and that was one reason of setting it out.

The second reason of setting it forth.

The third.

The fourth.

The fifth.

The sixth.

The Preface, or entrance to the Booke.

lesse then a daily directing, after the will of God, him who desires to leade a Christian life. Both of them I dare boldly affirme, being deceiued themselves, doe deceiue others, especially the simple, who are not able to discerne and trie the lying spirit in them. The one, that is to say, *Parsons*, hath vnder a pretence of holinesse and deuotion, set downe sundrie impediments to resolution: But yet they are put in among other things to take away the harshnesse and tartnes of manifold errors, as of merit, and other superstition mixed with them, and vpholden in that religion, and as it were, with sugar to season them, which else no taste could abide, and in the depth of subtile heart, put in to make the world beleue, that the *Popish religion* is the onely holy religion, and the professors thereof the godliest liuers; when yet Antichrist is their captaine, and head, or (as they will not denie) the Pope of Rome, who yet doth, and for these many yeeres hath vpholden and maintained open, and almost infinite heresies and abominations.

And as their religion and worship is composed and framed of heresies and lies, and a confused heape of superstitions, and outward dead workes, euen Iewish and heathenish ceremonies; so the persons themselves who professe they know most, and that they are able to giue rules vnto others, vpholding and building vpon so rotten foundations, are furthest off from well guiding others, so that no man may euer look by any popish directiō to liue Christianly. Although I will not dissemble what I thinke, namely, that some doe meane more simple and truly then the rest, and thinke that they serue God aright, hauing deuout mindes, but being ignorant of the truth, must needs be deceiued.

But of Master *Parsons* booke of resolution, seeing hee and some other haue set it out in a glosing stile to insinuate with the ignorant and vnlearned Reader, that he seekes no other thing but to draw him to pietie and godlinesse, I cannot forbear, but I must say a little, which otherwise I would not haue done. And the rather, for that I know, hee hath snared many simple peoples consciences thereby, who being themselves willing to be led in a right way, beleue that hee meanes as hee speaketh; and therefore are left, I say, deceiued, and in a bottomlesse gulfe; out of the which, if God helpe them not some other way, it is not possible for them to get. And this I say first, for the deliuering of such out of the snare and maze in which they haue lost themselves by reading of that booke, that although there be a pretended shew of godlinesse in it, yet the best of it is farre from true pietie and godlinesse, seeing that, and euery part of it proceedeth from faith ioyned with assurance of Gods fauour, which is that alone that purifieth the heart, and maketh it able to bring forth fruites of amendment of life; without which, mens best actions are wrought by the strength of corrupt nature, and are fruites of the flesh, and workes of darknesse, and so abominable. And yet this faith doe Papists make no reckoning of, neither therefore can the booke of resolution teach or hold it.

Further, I say that the law onely is vrged in that booke, without teaching the poore soule that may be terrified thereby, how to lay hold on the promise of eternall life, and without the Gospell; the truth and glad tidings whereof, is onely able to set at libertie the consciences of such as are strangled by the threats and terrible curse of the law: for if that truth make free (as our Sauour saith) then are men free in deede. And whereas it may be objected to mee, that I doe

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Heb. 10. 22.
Actes 15. 9.

Esay 61. 1.
Ezech. 34. 4.
Iohn 8. 32.

The Preface, or entrance to the Booke.

the Author of the booke open wrong in saying, that he ioyneth not the Gospell with the Law; for he that readeth it, may finde, that he speaketh of Iesus Christ, that he was giuen of the father to the world, that many might be saued; and of the promise: and how say I then that hee teacheth the law without the Gospell? I answere, that hee doth indeed mention both the promises of the Gospell, and also Christ; and this he doth in that chapter which is intituled (Diffidence in Gods mercie): but yet is that true that I say: For the Gospell is the power of God to saluation to him that beleeueth; and it is not the Gospell ^{Rom. 1. 16.} if it be not beleeued; for that is a part of the description of it. Now beleeuing or faith, hath assurance going with it, as I shewed out of the Epistle to the Hebrewes; which the Author of that booke with the rest of his religion, doth flatly denie; and therefore it is cleere, that he doth not teach the Gospell, neither in that booke doth plainly and soundly guide the wandring soule which seeketh it selfe lost, to finde remission of his sinne, and euerlasting life; and consequently, that he doth not direct his Reader to liue godly, as I said, but holdeth him in darknesse and in the state of damnation, and so deceiueth him.

And what reckoning hee maketh of faith (which the word of God preferreth before all other things, and faith, that it ouercommeth all difficulties in the world) wee may see by his owne words, in his preface fol. 6. I exhort the ^{1. Ioh. 5. 4.} discreet Reader (saith hee) of whatsoever religion & faith hee be, to enter into the carefull studie and exercise of good deedes, assuring him, that this is the right way, to obtaine at Gods hands the light of true beliefe. And a little after he saith, It is more easie to beleue as wee ought, then to liue, as wee should. Heere wee see, hee preferres good deedes before faith: as if the fruite should be said to be more pretious, then the tree that beares it. And yet, as not marking what hee said, hee vtereth these words a little before, which cannot stand with the other: Our fathers receiued one vniforme faith from their mother the holie Catholike Church, and did attend onely to builde vpon that foundation good workes and vertuous life, as holy Scripture commaundeth vs to doe. Heere hee affirmeth, that good life commeth from faith. Thus while he speaketh such cōtraries, sometime, that good workes must be built on the foundation of faith; and with another breath, that good life is the right way to bring faith, (and yet all may see he speaketh of one and the selfesame faith in both places) in what sense so euer he taketh faith, must he not needs by so teaching, deceiue the simple reader, while he not being able to vnderstand what is taught, cannot possibly practise that which he ought?

And it was not to be doubted (so speake euen in charitie, as in conscience wee ought) that the said Author promising in that his booke of resolution, that hee would adde two other parts of it, (as thereby confessing, that it alone was an insufficient worke of it selfe, to be set forth; and therefore dangerous to intangle and snare the ignorant) and yet cannot in eightene yeares finde a time to fulfill his promise; it was not to be doubted (I say) but that hee was well content to deceiue and trouble many that should reade it: As if one should but preach the wrath of God for sinne to a hundred persons, (whereas his booke hath been in the hands of thousands) and should come no more in eightene yeares, to helpe them out of feare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cried out of by all ad-

*In the preface
of his booke of
Resolution.*

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uised people. And yet we may conclude, without any doubt, knowing his religion what it is, (if euer hee had any such meaning, to set out two other parts) that they should haue been as sound as this one is, that is to say, vnwholelome, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or figges of thistles? No more can any sound fruit be reaped or comfort gotten by false and vnsauourie doctrine. But for *Parsons* deuotiō (whereof his booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man, yea rather how great iniquitie; let them of his own religion testifie, I meane the secular priests in their bookes against the Iesuites.

But to say no more of *Parsons*; The other hath little in him worthie anie account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such bookes, as may direct a Christian aright through his whole course towards the kingdome of heauen, and yet that which they teach tending thereto, is but as poyson in a golden cup; although, as I haue said, there are many of my brethren, who haue been fitter for this seruice then my selfe, if they had not been imployed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians, (all ostentation, and comparison of learning set aside) as shall giue them small aduantage of boasting, and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then poperie can affoord; and withall, a direction, that hath not onely been shaped after the rules of the Scripture, but also such as hath beene and is praised and followed so farre forth, as of sinfull flesh may be looked for, both of Minister and people, and approued of those who haue excelled, and gone before many, in both. And although I denie not, but that many things might haue been farre better set downe, and expresse, then I am able to doe; yet that none thinke me to haue taken in hand a matter aboue my reach, and wherein I haue no skill, thus much I say, that for these twenty yeeres and more I haue aymed at this, in my reading, preaching, and liuing, and in the obseruing of my selfe, and the example of others, what communion and neere acquaintance there may be betwixt God and a Christian, what hold may be laid on the promises of God, what strength may be gotten against sinne, what freedome and libertie we may haue by faith, what settlednes and constancie in a godly life, what comfort, and reioycing the children of God by his free graunt, may haue, euen in this life, and that both sound and constant, which shall not be taken from them: also how farre the spirit may overcome the flesh, and how the diuel may be resisted. And more especially for these seuen yeeres and more, I haue more particularly set my selfe about the matter, which in this booke is contained, (which how weakly soeuer it be performed, I haue therein a good conscience: First shewing, how a man may become a true belecuer, and see himselfe brought into the fauour of God, and afterwards how hee may be directed to leade his life daily): And therefore I haue not suddenlie nor vnaduisedly set vpon this. And what helpe I haue been able to get from others, as my conuenient opportunity hath giuen leaue, I haue not neglected: The which I set downe (as I said) that none may think me fantastically to haue gone

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gone about to broach some noueltie, but rather to offer that to the people of God, which hath with good aduice been gathered for their edifying. But now ^{The seventh reason.} to returne, the last reason mouing me to take this worke in hand, is, that they who haue enioyed my ministerie these thirty yeeres, might haue me (as many of them haue oft desired) after a sort putting them in remembrance of that which I haue taught them in my life time, many yeeres after I shall bee taken from among them. This shall suffice to be spoken of my intent and purpose in this Treatise, with the reasons thereof.

Now it remaineth further to acquaint the Reader with the order, which I vse in the same, and to giue some instructions, that hee may reade it with the more profit; and that it may be more plaine and easie to vnderstand, (which I doe especiallie intend) then otherwise it should be. First therefore, because I haue written it for their sakes chiefly, which are truelie called to bee Gods Children, and haue an interest in his promises, as being conuerted to him from the subiection of the diuell; first, I say, my purpose is in the formost treatise to shew, who are his, and who they are which in an holy, and humble manner may rest satisfied in his promises, against all dreadfull feare and doubt, which might disquiet them; that so neither the loose liuers may deceiue themselves with an opinion of that, which belongeth not to them; nor Gods Children be deprived of that, which is their owne; and the ignorant of both sorts that list, may learne to know better & amend their estate. In the second, I meane to shew, what course of life such persons must walke in, throughout their daies, and how they are to carrie themselves both towards God and men, which I think expedient to lay forth as cleerely as I can, and in some ample manner for the more full satisfying of the ignorant sort. Fro these two, all the other points handled in this booke doe arise. Therefore in the third, I will shew what are the meanes whereby this life may be maintained, and how the beleener shall vse the same, to the end that this whole and great worke of worshipping and seruing God, may not be taken for a bare matter of knowledge, as the most doe make it: or (which is little better) for a seruing of God by halfes, as too many professors of the Gospell doe vse it: but for a faithfull regarding of our waies, that they may be shaped out after Gods will.

Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles wee doe euery day with conscience let our selues to honour and obey God, as in our callings, and by other occasions offered, wee shall be able, and not wanderinglie and vncertainlie, as we haue been wont to doe. And this shall bee set downe in the fourth Treatise. And this is one of the points in this booke which requireth to be read againe and againe, as being neither commonly intreated of, and of singular vse to such as desire to take good by it, especially not being able otherwise to guide themselves. In the fifth, I make the Reader acquainted with the lets which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helpes, as whereby hee may withstand them: and remedies against these lets shall in this fifth Treatise be set downe, as farre as shall be thought expedient. The sixth shall set before thee sundrie priuiledges and blessings, which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones: besides such benefits as they haue in common with the

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*The seventh
treatise.*

men of the world. By the which, as by other reasons, the faithful may see themselves perswaded, with much more cheerefulnesse, and greater willingnesse to leade a Christian life daily, and to shine as lights in example to others. In the seventh and last, such obiections as may bee brought and alleaged by any, either weake Christians, or carnall cauillers, against the practising of the daily direction, shall bee sufficientlie answered; that thereby the truth appearing more cleere, many such as desire vnfaignedly to doe well, and yet haue not learned to guide themselves by any plaine directiō, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed hereof. All which, though I direct not this worke to the vnreformed, may bee in stead of an exhortation vnto all loose and carelesse persons, (though more briefly, seeing there is enough written of that argument) to moue the to rouse vp themselves, and to awake out of their deadlie sleepe, and not to cast away their soules for the loue of their sinnes, (which they may be sure that God will finde out howsoeuer they hide them) but to seek betimes, that they be vnburthened of them, cast them vp as a most filthie gorge, and auoide the vengeance of Gods wrath, which will otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

Note.

*The fourth point
of the preface,
directing the
reader, how to
reade this booke
with most profit.*

Now it remaineth to direct the Reader how to bestow his time profitablie herein, and how hee may reade it to his benefit. For I doubt nothing, but hee that shall be conuersant in it, desiring to bee directed in his course, shall thinke his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the table before the booke, to helpe his memory; then the marginall notes of the Chapters. And if he conceiue and vnderstand the short summe of it so set downe; then let him reade the booke it selfe, till hee be acquainted with and vnderstand it: wherein if his capacitie be the weaker and shallower, hee must desire the helpe of some which are more skilfull (and better able to see the drift, scope and meaning of it) then himselfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practice. For although many shall haue no neede of this directing of the to reade it with profit, because they can easily direct themselves when they once know the generall parts, and argument of it, as before is mentioned: yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well, as to bring the wiser and more learned sort acquainted with the practice of it, therefore I know they shall haue need thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how farre forth they haue had vse of it heretofore, as, whether they haue according to the first part of this booke, by the ministerie of any sound Preacher of the Gospell, attained to the assurance of their saluation, and of the forgiuenes of their sinnes, wherein if any will take it as granted, though falsely, (as they are most readie to doe so, who haue least felt the burthen of their sinnes, and therefore are indeede furthest off from it) herein, I say, if any will needes deceiue themselves, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, & to goe without the vse of it in their liues, what-

soeuer

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foeuer they hope for. And therefore such I aduise to take most paine in the first part: I meane in the doctrine of it, and reading other treatises concerning the matter, as Master *Mores* and other Catechismes; and Master *Perkins* workes, namely, his booke intituled, *The graine of Mustard seed*: And to raise all the doubts they can to any experienced teacher or brother, and to looke for, and see those things work vpon them which are taught there, both the doctrine of humiliation, and also of iustification and deliuerance.

If this be attained, let them consider for the better assuring themselves hereof, that they cannot but affect, loue, embrace, and delight in the doctrine of sanctification, and *repentance from dead workes*. I meane they shall desire to practice the godly and Christian life, when they see that it is the commandement of him who loueth them most dearly, and what it is, and wherein it consisteth, which is the summe of the second Treatise of this booke. And to this end, let them reade, and by marking seeke, (as such who would finde) that they may see what sinne there is in them, which they are not willing nor desirous to forsake (if there be any); or among duties generally appertaining to all, or particularly touching themselves, which they cannot submit themselves vnto. If there be either of these found in them, as that they cannot leaue nor be brought to renounce some particular sinnes, nor obtaine of themselves to bee subiect to some speciall duties, as thinking it too strict so to doe, (as thus it may bee with many, and no doubt is) such must know, that it is the doctrine of the Scripture, Iam. 2. 10. Heb 13. 18. Math. 5. 18. that all the commandements of God be had in account of vs, and conscience made of one as well as of another: which if they see and acknowledge according to the word of God, they cannot but submit themselves thereunto, if they haue rightly embraced the doctrine of the former treatise, that as in iudgment and knowledge they yeeld; so their heart and affections may goe with the same. And so doing, God will worke in them by little and little, (seeking it by prayer of faith) euen as hee wrought the like in them before, and weakened such rebelliousnes in their hearts alreadie.

If therefore the teachable and Christian reader be thus farre wrought vpon by the spirit of God, that hee thus fauour, approoue, and giue ouer himselfe to be made trulie repentant, which is that that is required in the second Treatise of this booke; then is he fit to occupie himselfe about, and to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requireth a daily walking in a Christian course, by the vse of such helps as are appointed of God for that purpose; and some of them also daily, as in the proper place shall appeare. For euery true Christian is to know, that the religion and worship of God must be in vse and practice among the embracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life daily by the meanes which GOD hath appoynted, as in the third and fourth part of this booke is required: except he be first a liker, and an allower of all knowne points of dutie, and doe heartily renounce all euill as is required in the second part? Which being done, let him looke to grow daily more strong in faith, whereby hee may hold, and keepe fast the certaintie of Gods fauour daily, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this, and therefore are not perswaded, that their confidence should bee maintained dailie, or a good consci-

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ence in their particular actions regarded, and that on one day as another, but thinke it enough at sometimes to haue this care. Neither let any looke to repell this as too strict, vnder pretence of weightie affaires, and their owne infirmitie. For this is but the delusion of the diuell, as shall be shewed, who will easily perswade it to be more then needeth. This is that which must be learned out of the third and fourth part.

And when this is vnderstood, approoued, consented vnto, and aimed at, the fifth part of the booke shall be cleere and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raiseth vp to hold him backe from this course of life, and the practice of the same: of the which some I will set downe, and helpe him the better to know many others thereby. And hee that shall endeouour to direct his life, and take heede to his waies, as hee shall by Gods word be taught, shall breake thorow many of the lets, which yet shall strongly hold backe and hinder other men, as the fifth part will shew: and if hee be for a season withdrawne from a godly course, yet hee shall there finde helps and remedies to recouer againe; and little ease, otherwise.

And if there bee any difficultie in conforming a mans selfe after this forementioned doctrine, (as I denie not but the flesh will finde many) yet against them all, let him proceed & reade with good regard the sixth Treatise, wherein are set down the manifold and goodly prerogatiues and priuiledges, which God hath bequeathed to his people to hearten them on, and incourage them to godlinesse, and to make the Christian life easie; and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then hee shall not be moued for all the obiections, cauils and fleshly reasons which hee shall reade in the seuenth part. For the comfort and experience, which he shall partly enioy alreadie, and partly hope for and expect afterwards, shall make them vanish away as smoake, although otherwise they are able to hurt and sting, as fire. And then when in the due consideration of the whole, he shall see what the blessednes & manifold good things are, which hee in part hath alreadie, and shall afterwards enioy both here and in the life to come, hee shall see what infinite cause he hath to praise God for his portion, that hee hath rather beautified and blessed him with his fauour and graces then many other, whereby hee may walke so comfortablie, and that in this vale of miseries, toward Gods kingdome.

And thus I aduise thee (good Reader, as I know it shall be best for thee) to bestow thy trauaile about this booke: wherein I appoint thee no certaine time, nor houres, seeing all which would profit by it, cannot spend their time alike about this, or any other such exercise. But this know, that this booke tendeth to teach thee the practice of thy knowledge, and not to know onely: and that I haue gathered together into this one, the things which are dispersedly contained in many other. And therefore in that respect, ouer and besides the ordinarie reading of the holy Scriptures, thou maist bestow the more time about it, as thy leasure will permit, considering that once or twice reading a booke for practice, is not enough.

Lastly, seeing the whole matter heerein contained, is to serue thee and stand thee in stead, as setting before thee a direction to gouerne thy whole life, thou

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thou must not thinke thy labour and time much, though thou beest occupied in it for many yeeres together : for as much as the fruite shall be greater, the longer that thou hast beene exercised in it : and yet thy labour lesse, yea easie and pleasant: for so shalt thou grow better acquainted with the vse of it, which in one word is to make thy life more sweete and sauourie, then thou couldest looke for, that is, happie heere, and heereafter, for euer. Reade therefore not onely to be able to report what thou hast found here, but especially to finde it thine owne which I do teach: and to be settled daily in the gouernment which this doctrine drawne out of Gods word offereth thee, so as thou maist see that he in the setting foorth of it, hath directed me.

Reade with a quiet, teachable and a meeke spirit, desirous of that which I labour to bring thee to, rather then with a curious head to carpe and cauill; or censure that which thou doest not practise nor follow. A dramme of grace is better then a pound of censorious wittinesse : remember that all our naturall gifts, and faculties of our soules should bee sanctified : I goe about to make thee see thy selfe inwardly and outwardly to bee trained vp in Gods familie : where the heart must bee well seasoned, as well as thy whole life well ordered, till thou findest that which many a thriftie person doth in his outward estate; namely, that diet to be ordinarie with him, which sometime had beene feasting cheere : for, when a poore man by his trauaile and paine hath brought this to passe, hee thinkes his estate good, and that which pleaseth him exceedingly well : So, labour thou in thy spirituall worke and seruing of God, to finde that gaine, and thriving therein, that thou maiest make thy soule as ioyfull euery day, and at as great peace with God, as sometime thou scarcely haddest obtained once in the week or moneth. Which grace and prerogatiue that thou maist make much of, when thou hast it, looke backe and remember with thanks vnfained how farre thou hast beene off from it, and how little hope thou once haddest of obtaining it, when thou wert easily mastered of thy sinnes and passions, and know that it must cost him many a prayer and groane for it, who is yet without it, before he shall be partaker of it.

Thine in Christ,

RICHARD ROGERS.

The summe of all the seuen Treatises, and the Contents of euery Chapter in them.

The first Treatise sheweth, who be the true children of God.

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THE FIRST TREATISE, SHEWING WHO BE THE TRUE CHILDREN OF GOD.

CHAP. I.

The summe and order of this first Treatise.



Although my chiefe purpose be to direct the true Christian, (who is alreadie a beleuer,) how to walke daily through the course of this life, in such wise as hee may finde a very sweet and effectuall taste of eternall happinesse, euen heere; (which few doe thinke can bee obtained) yet I haue thought it meete: first, to shew who are true beleuers, and the children of God, and how men are brought vnto this estate, and thereby may know that they are so. Partly for them who desire to be directed

in a Christian life, that they may haue this readie at hand by them, to shew them that they are the Lords, notwithstanding many doubts be oft raised by Satan against them, & that others may learne to know it, who are yet ignorant of it, as without the which, they should goe about a godly life in vaine, and to no purpose: Which as it is the weightiest and chiefe point of all others in Diuinitie, and the ground of the rest which I haue taken in hand to entreate of; so it is with the greatest regard to be dealt in, whether we respect those, which vnfold and lay open the same, or those, which desire to bee instructed, and perswaded in the truth thereof.

For it comes to passe by our corrupt nature, and slownesse of heart to beleue, and through Satans subtiltie many waies beguiling vs, that wee in nothing more deceiue our selues, then in, and about the assurance of saluation: (and no maruell, for that foundation being soundly laid, the building vp of the Christian life will follow) for prooffe hereof, wee may vnderstand that some, yea, many thousands thinke that no man can know, whiles hee liueth heere, that he is the Lords, neither can haue any assurance of his fauour till his death, vnlesse it be by speciall reuelation. And this is the error of the Pa-

*The scope of the
Author in this
booke.*

*The summe of
this first Trea-
tise.*

*Two sorts may
take good by it.*

I

2

*Assurance of sal-
uation, the
ground of all.
With greatest
regard to be
dealt in, both
of teacher and
hearer.*

*Most are decei-
ued about it.*

*1. Papists thinke
it impossible.*

C

pists.

The summe of this Treatise.

2. Carnall Protestants thinke it easie.

Luke 12.32.

Matth. 7.14.

Luke 19.

Matth. 7.21.

3. Weake Christians full of doubting.

Note.

Assurance of Gods loue, the strongest persuasion to true godlinesse.

Luk. 16.

Three generall heads, or parts of the first Treatise.

Three branches of the first head.

pists. On the other side, many thinke that this is not to be made question of, that any who professe the Gospel, should doubt of their saluation (notwithstanding our Sauour Christ saith, that *his flocke is but small*, and that in comparison, *but few shall be saued*). And this is the opinion of our common Protestants, which say; *Lord, Lord*, and yet are not prepared to doe the will of the Lord, and therefore are far from entring into the kingdome of heauen.

Besides both these, many poore ignorant soules thinke, whiles they doe well and serue God, they may be assured of their redemption by Christ: but if they be by any meanes hindred from pleasing of God, yea, though it bee by meere frailty, and corruption of nature, then they can haue no hold thereof. Which vncertaintie, though it cleaue vnto many who are deare vnto the Lord, yet it is to be counted their error and sinne, and they must be brought to a more staied iudgement, then thus to thinke: that either there is changeablenesse with God, or to be so much their owne enemies, as by meanes of this error to fill their liues with such vncomfortablenesse, and depriue themselves hereby of this assurance of Gods loue, which is the strongest persuasion to true godlinesse, 2. Cor. 5. 14.

These are some few of a great many doubts and erronious opinions about this matter, as after shall appeare. For resolution whereof, though many things must be said, yet the matter it selfe may cleerely and soundly be set downe in few words.

To the end therefore, that these and such like may see how far differing Gods thoughts are from mans, and (as I haue said before) that all which haue receiued this doctrine, may haue it before their eyes daily, in some easie and familiar manner to confirme them; I will, as God hath made me able, set downe in this Treatise that which is expedient about this point: and this I haue thought good to referre to these three heads. First, to shew how a man may attaine to this, to know that he is the childe of God, & how God worketh it by his Spirit, in the hearts of those which are his; and this is shewed in the first seuen chapters. Secondly, how the weake belecuers may vphold themselves in tentation, and so bee staied; as seeing they differ apparently from those which are not the Lords; vnto the tenth Chapter. And thirdly, how they may afterwards throughout the whole course of their life, more easily proue that they haue true faith; and bee able to confirme and preferue the same; and so may find how much such an estate is to be desired; to the end of the Treatise.

And for the plaine declaration of the first point hereof, that is, how a man may bee certaine of his saluation, these three things must be handled. The first, the cleere knowledge of mans miserie, in the next chapter. The second, of his redemption and deliuerance out of the same, in the third chapter. And the third, how both these ought to worke vpon mens hearts, and what fruit they will bring forth by the operation of the holy Ghost, in such as shall be saued: That is to say, that the one which is the knowledge of miserie, will wound and humble their hearts, when they shall see thereby, that they are but dead and damned people. The other will heale the sores of their hearts, and lift them vp againe, to the beholding of their sinnes pardoned, and their woe remoued so, as if they had neuer been pressed downe with

Of mans miserie.

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with the same, which are set downe in the fourth chapter. And to this shall be adioyned a discourse of the lets of faith, and what desire it is from which it commeth, in the next three after.

CHAP. 2.

Of mans miserie.



O begin therefore with their misery first, and briefly to speake of it, and then of the next branch, namely, of their redemption, (seeing they are of others largely handled) no man must think that it is the estate wherein God at the first created them, either *Adam* the father of all the world, or his posteritie which was then in his loynes.

The first head.

The first point of mans misery.

Sure it is (I say) that it was not thus with mankind in the beginning : for God then made all things good, and man amongst other creatures he made holy, and happy, the Lord of them all, which were vpon the earth, little inferior to the Angels, endued with infinite blessings, full of beautie and glorie. So that when it might be seene that nothing was wanting but this, that he was not altogether free from losing his blessed estate, yet euen there the diuel tooke an occasion against him, and deceiued him, and his posteritie, and cast them from that happy condition which before they enioyed.

Genes. 1. 26.
Heb. 2. 7.

Renel. 12. 9.
Genes. 3. 13.

And yet if this had bin all the harme that Mankind by the malice of the deuill sustained, it had been little in respect of that which fell vpon him. For behold, besides the losse of his felicitie, he was plunged in extreme miserie and desolation, which consisteth of these two branches, that he doth alwaies and in all things offend God, being able to doe nothing, but that which displeaseth him, as hauing his heart alwaies and only euill. And secondly, that he in all this estate is odious to God, and most iustly accursed of him. Mans sinne is not only that transgression of *Adam*, in most vnnaturall and treacherous rebellion and disobedience, wherof he is iustly guilty with *Adam*, and hath his part therein, (as being to stand or fall with him) but another which riseth out of this, euen that infection of al the powers and members both of the soule and bodie, which as poyson put into a cup of wine doth make it deadly, dispersing it selfe throughout the same : in like manner his corruption or concupiscence, which by the first sin of *Adam* is spread ouer his posteritie, doth poison his whole nature: so that no sound part is found in him from the crowne of the head, to the sole of the foot. And from hence it is, that the vnderstanding, euen the excellentest power of the minde, is filled with blindnes and darknes, and sauoreth not the things which are of God. The conscience is wounded, seared or defiled some other way, and neuer soundly peaceable. The memorie forgetting good things wholly, or remembering neither good or euill aright, and as it ought, as experience forceth the best to complaine. The will is captiue, and of no strength to doe good, neither wanteth abilitie to that which is euill. And thereafter is he carried

Two parts of mans miserie : first his sinne.
Genes. 6. 5.
Hosea 1. 2.
Colos. 1. 21.
Mans sinne what?

Euery part corrupted.

Vnderstanding.
1. Cor. 2. 14.
Ephes. 4. 17.
Conscience.
Heb. 10. 22.
Memorie.
Will.
Rom. 8. 5. 6.

Affections.

Conuersation.

Thoughts.

Desires.

Note.

Outward beha-
uiour.1. Tim. 1. 13.
Rom. 8. 7.Mans best affi-
ons abomina-
ble.

Prou. 18. 9.

Iohn 9. 31.

Psal. 50. 16.

Few thinke it
thus.* In the second
Treatise, cap. 6.The second part
of mans miserie.

ried of his affections, as a chariot of her wheelles, only to that which displeaseth God. What should I say more? For who can chuse but bewaile and lament such a distressed and wofull estate of the mind of man, which sometimes hauing bin framed after the image of God, in true holines and righteousness, is now both emptie of that grace, and filled with all filthinesse of sinne and vncleannes? But alas, who beleeueth this, or consenteth to it, that it is true, that man (who hath so good an opinion, and high conceit of himselfe) should yet be indeed so farre off from that which he dreameth of, and in such bondage and slavery, as he would seeme to be farthest off from the least part thereof? But (to go forward) if his conuersation and course of liuing, which is the vntimely fruit of this bitter root, were laid out in her colours (which I must only very briefly touch) it were able to make him, who thinketh himselfe most innocent, to appeare most vile and lothsome in his owne eyes, ashamed of himselfe, and to hide himselfe in a dungeon, that no other might behold him. For (to speak of the actions of the mind) what are his cogitations about heavenly matters, but errors, falshood and lies? What are the wishes and desires of his heart, but earthly, and fleshly, in degree one about another, till he being led away of his concupiscence, is inticed, and so consenteth thereto, defendeth it, and is hardened? What is the outward behauiour, but a yeelding vp of the members of the body, as instruments and weapons of sinne, euen the sinne of the tongue, and sinne of the life? in so much that he is alwaies, and in all things, and therefore out of measure, sinfull. As *Paul*, though he liued after the most strict order of the Pharisees, which was in shew far about many; yet when he was conuerted could say; *I was a blasphemer, an oppressor, a persecutor*: So that it is most truly verified which is written, *that he neither is, nor can be obedient to the Law of God*, and therefore that he can doe nothing but sinne.

The sinnes of man are as the haire of his head, and sand of the sea shore, innumerable, and his best actions (as his prayers) are no better then abominable before God, as *Salomon* speaketh, saying: *He that turneth his care from hearing the Law, euen his prayer shall bee abominable*. Oh, it is not imagined of thousands, that there is any such euidence to be brought against the inhabitants of the earth, euen the vnworthie sonnes of men, which yet were sometime by creation the sonnes of God, For the most vngodly which can bee heard of, will haue some goodnes to be found in them: so far off is it, that they will yeeld to this censure, that all their life is sinfull. And therefore it is no maruell though men account of themselves as they do, euery one flying to this shelter, that he hopeth he is not the worst of others. For the cleerer laying open of these sinnes particularly, some view of Gods Law through euery Commandement is to be taken: which I would here my selfe haue set downe, but that I shall be occasioned in another* place to doe the same.

But all this sin which thus ruleth and raigneth in man, making him not much vnlike the diuels themselves, is but one part of the misery which he is in, yea and the least of the two, in their eyes and iudgement, who are the greatest number in the world.

The other part thereof is, that for this sin hee is subiect to all those fearefull and horrible plagues which God hath threatned, and executeth in the world

Of mans miserie.

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world vpon the committers therof, and to that endlesse punishment of condemnation in the world to come, which is the principall and most iust desert of euery sin. The particular vexations and calamities which belong to sinners in this life are innumerable, and not to be expressed: but some for the rest it shal be fit to mention, and the rather, for that many thousands neuer dreame of, and much lesse are troubled with any such matter. And first, as the curse of God is vpon all creatures of the earth for mans cause, so it is lesse to be doubted, that it is cast vpon man himself: So that whatsoeuer he doth, or wheresoeuer he becommeth, the wrath and anger of God followeth and accompanieth him: *Cursed he is in the field, and cursed in the house, cursed in his basket, and in his store*: and as *Moses* speaketh of all the creatures, wherein he should take his repast and delight, saying: *Cursed is the earth for thy sake, thornes and briars it shall bring forth vnto thee*. From hence come all the dearths, famines, penurie, and pouerty, which euery where are cried out of. In his body, sicknesse, diseases of many kinds, aches, gripings, swellings, burstings, and other paines intollerable. In the senses, deafenesse, blindnesse, numnesse, and such like, which should make any heart to quake and tremble to heare them but named. As for friends and kindred, wife and children, father and mother, or whatsoeuer may be thought of, which men are wont to take greatest pleasure in; how can they delight mans heart soundly, or be pleasant vnto him, when they are mixed with this sause? The Lord accurseth them, he wil bring him to iudgement for them, euen for enioying them whereto he hath no right nor lawfull libertie, as being not intituled to them by Christ, who is heire and Lord of all. If there were but a sword hanging with the point downeward ouer a mans head, which were sitting at a royall banquet, what pleasure could he take in the varietie of his dainties? But it is another manner of disquieting and vexing the heart of man, when oft in one houre he must be constrained with feare, to remember and think on it, this moment will they take thy soule from thee, and yet when he thinketh not on it, his danger is greatest.

But this goeth not so neere mens hearts as it ought, whiles they haue one obiection or other (as it were water) to quench the force and heate of it. For all men (they say) are not in this miserable estate, except some one or few, who be wearie of their liues, and make all their other delights vnpleasant to them for the same. This (as vnwise) they obiect, because they are moued with nothing, but that which they see with their outward eyes, the voice of God pierceth not their hearts, although it pronounceth as well to him that escapeth all these, (if any such could be found) as to him who hath bin plagued with them all, euen to one as to another, without respect of persons: *Woe be to the inhabitants of the earth, because they haue sinned!* So long as this word shall be true, no one mans estate is better then anothers, all are vnder the wrath of God: Therefore let no man deceiue himself, *God is not mocked*. How this ought to affect the heart of him that heareth it, we shal see hereafter: but he that hardneth his heart at the hearing of this, because he feeleth not, neither seeth any such thing, shall surely come to euill.

I haue not yet spoken of the plagues and punishments which take hold vpon the soule, which are yet more fearefull then those of the body, if so be they

The curse which bringeth all plagues. After this life. In this life.

The creatures cursed for mans cause. Much more himselfe. In all he takes in hand. Deut. 28. 15. Gen. 3. 17.

In his bodie. Senses. Note.

Friends, kindred, &c.

God will bring him to iudgement for all that he enioyeth. Heb. 12. A simile.

Men shift off this.

This curse is to all.

Galath. 6. 7.

** Chap. 4. To harden the heart against it, dangerous. The curse vpon the soule.*

To be giuen vp
to vile lusts.

Darkned in his
vnderstanding.

Hardnesse of
heart.
Desperation,
madnesse, &c.
Note.

Remedilesse
feares.

Hell paines ex-
treme, endlesse,
and endlesse.
Why God spa-
reth men.

The necessitie
of this know-
ledge of mans
miserie.

If this doctrine
displease men,
they may thanke
themselves.

they could as easily be discerned. A man to bee giuen vp to his owne vile lusts, like a brute beast to wallow in filthinesse, who might haue shined as an Angell in goodnesse, is there any of iudgement, which counteth it not amongst the most fearefull iudgements? To be vtterly darkned and destitute of the true knowledge of God, and of the life to come (the knowledge whereof is the beauty of the world) and to be hastning to endlesse woe, and yet not to vnderstand it: what part of miserie can be greater in this world? To be so hardened in hart, as to be past all feeling and remorse, to fall into vtter desperation without recovery by any thing he can doe: to be possessed of such madnesse, frensie, and heapes of the like; can any thing be thought more full of horror? and all these is wofull man vnder. There is none which hath not brought himselfe into the depth of them all: which is all (I may say truly) that he hath to glorie of. So that, I thinke, it cannot be denied but that he is miserable: vnto the which to adde (as the shutting vp of all) the remedilesse feares, and deepe doubts, which oft bring anguish here, the paines and torture of both soule and body in the end of this life, when both must take vp their dwelling in hell; who so shall heare it, must needs confesse, that there wanteth herein no piece of miserie. But seeing the Scripture it selfe calleth it paine vnspeakeable, I will not go about to describe it, lest I should any way seeme to make it lesse then it is. It is sufficient for this purpose that it is most extreme, eatelesse, and endlesse. And whereas this appeareth not to be many mens case, (some perhaps will obiekt) nor scarcely any one mans, though the worst and wickedest of thousands; to bee thus loaden and pressed downe with all these kinds of misery and wo: they are to bee answered; that it is Gods vnspeakeable mercy to spare them, and to free them from fundrie of the vexations which I haue mentioned: which he doth, partly to vphold the societies of men, both ciuill and ecclesiasticall, and partly also to bring them home to faith and repentance, when they shal be called therto by the wholesome meanes of the Gospel preached, which they should neuer be able to partake at all, much lesse with any fruit or blessing, if they should be plunged into the before mentioned woes and miseries. This I haue said of the misery of man, and of both the parts of it, as I did purpose, and that in as few sentences as wel I might, and fewer indeed, then such a weightie matter would haue required, but that it is elsewhere handled by others. And I haue determined to say no more then I must needs, of those things, which are set forth at large, both plainly by many learned brethren, and in very good sort and order already.

These two points of mans misery are to be knowne, as an especiall part of Gods truth, of him whom the Lord will saue. For he which knoweth not this, swelleth, and is puffed vp, and goeth on in deepe security, and cannot doe otherwise, as long as hee is ignorant of this point: therefore the Lord bringeth him, on whom he purposeth to shew mercie, to the preaching of his word, and namely his Law, which sheweth him his sinne and damnation: so that he shall cleerely vnderstand it, and that he, as well as any other, is vnder the power of it.

But heere I thinke it not vnseasonable, to adde this (seeing ignorant people which lie yet in their sinnes, do harden their harts at the hearing of this) that

Of the knowledge of redemption, &c.

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that none haue iust cause to quarrell with the Lord : for if any thing spoken of in this argument, displease them, they may thanke themselves. But to him they are infinitely beholding, that he brings this hidden secret to light among them, that they seeing the plague which is comming toward them, may auoide it, and may be roused out of the present danger in which they are. And further they may vnderstand, that God alloweth not his Ministers, who publish this message of mans wofull estate, to deliuer it barely and nakedly, and to preach the Law only, but to ioyne the glad tidings of the Gospel with it in their Ministerie, and to preach remission of sinnes, and repentance to new life, with the pricking of the peoples hearts by terror and sorrow for their sinnes : as our Sauour, *Iohn Baptist*, and other his faithfull seruants did.

The doctrine of the Gospel must goe with this.

And therefore, I hauing declared in the former point, how this knowledge of his miserable estate must be preached vnto him that shall be saued; am now to shew that God prepareth other doctrine most fit for him that hath learned the former : namely, that he causeth most ioyfull and glad tidings of a full and sufficient remedie against all such miserie, to be preached vnto him, without which, how intolerable should the condition of such be?

CHAP. 3.

Of the knowledge of redemption, and deliuerance from the fore-mentioned bondage and miserie.



His remedy therefore I wil first lay forth, and then shew how God will haue him to vnderstand and know it, that when hee is inlightned to know the will of God, both about the miserie of man, and his redemption; hee may (as God hath appointed) haue them both, worke kindly on him, and so know himselfe the child of God, and heire of saluation; seeing without some knowledge of both, no man is either rightly humbled or exalted. And although there be many which know both points, so as some can teach them to others, and yet haue vse of neither : yet can none bee saued without the knowledge of both. The summe of all, which is to be knowne of him, is contained in this short sentence : *Christ Iesus preached* (as hee is reuealed in the Gospel) *is saluation vnto all that beleene* : and more fully in this saying of S. I O H N : *God so loued the world, that he gaue his only begotten Sonne, that whosoever beleeueth in him should not perish, but haue cuerlasting life.* And againe, Saint P A V L : *This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners.*

It must be knowne as well as our miserie.

Iohn 3.17.
1. Tim. 1.15.
2. Cor. 5.21.
Acts 4.12.
1. Iohn 2.1.

Out of these places, as also many other, to the full and plaine declaration of this remedie, these foure things are to be considered. First, what it is, and wherein it consisteth. Secondly, by whom it is wrought. Thirdly, how it is brought to light and reuealed. And fourthly, how it is to be receiued and embraced. Now as concerning the first, the only sufficient remedie for the sauing of man, is to satisfie Gods iustice, which by sinne is violated: without

Foure things to be considered in it.

1. What it is, and wherein it consisteth.

Gal. 3. 10. 12. which satisfaction the wrath of God cannot bee appeased, nor his fauour obtained, and so there can be no redemption: For how should the Lord be perfectly iust, if he should change this righteous sentence of his Law, that euery transgressor is cursed, and only the perfect keeper of the Law blessed? Now then, Gods iustice is satisfied only by these two meanes: First, by suffering the punishment due to sinne, which is the curse of God; and secondly, by the perfect keeping of the law, without which there can be no deliverance from sin and condemnation. The only remedie of our miserie consisting herein, we may cleerely see that it is out of our selues, and not in any other creature: for neither we, nor any other creature for vs, is able either to sustaine the curse, much lesse to overcome it: or perfectly to fulfill the Law, which is impossible to flesh. Whereby is quite ouerthrowne the foundation of Poperie, and all opinion of merit, or of any thing in man to auail to his iustification.

Rom. 8. 3.
Merit: & ouer-
throwne.

2. By whom it
is wrought.

Acts 4. 12.

1. Iohn 5. 12.

Rom. 5. 8.

Iohn 3. 16.

3. How it is re-
ueiled.

Rom. 1. 16.

But to go forward to the second point, to shew by whom it is purchased: This remedie, which could be had by no other, is appointed by the Father, vndertaken and wrought by Christ, and sealed in mens hearts by the holy Ghost. It is wrought (I say) and found only and wholly in Iesus Christ, God and man, who being perfect God, tooke our humane nature on him; and in both became a most meet, perfect, and mercifull Mediatour betwixt his Father and vs, to reconcile vs to him: & both suffered the full weight of Gods curse due to our sin, by the power of his Godhead overcoming the same, as also fulfilled the law for vs, whereby he fully satisfied the iustice of God. So that most truly it is said, that saluation is in no other, but that in him only is the whole remedie of the miserie of mankind to be found: *There is giuen no other name vnder heauen* (as the holy Ghost speaketh) *whereby wee must be saued*: So that *who soeuer hath the Son* (as S. Iohn saith) *for to redeeme him, hath life, and he that hath not the Son, hath not life*. And to make vp the whole matter: if any should aske how Christs redemption is made mans, hee is to know, that God his Father of his maruelous loue gaue him freely (euen as he had long before promised him) with al his whole worke of redemption, as the Apostle saith: *God declared his loue to vs, that when we were yet his enemies, he sent Christ to die for vs, that who soeuer beleueth in him, should not any longer lie vnder Gods wrath and perish, but haue euermore life; he being giuen vs of his Father, to be our wisdom, righteousness, sanctification and redemption*, 1. Cor. 1. 30. Now if by him alone God hath brought this most soueraigne remedie to mankind, against the intolerable woe, which by sin is come into the world, and is (as hath been said) gone ouer all men; the popish practisers may blush and be ashamed, who part stakes betwixt him and creatures, and so ascribe not the whole worke of our saluation to Christ alone.

The third thing, namely, how this diuine myserie and secret is brought to light, is (in the peaceable and flourishing state of Christs Church) the glorious Gospell: which because it containeth the most worthie and acceptable message of mans full redemption by Iesus Christ, is called of S. Paul, *the power of God to saluation to all that beleene*. The vse of the which Gospell is, to manifest that righteousness in Christ, whereby the whole Law is fully satisfied, and saluation attained. The which being soundly and plainly published

lished and preached by the faithfull Ministers and Messengers of God, and namely this part of it, that mankinde is fully redeemed by the blood of Christ Iesus, the onely begotten Son of God, manifested in the flesh; doth bring great and exceeding ioy: and is imbraced of them which know the value and price of it, with all possible welcomming of it. And this, though more darkely, as the times were, the Lord caused to bee taught vnder the Law in types and shaddowes, prefiguring Christ to come, and to be exhibited; euen as he saith in Ioh. 5. 46. *Moses wrote of me*: though indeed now vnder the Gospell far more clearely and plainly, that it may now be verified, if euer; that Christ by the preaching of him, hath been crucified in our eyes. So that by this, is this myserie of saluation (which is purchased by his death) manifested vnto vs.

Now the fourth point remaines, how this tidings of Christs deliuering man from the feare of the wrath to come, is to be receiued in the world: and that is, by faith: for there is no way to receiue Christ and all his merits (the full medicine of mans miserie) but by faith. This true faith therefore is to be knowne, what it is, and how it is wrought: that so by it, hee may receiue Christ and be saued. Now this true faith (which for the worthy effect of it, we call iustifying faith,) is nothing else but a sound beliefe in that promise of life, that poore sinners comming vnto Christ, he will save them, that is, free them from all woe, and restore them to all happines here and for euer; and to be short, so to giue credit to Gods word, as they rest thereon that he wil saue them. Which true faith is wrought in them by the ministry of the word, reuealing this mercy and truth of God: and by these, the holy Ghost inlightning them to conceiue, and drawing them to beleue, and so vnting them to Christ: which whosoever hath thus receiued, is hereby made the child of God (so as he himselfe shall see it) and an inheritor by sure hope of eternall life. This therefore is to be knowne of him who shall be saued, and his iudgement is to be setled in this truth, before he enioy it as his owne, or can haue his part in it. He must be able to see clearely and soundly, that God hath made this Christ Iesus his Son Lord ouer al creatures, Conquerour of the diuels, Deliuerer of the captiues, and Comforter of the heauie harts: so that by him there is as full pardon of sinne purchased, as euer was by Adam procured guiltinesse and condemnation. And now hauing briefly laid out the foure things mentioned in this Chapter, let it suffice to haue said thus much of these two first points, that hee whom God will effectually call to the assurance of saluation, must haue knowledge in generall of mans miserie and Gods mercie, by Christs redemption.

CHAP. 4.

How this knowledge worketh, and that the first worke is this: that God maketh him that hath it, beleue his miserie, and to be troubled in minde for it.



Here is yet wanting the true embracing and applying of Christ, with all the merits of his death and passion, to this man that hath the foresaid knowledge, or else he can in no wise be happie. Let vs see therefore how this knowledge worketh in him, on whom God will shew mercie,

Luke 2. 10.

Math. 11. 12.

4. How it is to be receiued and embraced.

Faith what?

Math. 11. 28.

Acts 26. 18.

Heb. 4. 1.

Rom. 10. 17.

How it is wrought.

Acts 236.

Rom. 5. 15.

The third point of the first part of this Treatise. How this knowledge worketh.

*How this knowledge worketh, &c.**Ignorance how dangerous.**Rom. 7. 9.
They are most light, who haue most cause to mourne.
Note.**Prou. 14. 12.
Acts 14. 16.**The person that shall be saued, beleueeth and applieth generall things particularly to himselfe.
Colos. 1. 9.**Rom. 15. 4.**Note.*

mercie, how God by the light and helpe of it draweth him forward, vntill he belieue for his owne part, and in his owne person, which the other, who haue only the general knowledge before mentioned, neuer attaine to. And this is the last of the three points, which I purposed to handle about this matter, namely, in shewing who is the childe of God. Which being done, the question in hand shall easily and cleerely be answered. This only by the way, it shall be fit to admonish the Reader of, (as I said before) that they are in no wise toward the kingdome of heauen, who are yet void of this knowledge altogether, of their miserie (I meane) and of the remedy: which kinde of people, although they are least troubled in their consciences of all other men, (because they know not that which is the cause of their greatest sorrow; but are merry, as though no danger were comming toward them, and therefore keep a course in their liues, which is after the fashion of the world) are to be pitied and prayed for, and to be perswaded to heare the word preached, rather then to be allowed in their madnes and folly. Who verifie most rightly the saying of the Wiseman: *That there is a way that seemeth pleasant to them, but the issues thereof are the way of death. God suffering them* (as he did the Gentiles) *to walke in their owne waies.*

But to leaue them as sufficiently conuincd of a wofull estate, euen by the testimonie of men, who haue any iudgement; and to go forward with that which is in hand, that is, to shew how this doctrine worketh in him, who by it shall come to an assured hope of saluation, we are to know, that he remaineth not an idle and vnprofitable hearer, as sometime, and as many other still do, but is secretly drawne, he cannot tel how, by the vnspeakeable work of the Spirit of God to be perswaded, that the doctrine taught doth concerne him; the Lord giuing him with his knowledge, wisdom, which is a gift of the spirit, whereby he applyeth generall things particularly to himselfe: and that he thereby speaketh vnto him, as wel as he doth to any other, in the denouncing the threats of the law, and euerlasting damnation: and (his eyes being now opened to beleue this) he thinketh himselfe the miserablest of all other, who before nothing at all regarded the welfare of his soule, but thought himselfe in as good case to God-ward, as any other. He now perceiueth (I say) himselfe not onely a loathsome creature in Gods sight, through the leprosie of sinne, but withall a most cursed and damned person, subiect to all Gods plagues in this world, and to condemnation in the world to come. For although the world lye in darkenes, and beleueeth not the Law of God, lest it should be conuicted by it, and therefore cannot beleue the promises of the Gospell, lest it should be saued; yet God otherwise prouideth for his, that they by seeing and feeling the desert of their finnes, may haue an appetite thereby to seek mercie and forgiuenes, which without it, is vnsauoury to them: as our Sauour Christ saith, *The whole haue no need of the Physitian, but the sicke*, Matth. 9. 12. Neither let this deepe impression of the doctrine of the law preached (being no lesse sensible to the partie that feelles it, then the print of the seale is to our eye in the soft waxe): let it not (I say) be counted a meane and common mercie: Indeede it is meanelly accounted of, the doctrine of it being so common and oft taught. For as it is said of faith, Luk. 18. 8. that when the Sonne of man commeth, he

How this knowledge worketh, &c.

II

he shall find it rare in the world : so in some sort we may say of this, that it is rare, that men, who know that all are vnder the wrath of God, till the Sonne of God make them free, do belecue indeed, that it is so with them, and euen their owne case.

Few hearing the doctrine of miserie, thinke it to be their owne case.

Oh, men shunne this as death, (and yet without belecuing it, there is no life) for did they belecue it personally for their owne parts, they could not chuse, but lay it to heart : so as the whole powers thereof should bee taken vp with the cogitation of it, (as it is with vs at the sudden hearing of heauie newes) yea all the powers of the mind and heart would be affected with it, euen as a man is by the sting of an Adder, or when hee is pricked with the point of a sword : so (I say) it is with him that doth vnfainedly belecue his owne miserie, without exception casting away all deluding conceits which might hinder it : such a sudden alteration it shall worke in him, how far off fouer he was before that, from it. And that is liuely set foorth in the example of the three thousand that were conuerted at *Peters* Sermon : who for their estate before, had been of them that crucified Christ, and euen at that present time, some of them were mockers and railers on the Apostles, saying, *they were drunken with new wine* : yet when on the sudden, the Lord arrested them by his word and challenge, and with his spirituall sword, by *Peters* skilfull handling the same, had wounded and stricken them, (so as they could not escape, nor resist the power and stroke of it) they were pricked in their hearts, as if an arrow had pierced their liuer, crying out immediatly, that the paine which they felt within them was intolerable : which they expressed in their words, when they made their moane euen vnto them, whom they had so lately railed vpon ; now speaking with new tongues, (which is admirable) *Men and brethren, what shall we doe ?* Euen thus in some sort doth the Lord worke, when hee maketh them to giue credit to this his thundring voyce, by his law arrainging men for their sinnes : which is no lesse fearfull to them then the roaring of a Lion, when yet other men, whose sinnes are as great, and who haue as good cause to feare, and to faint vnder the burthē of them, are not a whit moued thereat : not moued, I say, through the commonnes of it, any more then the fowles are afraid of the scar-crow, after they haue been long accustomed to it ; who in time dare sit vpon the head of it, and plucke strawes out of the very nose thereof.

They that doe, are pricked in their hearts.

Note.

Example.
Acts 2.37.

Note.

Most are hardened, and make it common.

And this I doe the more stand vpon, to make this point cleere, because I haue obserued by long experience, how grossely the people of our age doe suffer themselves to bee bewitched about this matter. For to bewaile them who are soone healed, if they be pricked at all, and them who fall deadly to raging at the Minister, if their hearts be vexed by hearing their danger : I say, to bewaile the estate of them ; there is yet a third sort, (in number an hundred for one of the other) who were neuer troubled in conscience for their sinne, or the woe that it hath purchased them : neither do once dreame that such a thing is needfull for them : but eate, drinke and sleepe, some play, and some worke ; and, as they did in the daies of *Noah*, embrace this present euill world, and are prophane, merrie, yea and light-hearted, when (as *Saint James* saith) they should howle and mourne : and as though they feared no more then they would make men belecue they doe, are neuer scared, till the

Matth. 24.37.

James 4.9.

very

How this knowledge worketh, &c.

*Their woe at the
time of death.*

Note.

Pfalm. 73. 4.
Luke 13. 3.

*The Law is to
be preached.*

2. Tim. 4. 2.

Acts 2. 37.

*But not without
the Gospell.*

*Effects of this
doctrine in the
faithfull.*

1. Tim. 1. 13.

Ierem. 31. 18.
Iudg. 2. 4.
1. Sam. 7. 2. 6.

very time and houre of death, or deadly danger. But what doe they then? when they haue called in lustily, as men at a banquet; I meane, when they haue taken their pleasure and liued therein: I say, when they see their reckoning, and day of accounts is neere, then what doe they? where is their mirth become? Oh, they dye as *Nabal*, that is, as fooles, and are as hee was, when he heard hee should dye, as a stone, and a blocke: or else despaire, as *Judas* did, and some of them dye as he died, that is, sooner then they needed, (as well as they loued their life). And the best sort of them, are but as they that are spoken of by the Prophet, that is, they haue no bands in their death: they dye quietly, perhaps with a Lord haue mercie on vs: but they not regarding blessing in their life, it is now farre from them at their death, and therefore they dying without repentance, let other be feared by them.

And yet while the world is full of such people, (as I haue said) behold, (as if they yet wanted something to make them miserable), how this vnfa- uourie and dangerous speech is spread far and neere among such, by many Ministers as well as common persons: who crie out, that it is pitie that some are suffered to preach the law: and that such vrging of mens consciences for their sinnes, is enough to driue the people to desperation: and such like. When yet *S. Paul* commaunds that the word be preached with all authori- tie, which men may not bee able to resist, and with conuincing of the con- science. And *S. Luke* in the Acts commends the fruite of that doctrine so highly, (euen that they were pricked in their hearts for their sinnes), that without it, they had neither repented, nor obtained pardon of their sinnes. Indeed, if any preach the law alone without the glad tidings of the Gospell, or vrge repentance without encouragement of Gods mercie through Christ, and forgiveness of sinnes, he were worthie to be sharply reprocued, and to be restrained, till he should amend so dangerous an error, and so grie- uous a fault. But if any finde fault with the ioyning of both together, when experience and Scripture do shew, that no other kind of preaching can pro- fit, and doe good in the Church; they are earnestly to be desired (if they doe it of ignorance) to be taught; if of a worse minde; to desist from it. But this shall suffice for answer to this speech, rashly and vnwisely cast foorth to cause many to stumble at. I returne to that from which I went aside a little, to perswade those which are teachable, that God doth vse to make his law cast downe such as he purposeth to lift vp againe, as I haue said.

The Scripture yeeldeth many complaints and cryings out, in and by Gods seruants, who acknowledged as much: Some when they had once escaped the danger of their former woe; as that of *Paul* to *Timothie* doth te- stifie; *I was a blasphemmer, a persecutor, and an oppressor*: Some in the time of their distresse, as by that in *Jeremie*; *I heard Ephraim complaining thus: Conuert me O Lord, or else I cannot be conuerted*: and they in 1. Sam. 12. 20, with many other. And although there are but a few of so many thousands as haue liued in former ages, whom the word did wound, yet by these and such like it ap- peareth (God be thanked) that there were some; and that such as attained at last, to eternall life, were first pricked in heart by the preaching of the law, by the Prophets and Apostles, and God hath wrought the same in many of this our age also, of whom some are fallen asleepe, and others remaine a- mongst

How this knowledge worketh, &c.

13

mongst vs vnto this day, who with bitter complaints, salt teares, and dolefull groanes, no lesse sensibly then *Iacob* sorrowed, (when hee thought that a wild beast had deuoured his sonne *Ioseph*, Gen. 37. 34.) haue confessed the depth of their woe, sighing and seeking, if by any meanes they might find ease and deliuerance, although the most are hardned, and can bee brought to no such abasement.

And if that which I haue said before to this purpose, perswade not men to think so: but this which I say, is the lesse beleued and regarded, seeing many, and those as great sinners as most others, are as merrie, or at least as farre from any wound or sting of conscience as any, which a man would thinke were not like to be, if they were in such depth of miserie: Let them know, they haue little to take comfort in that; for (as I haue said) this is so with some, because they neither know nor beleue that they are in any such danger, but they lye in ignorance and vnbeliefe, and therefore neither suspect, nor feare any such thing, and so it is with all the world, vntill they haue knowledge by the Law: and *Paul* sheweth that it was so with him, till the law reuealed it to him, for so he saith, Ro. 7. 8. *I once was alieue before the Law*, that is, I thought my selfe in most perfect safetie: euen through this ignorance, I say, and vnbeliefe it is, that this which I haue said, lieth (as it were) dead, and not a man of a thousand dreameth of, or is feared with any such matter. And this is furthered by the vnskilfulnesse and carelesnesse of some Ministers, who as the Lords watchmen, should awake their people out of their deepe and deadly sleep, when they yet haue oft-times healed the hurt of the daughter of Gods people with sweet words, saying, *peace, when there is no peace*, Ier. 6. 14. For with such as by the loue and labour of their faithfull teachers, haue been wisely plied and followed, it may be seene to be otherwise; and there ye may find many, (though all take not good thereby) which haue knowledge of, and beleue these things, which bewraieth the blindnesse and bondage of the rest, almost the whole world, who would laugh out, and mock at this doctrine, and make all beleue that there is no such matter. But I haue been long in this; I will now proceede to the next point, and shew further how God worketh in him, whom hee will saue, when he hath brought him thus farre.

Objection.
Most men are
merry and feare
no danger.

Note.
Answer.
Such lye in igno-
rance and vn-
beliefe.

*Vnskilfull and
carelesse Mini-
sters rocke them
asleepe.*
Note.

Not so with all.

The second worke: He consulteth in this case what to doe.

TO proceed therefore, in shewing how God worketh farther in him, whom he will saue, after that the partie seeth by the doctrine which he hath heard, how the case standeth with him, namely, that he is guilty before God of eternall punishment and * wrath, and seeth not how to escape the same hanging ouer him; belceuing it to be so indeed, and being sore pricked with thinking on it, (as I haue said) the Lord directeth him, and guideth his heart to enter into farther consideration with himself, of and about his present estate. and draweth him to consult what to doe in that his extremitie. Neither doth he this lightly or howerly (as many) after he hath heard the necessitie of that dutie taught him, and the same earnestly vrged vnto him, but mindeth it seriously, and goeth about it as a matter of life and death.

*Consultation se-
riously gone
about.*

* Colos. 3. 6.

That God thus moueth him to deliberate in so weighty and doubtfull a case,

*Consultation
necessary.*

They consult in this case what to doe.

case, and that is necessarie so to doe, no man neede to call it into question, when nothing (we see) is well done without it, in earthly matters of any moment, where the wit of man is the chiefe, or only agent and dealer. For we know, that rashnes doth nothing well: how much more then may wee thinke, that God will not suffer him, whom he meaneth to bring to so great honour, as the assured hope of saluation is, to goe about it without due regard and consideration? especially, he dealing by ordinary meanes, where they may be had and come by? But that he entreth into consultation what to doe, it is euident by that the Prophet *Jeremie* saith with a vehement complaint, when the people were called to repentance, and the Prophet waited to see what fruit should follow, that there was none that said, *What haue I done?* that is, none entred into consultation about the matter. Therefore it is said, that the prodigall sonne, who resembleth most rightly the sinner, and in his returning home to his father, resembleth the penitent sinner, in turning to God: that he did before that, come to himselfe, and say, *How many hired seruants in my fathers house haue bread enough, and I die for hunger?* Which, what other thing was it, then to consider and deliberate what hee were best to do? And the Steward questioning with himselfe what to do, when he was warned to giue an account of his stewardship, doth plainly teach this.

Besides all that hath been said, if the godly who had fallen, could not repent before they remembred and considered their fall, and from whom they were fallen, as we reade of the Church of *Ephesus*, and *Peter* before he wept bitterly, remembred the words of Iesus, and how he had transgressed against them: Vpon all these considerations, let vs not doubt, but that God draweth his, to consult about their estate what they should do, being in anguish and distresse of mind: and that they may looke for little good to come of their casting downe, and sorrow, which by the law is conceiued and wrought in them, if they do not in the most serious manner, as they bee able, and as the case requireth, thinke and deliberate about it. And therefore they whom God watcheth ouer, if they be not able to counsell themselves, yet the Lord guides them to aske counsell of others, as the forementioned example in the *Acts*, & of the woman of Samaria doth teach: And in what manner such an one doth this, and what thoughts he hath about the same, is not hard to coniecture; but euen as other in the same estate, mentioned in the Scripture do testifie: namely, what he is to do, and whether there bee any hope, how he was bewitched to come to that estate; what he hath lost, and depriued himselfe of, in this his estrangement from God, by following and seeking his owne will, and foolish libertie: hee seeth an end is come of the cursed race which he hath runne; and that little time which he hath yet remaining, will also full soone be gone: His delights, iests, merry conceits, dreames, and vaine hope that he had of long life, of promotion, increase of riches, of good cheere with his companions, or such like, alas they are as if they had neuer been: hee is ashamed to thinke what deceiueable pleasures they were. And as for safetie and sound peace, he seeth how farre off from them he is. He seeth that his former life will be called to an account, and is alreadie. And although he thinketh of delaies, excuses, or other vaine shifts, and

Proued.
Ierem. 8. 6. 7.

Luke 15. 17.

Luke 16. 3.

Reuelat. 2. 5.
Matth. 26. 75.

Without it, sorrow for sinne profiteth little.

They that cannot counsell themselves must aske.
Acts 2. 37.
Iohn 4. 20.

The complaint of the penitent sinner.

What his thoughts are.

1. About his owne estate.

Note.

and deceiuing of himself: yet he seeth that these cannot put away the deadly remembrance of his wofull estate, especially when he considereth, that *God will not be mocked*, nor his word be frustrate, which hath bewrayed his miserie.

He will therefore neither commune, nor *consult any longer with flesh and blood*, as he hath done, but putteth away all fleshly and carnall shifts and holds; and by Gods gracious direction taketh counsell by the knowledge that he hath; and considereth that *no man can come to Christ, if the heauenly Father draw him not by his Spirit*. And therefore although the sorrow of hypocrites vanisheth away, and commeth to nothing, yet by Gods mercifull working in him, it becommeth an occasion of humbling and breaking of heart vnto him, and of much other good, as hereafter we shall see. Also he considereth that *God is slow to anger, and readie to forgie sinners, being gracious and full of mercy*. And though that thought be repelled through the remembrance of the greatnes of his sinne, and vnacquaintednes with the promise; yet there is no doubt, but that he is secretly vpholden by it from dreadfull despaire. Thus while present comfort faileth, hee sorroweth still, and the more deeply, for that hee thinketh verily that hee hath no part in it: and therefore being cut off that way for the time, he cannot but returne to think of his desolation and wofull condition, which breedeth deepe sighes and sorrowes affresh: and hee breaking forth, as one full, which can hold no longer, it wrings out such strong cries from him, *Oh miserable man that I am! what shall I do? how shall I escape this fearefull vengeance?* In this heauines he accuseth himselfe, and complaineth: but to auoid that miserie, hee seeth it impossible; and to goe vnder it still, hee feeles it intolerable. And although he knoweth that there is a remedie, and what it is (which yet many in such heauines and abasement, do dimly and weakely know, and therefore their sorrow is the more) yet can he not apply it to himselfe by any meanes. In this extremity therefore of his, and being in this streight and distresse, he crieth out with *Paul: O wretched man that I am! who shall deliuer me?* And therefore the Lord guideth him to some instructour, as he did *Paul* to *Ananias*, Act. 9. 17. or staieeth him by the publike ministerie, or by his owne knowledge bringeth him, (as we reade of the prodigall child, Luk. 15. 17.) to counsell himselfe by that, which he hath heard. And this consultation about his estate, which is the second worke of Gods Spirit in him whom God will bring to the assurance of his saluation, is well to be marked, for though other haue cause as wel as he, to enter into deliberation what to do, when they feele the sting of sinne smartie, and their feare to bee great; yet they loue not to enter into any cogitation about the matter, it is too harsh and vnwelcome to them: for why? they haue no desire that their former course should be sifted and disliked of them, and therefore they haste out of all thought therof, so that their sorrow vanisheth, and commeth to no good effect, or else if they cannot auoid a more deepe thinking on it; then it ouerwhelmeth them, and raiseth bitternesse and hardnesse of heart, and leadeth them to desperation. But I will go forward.

2. Concerning
the mind of
God towards
him.
Note.

He is secretly
vpholden by the
promise.

Rom. 7. 24.

They are broken hearted and humbled.

The third worke : they are broken hearted and humbled.

Humiliation.

Acts 1.37.

How necessarie.

Note.

*What great fruit
it brings.*

THe former consultation by Gods working, bringeth this resolution to him, that hee will no more looke backe to his old Sodome, what hard conditions soeuer he goe vnder, and so hee falleth to relenting, his heart is broken, and he humbled and abased, and in this spirit of meekenes saith, as *Paul* did after he was cast downe, *Acts. 9.6. Lord, what wilt thou haue me to do?* And now he seeth that the Lord hath him at aduantage (as a man bound in chaines) readie and attendant to whatsoever it please him, who before, for his stiffe-necked stubbornnes was neither to be entreated, commanded, nor feared. Euen as they in the *Acts*, who hauing in an high and proud spirit railed on the Apostles a little before, saying: they were drunken with new wine, yet being once pricked in heart for their sins by *Peters* Sermon, did afterwards humbly and reuerently call them brethren. This vnfaigned humbling of himselfe before God, for all his wants, breaches, and wounds in conscience, is a beginning of al goodnes and grace, which man feeleth in himselfe, and casteth off pride, and the strength of an high mind: and what knowledge of religion, or any other good gifts soeuer a man hath without humilitie, he is but vnreformed and vnmortified. And although this broken heartednes and abasing of him, be not voide of some measure of beleeuing, in him that shal be saued, and resisting of doubting and distrust, as shal appeare afterward: yet I must distinctly speake of the diuers workes of the spirit, in the person now mentioned, as I haue propounded to doe. A happy discipline (doubtles) and nourtire to be wondred at, that can so soone and suddenly breake the clods of so hard an heart, and so easily winde him as a twigge or wand, who could not before, any more then the great tree in the least manner be bowed.

Thus must the Lord worke and shew his wisdom and power vpon this vnframed and crooked person, before he can be made right & straight. But what then (perhaps you will say) and what is this man the neerer to Gods kingdome, and the sight and knowledge of his redemption, out of his fore-mentioned miserie? I answer, *Very much enery manner of way.* For being thus humbled, he is now easily to bee perswaded: and being by the same Spirit of God inlightned, whereby he was cast downe with heauinesse and feare before, he is fit to thinke of, and to remember the sweete promises of God, which before though he had heard, yet saw that he had nothing to doe with them, and therefore durst not hearken after them: Now he can thinke of that, which by preaching he sometime heard, as one who may be in hope to be the better for it, namely, that God is of that nature, that hee may be entreated, and reconciled to him: and though hee doe not yet beleeue that his sinnes are pardoned, yet he beleeueth that they are pardonable, and that they may be pardoned, which is a great lightning and easing of his heart.

The fourth worke is a secret desire of forgiuenesse, and confessing of his sinnes.

ANd by such considerations he raiseth vp himselfe, and the Lord kindleth in him an especiall desire of the forgiuenesse of sinnes, and of the fauour

fauour of God, which cannot be right and wel ordered, if it did not proceed from some hope, that God will be entreated of him.

Heere therefore he setteth before his eyes, more clearely then hee could before, the nature of God, *how louing and kind he is; how ready to pardon*: and how great sinners (who might more easily be dismaide then he) haue found fauor with him. It is also (by Gods good directing of him) much to the helping forward of him, that he remembreth none are exempted from this benefit, but such as exempt themselues: And that *the brused reede especially, shall not be broken, nor the contrite heart despised, but the heauie laden comming to him shall be eased, and they who mourne shall be comforted, being blessed already.*

What breedeth this desire.

Matth. 12. 20.
Matth. 11. 28.
Matth. 5. 4.

And although through ignorance, and ill building vp, many are far from those thoughts and affections a long time, (the diuell working vpon their weakenes, and God so disposeth it also, that euen some such as haue the best meanes and helpes to set them forward, may feele and see their owne weaknesse for a time;) yet doth he worke those things in them at one time or other, if he purpose to saue them: and this feruent desire (I meane) though in some with more timerousnes; and this hungring after mercy, which God stirreth vp in him, and this earnest longing after a remedie by Christ, is such and so feruent in him, that as a man appointed to death, setteth not by all the pleasures and gaine in the world, in comparison of a pardon, without which he cannot haue ioy in any thing: So this poore sinner feeling the terror of Gods curse, and knowing that there is no release for him, but onely in Christ, (whom if he haue, he shall be saued; and if he haue not, hee shall perish euerlastingly) doth about all things in the world sigh after him, longing to be made partaker of him.

Many long ere they come to it, and why?

How feruent this desire ought to be.
Note.

Matth. 9. 12.
Luke 7. 38.

In this hunger therefore and thirst of his, after pardon, how welcome thinke we shal good tidings be now vnto him? Such a man so low brought, and so abased in his owne eyes, and so far from all hope of worldly remedie either in himselfe or in other; if he might be stayed with any word of comfort at that time, how acceptable were it like to be vnto him? Much more welcome (doubtlesse) then all the promises of the Gospell haue euer bin to him before, or then all things in the world be now to him besides. Then if he might haue the courtest diet, it would bee sweete and most sauourie, *to whom an hony come before was not pleasant*; nay, *crummes vnder the table* are comfortable refreshings to him; who before, was glutted with the childrens dainties. Oh, how glad such an one would be, if he might be receiued of his heavenly Father, to bee *but as an hired seruant*, who could not before bee brought to like of the place of a sonne? But he that could bring him tidings of righteousness, that is, *a messenger sent of God to tell him, that God will be mercifull to his offences, and thinke vpon his sinnes no more*, this should be vnto him an odde man, *and one of a thousand*. Then, to heare that Iesus Christ hath vanquished sin, death and the diuell, who had power ouer him, and brought to light immortalitie and life to him, and hath giuen him perfect righteousness to couer his shame, and to make him comely and well fauoured in the sight of God, and that hereby he is fully reconciled to him againe, all the former disgrace, anguish of mind, and deadly thraldome abandoned, what thinke we can be more welcome?

To the humbled soule, the tidings of saluation most welcome, and till then little set by.

Prou. 27. 7.
Matth. 15. 27.
Luk. 15. 19.

Note.

Iob 33. 23.

Is it to be thought, that a man being in this case before mentioned, filled with miserie from top to the toe, not knowing where to hide himselfe, not seeing how to go vnder the burden of his griefe, would make no reckoning of this message? as if a man thirsting almost to death, should refuse to drinke; or one at the place of execution should reiect his pardon. Among other thoughts, this is not the least profitable which God enableth him to fasten vpon, that laying (as it were) his estate in a paire of ballances, he seeth that there is no hope of mercie, but certaine condemnation by lying still in the estate wherein hee hath liued; and that hee cannot appeare before Gods iudgement seate in it: now on the other side, hee considering that God calling sinners to repentance, and giuing his Sonne to redeeme euen great offenders, *that it may be* (as the King of Niniech said) *he wil haue mercy vpon him;* so that there is some hope by suing and seeking in humilitie and remorse vnto God: thus the Lord still bringeth him on.

Ion. h 3. 9.

The desire continueth till the thing be obtained.

And whereas some other in this case hasteth out of his sorrow, if by any meanes he may either breake through it, before it hath humbled him, or wrought any such effect, as to long after a remedie and deliuerance, or else is overcome of it: yet the soule of the poore sinner who God meaneth to saue, being meekned and humbled, waiteth till God doth further stay and vphold it, with continuall sighes and desires, that the bright beames of his fauour through Christ might shine vpon him, he wisheth about all things to be vnburthened of this woe, and to haue pardon of his sins, and yet hath no power perhaps to pray in his feare and anguish, for that which his soule most feruently desireth. After this and such like manner (as hath been said) is this consultation and resolution: and this is his mind, and thus he deliberateth and casteth with himselfe: for though he in this case is not able to expresse his meaning, yet if he could vter that which he conceiueth, he would say, that these are his very thoughts and considerations with himselfe.

What vpholdeth him in this case.

In which estate of his, although I affirme not that he is able to apply the remedy to himselfe, yet this generall hope which he hath found by the promises, that God is kind and mercifull to broken-hearted sinners, doth cause him to stay himselfe, that he may perhaps be so to him: and resolueth vnfaignedly and with full purpose, to goe forward in seeking forgiveness of his sins at Gods hands, this way he will take, *if he perisheth, he perisheth*: yet some hope he hath; he resolueth with himselfe, that hee will neuer walke in his former deadly estate, but that he will confesse and lay foorth his long continued wickednesse vnto the Lord, though it bee against himselfe: neither will hee spare himselfe, wherein he hath most pleased his owne heart: for why? he seeth what and how vaine the desires of it be; and therefore is resolute neuer to returne to them any more: yet (hee being well instructed) maketh not this purpose of forsaking sinne, any meanes of his iustification, but in detestation of his former wickednesse, is moued and drawne by God so to doe.

He resolueth, neuer to walke in his former estate, and why?

This resolueth therefore, is one step or degree by which hee passeth vnto the fuller certaintie of that happinesse which he seeketh: and he hath receiued a great measure of grace and fauour, when he hath attained to it: therefore Satan who knoweth this, holdeth men by many strong cords from it, that

How Satan letteth men from this resolution.

that although they be long about it, yet as faint chapmen who are bidding stil, for the ware which they would haue, but yet buy it not: euen so do they. For when they haue bin well counselled to make haste in seeking the Lord, Note. as that which is best of all for them, yet profit or pleasure, friends or feare holdeth them backe: who although in their heate and haste, being sore driuen by sicknesse, tempests, feare of death, or the like occasions, they do rashly purpose and protest, that they will neuer bee the men, which they haue been; yet *doe but bow for a day* (as it were) *like the bulrush, with the wind*: and therefore they are far from the truth of it: But he of whom I heere speake, who hath so neerely and deeply looked into his estate, (which the other haue not done) he (I say) cannot be drawne backe to his former loosenesse and licentiousnes, nor holden and kept in it any longer by any torture, because he well knoweth that none is like terrible to it.

Now if it be asked, what he is the better for his resolving thus to doe, to the end it may more clearely appeare; I answer, that when this is wrought in him, his heart is mollified, humbled and softned, as *Pauls* was; who after he saw that God set himselfe against his going to Damascus to persecute his Saints, and threw him downe on the ground, said: *Lord, what wilt thou haue me to doe?* And when he is brought to this point, his heart is both full of relenting, and sorrow for displeasing God, though not in such sort as afterward it shall be, (which from another not hauing thus resolved, is farre off) and is now *an heart of flesh, not of stone*, in which, the sauing grace of God being offered, may be planted and receiued. And all this is wrought in him by the maruellous and secret operation of Gods holy Spirit; who as he beginneth, and finisheth the whole worke of his receiuing Christ; so doth he the middle part of the same: for it is not in any other, thus to bow and bend mans heart. Neither doth Gods Spirit that only, as with an hammer breaking and brusing the clods of it, but also doth leade him further. The profit that cometh of it.

For with these holy affections in this poore sinner, there is wrought an encouragement, and some more bold access to God by the same Spirit, to confesse his sinnes to God, euen as particularly as he can, especially those in waich he hath taken most pleasure, and which haue most preuailed in him: and to say with the prodigall childe, *I will goe vnto my father, and confesse, father, I haue sinned against heauen and thee, &c.* How much soeuer it goeth against him: and as he confesserh his sinnes, so he powreth out earnest prayers to him for the pardon of them, through the mediation of Christ. All which, howsoeuer they seeme to him to be no great matters, (who is not as yet a competent and sufficient Iudge in this case) yet the Scripture commendeth them to be great, euen the fruit of some little and weake faith, and him, who obtaineth them, to be in especiall fauour with God, and to haue forgiuenesse of his sinnes, as *S. Iohn* teacheth, saying: *If wee acknowledge our sinnes, God is faithfull and iust to forgiue vs our sinnes*; and as in the forenamed parable is most liuely to be seene: where *the father* (resembling God) is said to haue met his lost sonne before hee came at him, and to haue embraced and kissed him, after that he was resolved in himselfe, to go and seeke to him for fauour and pardon, and to acknowledge his faults vnto him, &c. Now was there any thing (thinke we) in the naturall father, which is not much more in the

The profit that cometh of it.

Acts 9.6.

Ezech. 36.26.

The manner of confession.

Luke 15.18.

How great a matter it is. Rom. 10.14.

1. Iohn 1.9.

They confesse and aske pardon.

Father of mercy ? Who exceedeth all the fathers of the earth in kindnes and compassion.

*How Gods child
differeth from
the hypocrite
herein.*

Thus the Lord by his holy Spirit worketh in the hearts of his children; neither let this trouble any, that I set downe this as one worke of Gods Spirit, namely the confession of sinne, and prayer for pardon, because the Hypocrite may haue both: for I grant he may, and yet this neede not trouble him whom I go about to assure of Gods fauour, neither shall the other, that is, the Hypocrite receiue any comfort thereby. For these works of the Spirit must go together and not be separated. An Hypocrite may doe both these, and doth (without question) confesse and aske pardon, but not from an humbled heart, that is broken for offending God, and without that, his confession and prayer are but words in the ayre, and no better: but in this partie contrite in heart, and vnfaignedly cast downe for his sinne, these two duties are effectuell, and wrought by the Spirit of God: For with the first, that is, confession of sinne (which also is made of those particular sinnes, that lye most heauie vpon his conscience,) there goeth (I say) with that, an accusing, iudging, and condemning of himselfe, that he may not be iudged and condemned of the Lord. The second which is deprecation, or prayer for remission, is made with groanes and desires of his heart, in which he intreateth for nothing but pardon of sins, and that for Christs sake, till such time as the conscience be pacified. And such confession and prayer can be in no Hypocrite.

The fifth worke: he forsaketh all for it, and highly prizeth it.

Obiect. 1.

BVt what then? (some perhaps will say) do you affirme that these things can do any man good without faith? (for of this nothing almost hath yet been said directly and of purpose,) and do you affirme a man to be iustified (for such an one is he who is in fauour with God) hauing no faith? or that any thing is accepted of God which he doth (as his desire to bee forgiven, his hungering after it, his humiliation, accessse to God in prayer and confession of sinnes) all these being without faith? or if not so, doe yee then say that we our selues, must thus prepare our selues to receiue faith? but that is to attribute free will vnto man, being yet in the estate of miserie and bondage, & vnrenued, as being yet without faith. To the first I say, that although

Obiect. 2.

*Answer to the
first.*

Note.

*Answer to the
second.*

Ezech. 16. 6.

none of these be faith, yet I say, that they are not without it; as I will more fully shew afterward: neither that God is pleased with any man, neither he himselfe is iustified, but only by it: but we cannot discern or set downe the very moment when faith is wrought: but when the other forenamed graces of God are effectually wrought in the hart, then is this of faith wrought also by the same Spirit: neither can he that hath receiued this faith into his hart, so certainly and easily iudge of it at the first, as of those other gifts which accompany it. To the latter obiection, I answer, that I am far from ascribing to man vnrenued, any inherent goodnes, whereby he may prepare himself to receiue faith: he is, I say, destitute of all goodnes in his will, and of power to do good: such graces are giuen him of God, as was said before. For God findeth all *men in their filthines and gore blond*, as the Prophet *Ezechiel* speaketh: and shee whom hee vouchsafeth to make his beloued spouse (I meane his Church)

Church) he raiseth out of the dust, washeth & clenseth her from her filthinesse wherein he found her, and then taketh her to him to delight in, as his deare and only spouse. It is the Lord therefore which is *the author and finisher of his faith*, who shall be saued: and he, as he hath abased him and filled his hart with sorowes for the same purpose; so it is he that soketh it by little and little, and seasoneth it in time with faith, hope, and comfort: This is his only work. And although it be hard to determine when faith is wrought (as I haue said) and how long dreadfull feare continueth: yet by meanes of the knowledge of his miserie and redemption, God worketh them both in his heart, and that when, and in what manner it seemeth best to his wisdom; so that it may sensibly be seene that it is so. And thus hauing answered these two obiections, I will now proceede more fully, to shew how hee guideth and bringeth home this lost sheepe, as I had in some sort proceeded to do, before I was occasioned to digresse a while, by reason of the two former questions now answered.

To proceede therefore with this person whom the Lord wil saue, when he hath wrought thus far in him earnestly to desire the remedie against his misery, he leaueth him not there, as many through ignorance and want of wise building vp, are held longer at this stay: and although not lying in viter vnbeliefe, yet not bold to apply Gods promise to their soules; euen as there are many, who haue had compunction of heart, that neuer go further; but waueringly are off and on, and *when the desire is not accomplished, the hart fainteth*, and they for all their desire that they had of the remedie, and pricke of conscience, yet because it vanisheth away, and is not constant, fall away altogether. But God goeth further with this person, as I haue said.

Many beld long at a stay, and why?

For he hauing now with the skilfull merchant, weighed the price of this pearle, namely, to haue Christ to become his, hath it in such estimation, that he counteth meanly of all things, in comparison of this: and in good aduisednes selleth all that he hath to buy it. I say, God doth with al the forementioned graces which he giueth him, draw him to value the benefit of redemption so highly, that he counteth all as dung, that hee may win Christ, and is carried with this mind, that hee will forsake whatsoeuer may hinder him from obtaining him. But what hath he (you will aske) of his owne to purchase, or come into the possession of it: as for his goods & riches, whatsoeuer hee enioyeth, they are not his owne, but anothers, and borrowed: (yet many thousand poore soules which shall bee saued, haue little or no wealth at all) but this precious pearle is not bought with money. What hath he then (ye will say) to procure it? verily hee hath nothing, but an interest and hold in sinfull pleasures, and worldly lusts. But alas (some man will say) what do ye naming of them, as things any thing worth? But I say againe, I must mention that which he hath of his owne, and that is his sinne: which though euery reasonable man will say, that it is not worth the mentioning, yet it was sometime more precious to him then siluer, and in account aboue the purest gold: and therefore to renounce it, is no easie nor small matter. And yet (so well it falleth out for him) there is no other thing required of him, to the attaining of the forementioned pearle, the casting away and the forsaking of that his sinne. For so the Lord plainly testifieth: he that de-

He highly prize the pearle, and selleth all to buy it. Matth. 13.44.

Luke 16.13.

Esay 55.1. He hath nothing of his owne but sinne.

Yet hard to renounce that.

nieth

Matth. 19. 29. nieth himselfe, he shall be my disciple : and whosoever forsaketh any thing (that is, which God condemneth) he shall haue an hundred fold more then he forgoeth, (so bountifull a rewarder is the Lord of all that seeke him) and afterward eternall life.

But he despi-
seth it.
Hos. 14. 9.

This is a great
worke of God.

Iohn 6. 44.

Ierem. 13. 23.

No sudden pas-
sion, as in the
wicked.

Examples.

Ahab.

1. King. 21. 27.

Joel 2. 13.

1. King. 22.

8. 26.

Zacheus.

Luke 19. 8. 9.

The Israelites.

1. Sam. 7. 3. 4.

Therefore, when this fillie sinner vnderstandeth, and giueth credit vnto that, as deare and pleasant as his sins were vnto him, that he could neither by feare nor shame, neither by allurements or perswasions before that, be brought to abandon and waxe weary of them; yet now, he disclaimeth and crieth out of them, and in an vtter detestation of them, saith: as *Ephraim* said of Idols (in which she had so much delighted) *What haue I to do with them?* A thing all may see to be very admirable. A man to forgoe that, which he loued best of all, yea better then life it selfe, (for how many lose their liues for their sinfull pleasures?) yea and that willingly and readily, only for the hope of that, which as yet he hath not, is it not admirable? and must not that hope (thinke we) be sure and certaine, though in him so weake as yet, that he can not professe it? Thus doth the Lord worke in the heart of him, who shall embrace Christ for his Sauour, that nothing shall separate betwixt them. But it may well be said, *No man commeth to him, except the Father draw him* by his Spirit: for otherwise, wee reade, that it is as hard for a wicked man to become good, as for the blacke Moore to change his skin, or the Leopard his spots.

And whereas it may be said, there are many, when they are pricked in conscience for their sins, who doe thus cry out of them, for the time; but it appeareth afterwards to haue been but a blast, and as it may seeme, a sudden passion, which vanisheth away and commeth to nothing: I affirme the same, and grant it to be so: but this is a far other thing, and this work of grace to forsake all, for the hope of mercy and forgiuenes of sin, differeth as much from that rash and sudden crack of fearefull crying out of sinne, while only terror oppresseth; as Cannon shot differeth from the shot of paper: the one casting out the diuell for bearing any more dominion in him, the other seeming to fray him with bold and loud words, (I defie the diuel, &c.) but driving him away indeed, no otherwise then the popish holy-water doth: as may be seene in comparing both sorts together. For example: though *Ahab* gaue signes that he forooke his sins, by rending his cloathes, (but not his heart) putting sackcloth vpon him, and fasting; when he heard the message of *Elias*, yet he shewed by and by after, that all was but a ceremony, by wilful resisting & disobeying the message of God by the Prophet *Michaia*, and boldly affirming, that hee hated him: Yet on the other side, *Zacheus* did far otherwise, for how he receiued Christs doctrine, he declareth by the fruits following: reuenging himselfe for his ill gotten goods, with restoring fourefold, and giuing halfe the rest to the poore; and Christ also testified of his forsaking and leauing his gainfull vnlawfull trade, by open affirming him to be the sonne of *Abraham*. Another example: the people, whom *Samuel* perswaded to forsake their sinne, for the hope of the promise, did not only lament after God, but they did indeed forsake it: they did cast away *Baalim* and *Ashtaroth*, idoles, which they so delighted in: declaring thereby, that they found by the Prophets ministerie, a far greater treasure, that is, the mercy

mercy of God in forgiuing them their sins, according to that, which is written since; but true before, euen since the first mans repentance: *He that confesseth and forsaketh his sinne, shall find mercy.* But their fathers, who made as great profession and shew as they, returning to God and seeking him early, yet they did but *flatter him with their mouth, and dissemble with their tongue,* for they were not faithfull in his couenant. Prou. 28. 13. Psalm. 78. 36.

But these shall suffice, like vnto the which, there are many more: Let it be granted therefore, that this is a mightie and admirable worke of Gods Spirit, which thus perswadeth this silly soule, which is traueilling hard to finde peace and rest vnto his heart, thus (I say) to bid farewell to his sweetest delights, for the hope of the gaine that is set before him, though the counterfeit hypocrite do not so. For these two goe together; highly to esteeme and prize the promise of life and happines: and for the same, to despise and set light by the things which were best beloued. And yet this, as impossible as it is to any other, in those whom God chuseth out of the world, he worketh it as sensibly as we may discern the wild beast to be tamed; and the cleere and sunshine day to be ouercast and darkned. For God kindled a feruent desire and longing after that glad tidings (namely, that he wil freely bestow it vpon him that thirsteth after it) till he hold and enioy it as his owne. And that which *S. Paul* saith of himselfe, that when he began to see the beauty of this blessed message, he counted those things losse, which had been vantage to him, yea very dung for Christs sake, that he might win him: the same is verified in all such as I now speake of, euen whosoever they be: and then they are truly come home, no more to be cast off, or forsaken of the Lord. And this gracious affection is thus riuited into him, of whom I speake, and as it were written with an adamant pen, neuer to be rased out any more, to the end it may alwaies after remaine, and be found in him after experience, as it standeth with great reason it should: euen as it was with *Moses*, when he was of a ripe age, full fortie yeeres old, he did shew the fruit of it, as many other waies, so this one: that *he refused to be called the son of Pharaohs daughter, and to enioy the pleasures of sin for a season.* And when this worke is wrought in him, that he forsaketh all things for this which hee seeketh, and so highly priseth it, then he is fit to apply it: as followeth; which is the last worke. High esteeming of heauenly things, and despising of earthly goe together. Note. Phil. 3. 7. 8. Heb. 11. 24.

The sixth and last worke: he applieth Christ and his promise.

FOR by the doctrine of the promises, which he heareth or hath heard published and preached vnto him, God draweth his heart to apply them to himselfe, and to fasten vpon them as his owne, euen as if they had been properly made to him: he perswadeth him by that which he heareth, no longer to feare God as a terrible Iudge, and slaushly to abide in his former bondage, as one in danger of damnation still, and vnder the curse; but sealeth vp his saluation in his heart, and maketh it as effectually his, as any bargain is made sure to vs, when he, who sold it, had sealed it vnto vs, and set to his hand for the performing of it. And therefore it is that the Scripture doth so often vse this phrase of speech, *We are sealed up by the spirit of promise, and by the Spirit of our God:* to giue vs to vnderstand, that as nothing is with greater securitie assured vnto vs, then a writing sealed; so there can be no surer way for God sealeth up his promises to the beleuer. 2. Cor. 1. 22.

The applying of Christ and his promise.

Rom. 8.16.
The beleeuer
reasoning with
himselfe.

for a man to hold this redemption and saluation, then by hauing it sealed vnto him by the Spirit of God: who only knowing the mind of the Father and of the Sonne, doth make the same knowne vnto his mind, *and beare witness to his Spirit that he is the Lords*: and teach him thus to reason: If God will forgiue him, who hath receiued grace to seeke forgiueneffe, without fainting and wearines; and who longeth for it in a melting heart, (griued sore for offending him) who desireth it more then all earthly pleasure and profit, and is willing to cast away all impediments that may hinder it; if he will forgiue such, and he hath framed me to be such a one; then (doubtlesse) he will forgiue me also.

Acts 16.14.

Luke 15.20.
He weigheth all
things he hath
belonging.

Thus God maketh him (of whom I speake) to see clearly that he is his, no more to be separated from him, *when he hath opened his heart, as he did the heart of Lydia*; and causeth him to beleeue that the Sonne of God, who was giuen to the vnworthie world, is giuen to him, being one of the same. For if earthly fathers be kind to their children crying to them, how much more the Father of fathers? For wee must thinke that this afflicted person now mentioned, doth often and deeply weigh the truth, vnchangeablenes, and perpetuities of the precious promises which he heareth preached vnto him; yea, and that with more delight, then he doth any thing else; he weigheth what may bee like to hinder, and hold him from having his part in them: and when he considereth, that God who willeth him not to feare, is greater then all that letteth him; what he may, he remoueth it, though neuer so precious to him; and considereth what doth giue him greatest encouragement, and so embraceth the same: we must thinke when he once conceiueth the incomprehensible excellencie of eternall life, and how it maketh the soule alwaies chearefull euen here; we must thinke (I say) that he weighing what his miserie is without it, counteth it the most soueraigne medicine to heale his sore: and therefore he is ready to vse any meanes, and bestow any diligence to come into the possession of it, and make it his owne, especially when he seeth, that it is freely and mercifully offered.

Note.

He seekes helpe
of others.

He groweth settled
in beleeuing.
Iohn 7.37.

Genes. 45.26.
27.28.

Thus setting his heart vpon it, as that which hee seeth would make him more happy, then all the world; though for a time he hath not been able to attaine vnto the assurance of it, (the diuell holding him backe by many lets and subtilties, abusing his error, weaknesse, and simplicitie thereto) yet the Lord suffereth him not to giue ouer, till he hath waded through, and overcome all hinderances. And if this be too hard to do by himselfe, he seeketh the helpe of others, wherefoeuer they may be come by, men of deeper insight, and greater iudgement and experience in, and about the wil and purpose of God, concerning saluation; by whose louing trauell, counsell and labour, he groweth more expert and resolute, and so setteth his heart in beleeuing, as hee seeth he hath good cause, and strong encouragement, to his full quiet and contentation; The Lord himselfe speaking thus: *If any thirst, let him come to me, and I will giue him the water of life to drinke*. So that as Iacobs heart failed when he beleeued not his sonnes report, that *Ioseph* was aliue, and the chiefe Gouvernor vnder *Pharaoh*, yet when they told him the words of *Ioseph*, and shewed him the Chariots which he had sent to carry him, the spirit of *Iacob* reuiued, & he said, *I haue enough, Ioseph my sonne is yet aliue, &c.*

So

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So though the goodnesse of the message shal be far beyond the expectation of him to whom it is brought, (as fearing the cleane contrary): yet when he shall weigh and consider aduisedly the truth of the matter, and certaintie of the promises, and therein behold the depth of loue which is in God, and that to the broken hearted, though vnworthie; it quickeneth the soule, and refresheth it about all that can be expressed. And so hee beholding his estate without these promises, and what need he hath of them, and who it is that offereth them, euen he, who cannot be gainesaid; that is, the Almighty; he embraceth them, and by little and little, as hee gathereth more strength by the infalliblenes of them; so he beleeueth them, and taketh exceeding comfort by them, giueth God thanks, and (as he hath good cause) hee cannot satisfie himselfe therewith, nor (as he thinketh) haue enough of them.

And thus doth his soule stay vp it selfe: for seeing God doth giue it freely to him, and he desireth it about all other things, as seeing that hee cannot be safe without it, who is he which shall hinder it? Thus are *all teares wiped away*, the ragges are cast off, the robes are put on: the spouse is betrothed to Christ her husband, and she by faith, made partaker of all the good things which he bringeth with him: who is giuen vnto his Church, not poorely, nor bare; but to bee *her wisdom, righteousness, sanctification, and redemption*. And hee that hath thus put on the Lord Iesus, God will know him for his, wheresoeuer he findeth him, *neither shall any take him out of his hands*, so saith our Sauour himselfe: *My sheepe* (whom in the verse before he calleth those which beleue in him) *My sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hands: for my Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand*. Like vnto these, are they all, who shall glorifie God in this life, separated from the world, though anoyed by the people of it, as the sillie sheepe are by the goates, whose conuersation what it is, another * place shall declare, and lay forth hereafter. And this is faith, which making them inwardly perswaded in some sort by so cleere euidence, (as I haue said) causeth them outwardly in time to professe the same more boldly, and without feare, as occasion should bee offered: and although it be for the time, both weake and faint, yet is it sound and sure; and after experience in a godly life (I meane the life that is led by faith) it shall be strengthened, better confirmed, and procure (withall) rest to their soules. For where the fore-mentioned graces are, as true contrition, the heart broken with sorrow, and meekened, hungri-
 cy and grace, confessing and forsaking the sinne, with accusation; and deepe groanes for pardon; there is some true measure of sauing faith; for Gods graces are not separated, for our Sauour pronounceth *them blessed, which haue these graces*: but none are blessed without faith; therefore faith is there also; because the spirit of Christ dwelleth in such, and *hee dwelleth in his, by faith*, therefore it must needs be in them. Which thing I do the rather stand vpon to proue, seeing it is rather tried and discerned by these, then knowne by it selfe, without other holy affections going with it; and for that many of tender age in Christ, and yonglings, cannot bee certaine and throughly perswaded that they haue faith, and consequently, that their sins are forgiven
 E them,

Note.

What will follow of applying Christ.

1. Cor. 1. 30.

Ioh. 10. 27. &c.

* The second Treatise.
Weake faith, yet sound, shall grow.

Mat. 11. 29.

Mat. 5. 4. 5. 6.

It is rather discerned by the graces that go with it, then by it selfe.

*The applying of Christ and his promise.**A description
of the smallest
measure of
faith.*

Note.

A simile.

Note.

*How God wor-
keth faith.**The speciall
priviledge
of some.
Luk. 19. 9.**Faith vniterh
to Christ.*

Marth. 16. 17.

*Common pro-
fessors haue not
this faith.*

them, and yet by infallible signes and tokens we know that it is so. I speake of the least measure of it, for of the stronger faith, the question is easier. And the weakest measure of faith I call that, when an humbled soule longeth, and almost fainteth for Gods mercie in Christ; and although hee be not assured of it, yet he seeth that it cannot be denied, but that God doth grant pardon to him against his sinne, because hee seeth himselfe to haue obtained many graces and works of the holy Ghost, which cannot be in a reprobate, as was said before; and thereby he is holden from despaire and dreadful feare. And yet through weaknes and want of experience, he cannot as yet call God Father, though hee cannot suffer the contrary thought to haue any place in himselfe: and therefore the thing that he most laboureth to be satisfied in, and resolved of, is, that hee may haue some cleerer light, and lay better hold of it, that Christ hath redeemed him indeed; yet is he as the child first taught to go alone, who is weake in the ioynts, but in time can run about: so shall it be with the soule, which thus longeth and lamenteth after God.

This I haue spoken for their sakes, who more hardly do lay hold on Gods mercy, and doe with more difficulty apply the promise to themselues: the which to do with all possible care, and not to bee turned aside from examining themselues soundly and thoroughly, by any let, but to resist distrust and doubting (as they may be bold to do) is a grace of the greatest importance. And he is wise indeed, who will not stay before he haue it; which wisdom God will teach them whom he loueth: for though many very ignorant and careless hearts do hardly, yea neuer come to any resolution of faith; yet ordinarily, where the people are soundly, cleerely, and wisely taught, it is otherwise: for (to speake of them who shall bee saued) the word so preached, by little and little soaketh and distilleth into the hearts of many of them. And though they know not when this gracious worke of God was wrought, for the most part, as neither can we discerne and see the plants and herbs, when they shoot out, though in time we see it is so: yet some there are, whom God in speciall manner doth priuiledge at one time, and in one day to receiue that grace and gift of assurance, which others are long labouring and traueling for, before they attaine it. As our Sauour Christ pronounceth of *Zacheus*, *This day is this man become the sonne of Abraham, and saluation is come into his house.* So *Lydia*, and they in the Acts, 2. 37. And this is the faith, whether it be weake or strong, which vniterh to Christ; and maketh them that haue it, (which is a myserie and riddle to the world) to haue and enioy their hearts desire; yea and indeed more then they could desire or thinke, namely, to be truly the children of God, and thereby happie. Euen the same faith, for which Christ pronounced *Peter* blessed: who when he saw him but in base estate the Sonne of man, yet for the words which Christ had spoken, and his miracles, had beleeued him to bee also the Sonne of God, the anointed of the Lord, and his Sauour, he pronounced this of him: *Blessed art thou Simon, for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.*

This faith though *Peter* had, and he hath it of whom I speake, euen whoeuer it be whom the Lord maketh blessed, (for both weake and strong are partakers of one and the same precious faith, 2. Pet. 1. 1) yet the common professors

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professors and hearers of the Gospell haue it not, because they do not looke that the Lord should reueale it to them, without which they cannot haue it, but take counsell of their owne wisedome and reason, which doe hinder and hold them back from it. For reason thinketh it an absurd thing, and to be laughed at, that a man simple in the world, and a sinner, especially sore burthened with his miserie, and confessing the same, should yet bee more happie before God, and in his owne knowledge, then all the worlds good can make him: Mans wisedome (I say) can neuer be perswaded of this; but faith holdeth it for a truth, and enioyeth such an estate with good securitie. And how God reuealeth any such thing vnto men (which yet is plainly said he did vnto *Peter*) they cannot tell nor see; except this be it, when they thinke, and haue a good hope that it is so: as though such a thing might bee wrought in them, and they not know how, the change which it worketh being so apparant, or that God might reueale this secret mystery of faith to them, and they not aware of it; yea & that (which is more) especially signes accompanying it.

Note.

But such men should vnderstand, that as it is *the gift of God to beleeue*, and he draweth men hereto by his secret working grace: so yet, hee doth it by meanes outward, euen whiles men obey his ordinance in attending vpon the preaching of his word, and waite for this worke, seeking it, and praying for it daily; his Ministers so speaking, and the people so reuerently hearing, that they may beleeue; and if not in the time of hearing, yet after by their owne examining of their estate, and comparing it with the doctrine taught, as I haue shewed before in the person whom the Lord will saue. And this thing verily men doe not, that is, heare, trie their estate by the rule taught them, weigh after examination, and remoue lets, vntill they may see that they haue found that which they sought, and that there is no iust cause to hinder it. Few will bestow any labour, or beate their braines about any such matter, nor sustaine any trauell of the mind to attaine it, for that is vnsauourie and vnwelcome vnto them. Therefore it is, that after so long preaching of faith, there is (as our Sauour foretold) *little faith in the world*; few haue acquaintance with it, (though they cannot like in any wise to be so thought of) as by this which I haue said may appeare, and shall better appeare (I trust) by that which shall follow.

Philip. 1. 29.
By what meanes
God worketh
faith.

Act 14. 1.
Why many
want faith.

Note.

Luk. 18. 8.

But before I go any further, I will (for the more better remembrance, conclude that which I haue taken in hand in this third branch of the first part of this Treatise, to proue; that is to say, although there bee many departings from the right way leading to eternall life, and many breakings off from it, and though it be easily conceiued but of few: yet he whom the Lord will chuse and repute for his; shall both see into it, and discerne it from all bypathes, and walke in it; and so be partaker of happines by beleeuing. Whereby also appeareth who is the Lords, and who it is that in reuerent boldnesse may, (though it is at the first hardly obtained) assure himselfe against all the subtilties of the diuell, and other cursed spirits, *that he shall see the Lord in the land of the liuing*, euen he who hath been truly humbled in the sight of his miserie, seene Christ Iesus, the only deliuerer of such; and therefore himselfe doth beleeue in him vnfaignedly to be so to him.

The conclusion
of this third
point.

Marks of faith.
John 3. 23.
Seeing God
commandeth
vs to beleue.
** Psal. 77. 3. 8.*
9. 10.
** 1. Pet. 2. 2.*
** Psal. 32. 5.*

And thus I haue shewed, how both the doctrine of misery and redemption ought to work, which is the third point. But seeing we are so searefull at the first beginning of our effectuall calling, that we dare not rest perswaded that we haue any faith; for wee being before plunged into such depth of feare and doubting, doe (for the most part) wash away all application of Gods promises with this answere, that they doe not belong to vs, though we cannot with any sound reason denie it: therefore I haue thought good heere, as in the fittest place, to set downe these few markes of true faith following, to stay the weake, till I come to the larger handling of this point afterwards: which both accompanie the weakest faith; and where they be found, are infallible tokens, that in such a person there is some true measure of iustifying faith. That is to say, first, if we strue against doubting, Iudg. 6. 17. Secondly, if we not feeling faith, complaine bitterly of the want of it*. Thirdly, if we seeke feruently to be settled in beleeuing*. Fourthly, if we desire to search out the sinne which may possibly hinder vs, and to expell it*. And some one of these, or other graces like them, shall euer be seene in the beleeuers by such as can iudge, though not alwaies perceiued of the partie himselfe.

CHAP. 5.

Of the lets of faith, and namely on the behalfe of the Minister.

Hosea 1. 10.



*Many decei-
 ued about
 faith.*

And now that I haue shewed, how by faith men are made the people of God (and consequently iustified therby) who were before his enemies, and *his beloued, which sometimes were not beloued*; I would heere cease to say any more of this matter, but that I consider that euery truth is not by and by receiued; and so I feare, I may say of this; especially because it is oft bewailed, and complained of in the Scriptures, that *few haue this faith*, and that it is seldome or rarely found in the world: which thing, we, who marke the course and practice of the greatest part of them, whom wee liue amongst, doe see may well bee so: I will therefore heere speake to my deare and weake brethren somewhat more at large to satisfie them, and set downe the chiefe lets that hinder faith on the behalfe of the Minister: and in the next Chapter, what the lets are on the behalfe of the people. Now seeing that faith so honoureth, enricheth, and beautifieth men, as wee haue heard, and more shall heare: it should (doubtlesse) be farre otherwise with thousands of them which thinke they haue it (but are deceiued), then now it is, if they did enioy it. Yea, and to come more neere to our selues, for whose cause chiefly I wrote this, the multitudes in our parts of the land, which professe that they haue it, and by no meanes can abide the contrary speech to go, or opinion to be conceiued of them; should, if they had it indeed, astonish and feare all Epicures, Atheists, and Papists, and other Hypocrites, which now differ little from them. They should make the religion (I say) of those which haue any (as it is in it selfe) a lumpe of lies, and an heape

heape of heresies) to appeare so indeed; and the other, who regard none at all, to be abhorred, as they deserue to bee: whereas now, though they bee professors, yet hauing denied the power of the truth, they are too like vnto them; and cause those who haue attained to any true fruit of the Gospell, (seeing also the fewest in number) to bee gazing stockes, and reproches to such as haue no more then a bare name of religion, or vaine opinion thereof, as also to the rest of them which are enemies to the truth. According to the complaint which the Prophet *Esay* made in his time, saying: *Behold, I, and the children which the Lord hath giuen me, are as signes and as wonders in Israel.* In few words therefore, let vs see what is the cause why so many, who boldly affirme that they belecue, and looke verily to bee saued by the death of Christ, are yet vtterly destitute of the same. It is briefly set downe by *S. Paul* in generall, to be this: *If our Gospell be hidden, (as it is hidden to none but to them that are lost) the God of this world hath blinded their minds, that the light of the glorious Gospell of Christ should not shine vnto them.* He plainly sheweth, that the fault is in men, that they are content to be blindfolded and holden back, though the diuell be the bewitcher of them, and so keepeth them from this so great a treasure, as is communicated vnto them by the Gospell. But as we truly say that Man is faultie in this, that he openeth his eares, and giueth credit to Satans deceitfull suggestions: so because God did see what would come to passe thereby, he did therefore set watchmen, who should giue his people warning thereof; namely, how Satan holdeth them from beleeuing by some of his subtile trains, to the end they might preuent them: therefore we must know that this fault, whereby men are letted from beleeuing, is, through Satans bewitching and beguiling of them, either in him who should bring the tidings, that is, the watchman, who is the Minister; or in them who should receiue the same, that is, the people and hearers: for if the lets be not remoued in both, faith is rarely, or not at all come by.

It is cleere therefore, (to begin with the Minister) that if he be one which teacheth not at all, they that doe depend vpon him, cannot know what loue God beareth to them through Christ, or at least they cannot know it to belong vnto them: for as much as *faith commeth by the hearing of the word of God preached vnto them*: and as our Sauour saith, *If the blinde leade the blind, both will fall into the ditch.* Therefore it is too manifest, that in some parishes, not one man knoweth himselfe to be saued, (I say, if he depend vpon his Minister) but all such sauing knowledge is a mysterie to them. And yet if that were the only let on the Ministers behalfe, it were well with many people: but where seldome teaching is, the hearers must needs bee ignorant of this matter also: because this heavenly truth, to teach how men may know that they are the elect of God, and without wauering, cannot be sufficiently and cleerely enough laid forth, by the skilfullest teachers seldome teaching; neither, if it could, were the hearers able to *conceiue and vnderstand, remember, and be familiarly acquainted with it*; so as they may be able to try themselves, and to proue their estate to be good; all which yet is meete and necessary. For though I know that the grounds and generall truthes are few, vpon which this matter dependeth: yet the breaking of them small, to the peoples benefit, requireth labour, and time, plainenesse and loue: yea, *to teach the same*

2. Tim. 3. 5.

Esay 8. 18.

A generall let of faith, the diuels bewitching.
2. Cor. 4. 3. 4.

Faults of not beleeuing in Minister and people.

In the Minister.
Prou. 29. 18.
1. Not teaching.
Rom. 10. 17.
Matth. 15. 14.

2. Seldome teaching.

Hebr. 8. 11.
Note.

Philip. 3. 1.

Of lets of faith in the Minister.

1. Theſſ. 2. 11.

1. Tim. 4. 14.

2. Tim. 4. 2.

2. Pet. 1. 12.

John 21. 17.

1. Pet. 5. 2.

Necessity of often
teaching.

Rom. 12. 7.

Ezech. 33. 3.

Jer. 48. 10.

Note.

3. Let of faith
in the Minister,
not plaine
teaching.

thing oft, for their safety; and in a nurſelike, or motherly affection, to ſtut and ſtammer with them: that is, to apply our ſelues vnto them, and yet to count all little enough to make them ſauour our meſſage aright, and to bee ſaued by it. Howſoeuer many Miniſters make their reckoning, that a little may ſerue; and the people be ſo blockiſh, (they ſay) that nothing will enter into them: yet the well aduiſed will not reſuſe to heare and weigh the rule of S. Paul to Timothie, that attendance ſhould be giuen to teaching, and that they ſhould bee ready to do *dutie in ſeaſon, and out of ſeaſon*, and to put the people in mind of the ſame truth daily, (*though they know it*) as well as to attend to reading priuately, to make themſelues the fitter for that dutie: Chriſt hath laid no weightier buſines vpon them, calling it the *pawn of their loue to him*, to whom he hath giuen this charge; to this end, that this may be well and throughly done, and the rather, ſeeing the people depend vpon them.

They will alſo conſider, that the people haue many infirmities, much dulneſſe, flipperie memories, and ſundry other pul-backes; and much more, that oft and good teaching is their daily diet, whereby they liue, as the body doth by meate and drinke: all which doe ſhew the neceſſity of often teaching. The which being ſo, I profeſſe with griefe, it aſtoniſheth me oft, when I thinke of the too great ſlackneſſe, and vnwillingneſſe of many who haue gifts; that they, hearing and knowing, *that he who hath an office, muſt attend vpon it*; and againe, *that woe is pronounced to them who doe it not*; and that *as they loue Chriſt, they ſhould feede his Lambes, and his ſheepe*. Yet that they can be content to take the commoditie, and to reſuſe the labour, and (as ſome doe) to count it too baſe a thing, faithfully and diligently to diſcharge that dutie, when yet preaching the word of life, is the moſt glorious worke of all. But howſoeuer they can eaſily ſhift it off before men, they ſhal not be able to go away with it ſo eaſily, nor to anſwere it with peace, when they thinke of their account to God ſeriously. And yet where this is remedied, there may be lets enough on the Miniſters behalfe to hinder the hearers, (yea though they ſhould be willing to bee taught) from comming by faith. As if hee ſhould teach often, and yet doth not carefully acquaint himſelfe with the peoples weakneſſe, and wants in conceiuing the doctrine, which is to bee deliuered vnto them; but ſhould ſpeak aboue their reach, little to their vnderſtanding, and capacity, and conſequently, little to their edifying, by filling their ſermon with mens authorities, which is to ſet vp a candle to giue light at noon-tide. There is nothing more like to hurt the people, the ſuch a kind of teaching, when they ſhall haue a learned man to preach vnto them (wherby they are ready to thinke their caſe far more happy then others) and yet they ſhall not be able thereby to receiue light, edification in faith and godlineſſe, and thereby ſound comfort. That is not eaſie and plaine to them, which he himſelfe vnderſtandeth: although it were to bee wiſhed, that ſome things were not put forth oft times by them to the people, which they themſelues haue not tried by the Scripture, neither were cleerely ſeene into of the ſpeakers, before they vttered them. I ſay not this to grieuſe any of my brethren, who deſire to doe good in the Church of God, hauing receiued gifts thereunto: but to put all in minde to labour to bee vnderſtood, as well as to ſpeake the truth, ſeeing that ſiue words vnderſtood, are better then ſiue thouſand not vnderſtood.

vnderstood. And whereas I say, that the neglecting of plaine speaking, is a chiefe cause of little fruit of their labours; it need not bee taken heauily: for I know men of singular learning, and gifts, who haue already much altered their manner of teaching, framing themselues to the diligent hearers capacitie, and more and more desire to do the same daily, rather then to be commended for learned men, of them which neither conceiue nor vnderstand them. Yet my meaning is not to nourish or perswade to rude, absurd, and barbarous teaching, which were more fit to make them which should teach, ridiculous, and the Scriptures themselues without authoritie, or credit, as also to mocke the people: but that by their plainenesse, *in the euidence of the spirit*, reuerence might bee procured to the ministry among the hearers, and that their doctrine might be approued in their consciences, which is approued of the Lord, as being drawne from his word, and easily conueied to their vnderstandings, that so *they may proue, that they preach with power and authority, and not as the Scribes.*

2. Cor. 4. 5. 11.
Math. 7. 29.

There is but one thing more, which (in my iudgement) doth hinder profiting on the Teachers behalfe, in his publike ministry, and that is, when by Catechizing, the chiefe grounds of faith be not briefly and cleerely taught, in right and good order, the one depending vpon, or following the other, as they ought, by fit coherence and agreeing together, that the people may see by such a manner of teaching, the way to saluation cleerely and manifestly: and may therby the better make profit of their whole preaching and ministry also. As that repentance bee not required of the people before faith: that faith bee not warranted to bee in the people, when they see no need thereof by their sinne and miserie; because it is cleere, that they can find no sweetnes in Christ, who feele not their sins bitter and sowre. Also that a man bee taught, that hee no sooner beleeueth, then hee is made *a new creature*, and so is changed in heart and in life: and that *the new borne, desire to grow by the sincere milke of the Word.* It were a great furtherance also to their Ministerie, if, where the grounds of religion be plainly and soundly taught, the Minister did by conference and questioning, in this Catechizing, and by examination at Communion, trie how the doctrine is receiued, seeing for want of this, a better opinion being conceiued of many by the Teacher, then he knoweth cause why; they remaine vnfound in many chiefe and weighty things, who yet for their often hearing, are thought to bee ignorant of no necessary point of knowledge, which the Minister hath often taught. It were much to be wished that the Minister, who is willing to take this paine, (for it is tedious and vnwelcome to many) might haue authoritie to prooue such as heare him, how they profit: as well to build vp those which are weake, the better, when hee seeth wherein their want is greatest; as also to purge out the leauen of Poperie, and other errorrs out of them which are infected therewith. Whereby also this benefit might come, that if any sculking Iesuites or Priests, or other Papists, or heretikes, should creepe into any of their Parishes and Townes, they might (by the diligent care of the Minister, well furnished with knowledge and authority) be removed, or reclaimed. And otherwise, the people being neuer proued how they haue receiued the truth, neither by authority enioyned to bee subiect to triall of

4. Want of Catechizing.

Math 9. 12.

2. Cor. 5. 17.
1. Pet. 2. 2.

Ministers should haue authority to examine the people. What good would come of it.

Of lets that hinder faith in the people.

their soundnesse, as well as to resort to the assemblie, do (through some) lie hardened in their ignorance and superstition, and still remaine wilfull in their old dregs.

*Commendation
and necessity of
catechizing.*

Hebr. 6. 1. 3.

*Good life of
Ministers.*

Note.

*Private con-
ference.*

Luk. 20. 21.

A Minister able, and painfull through loue, in few necessarie points iointly laid together (laboring with the people) to make a sufficient Catechisme, might be well assured, that hee should call so many to the fellowship of the precious faith, *as God had appointed there, vnto eternall life*: and without this, it is found too true, that much preaching doth lesse good, as shall appeare better vnto such as list to looke more deeply into it. And I could with all my heart desire, that they (so many as neglect this worthie worke, and necessarie dutie) might bee constrained to attend vpon it with all diligence; which being done, with a Christian care adioyned of giuing good example, and shewing themselues, in all good conuersation, lights vnto their flocks, and free from reproachfull faults; great good must needs ensue. And therefore should not only be a recouering of the due credit and reuerence of the ministerie, which the popish Prelacie, and barbarous rudenesse, and shamelesse life of many vnder the Gospell hath lost, but also it should bring many home to God, who otherwise must needs vtterly perish. And if with this, there were a willing and ready mind in them, to satisfie them priuately by conference, who should resort to them vpon speciall need and occasion, to comfort them in their heauinesse, and to stir them vp to religious and godly communication in their meetings priuately, and at their table, by their own examples, rather then to be companions with the in prophane, worldly and needlesse talke; that so they might as well speake good things in priuate, as teach the truth in publike, (as Christ did): I make no doubt, but that God would plentifully blesse their haruest, and their hearers with ioyfull hearts should yeeld many thanks to God, for sending such faithfull and louing Teachers among them.

CHAP. 6.

Of the lets that hinder faith on the behalfe of the people.

*Lets of faith in
the people.
Diuels be-
witching.*



*Light esteem-
ing the Gos-
pell.*

Vt if the Minister be framed both in life and doctrine, as were to be wished, thus to giue warning to the people, of Satans malicious intents, and other impediments; and to seeke to win them to the faith: yet are there such swarmes of euils in the people, and so many kinds of them, that except, they for their parts be willing to be counselled, and to receiue their message and doctrine; they shall find, that through one let or other, few of them *shall be partakers of this precious faith*, which I seeke to bring them to. To speak more plainly, my meaning is, Satan layeth infinite stumbling blocks in their way, which they are well content to be hindred by. For when God, by the preaching of the Gospell, sheweth the world how their sinnes are pardoned, and their deadly woe remoued in Christ, they wil not make

Of lets that hinder faith in the people.

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mark it, nor take any paines about it, but esteeme of it as of a light matter, as though God did seeke his owne good by making such an offer to them, rather then theirs: and that he must be more beholding to them, for hearing the way to saluation preached, then they to him for teaching them; and so count it not thanke worthie. Other haue waightier matters (as they thinke) to looke after, namely, *their pleasures, and their profits*; with the beautie and loue whereof, the diuell so dazeleth their eyes, that they see nothing there, (that is) in their preaching, which can prouoke them to be in loue with it: although that which can saue them, be onely there to be had. So by one deceit or other, he preuaileth so far with them, that they belecue not, no not euen they, who hearing, receiue the doctrine with liking it, and with ioy many times, and for that very cause thinke that they belecue.

And what is clearer at this day, then this, that of many thousands which receiue the glad tidings of eternall life by our preaching, willingly, or at the least, without resisting our doctrine; yet few, yea very few attaine to the power of faith, neither declare any worke thereof to be in them? For either they feele no need within themselues, whereby they should be driuen to seeke helpe out of themselues, in Christ; or if they do; they by and by, before they sustaine any smart, lay their burthen vpon him: so that he is neuer sought, nor cared for of them, but when their need beginneth to pinch them; and then they belecue in him (they say) but be indeed no more stayed and confident by their faith, nor in their liues reformed, then they were before: and so serue him with their tongues, and lips, but follow their owne lusts in their hearts; or staggering still betwixt hope and doubt, at a blush reioycing, and not able to render a reason why; and at another time cast downe as far againe, in token of no stay nor peace, & yet ther are many who neuer come so far, but grow senselesse, and hardned. Now of all these, how truly are the Apostles words verified, *the Gospell being hidden from them*, that is the promises of it not being beleueed of them, what other cause is there then this, the diuell by one meanes or other hath so blinded them all, that they beleue not?

The which thing also, is proued further to be true by the practice of true Christians, who hauing sure hold and taste by faith of Christs merits, will admit no delusions that deceiue the other, whereby they might be depriued of the assurance thereof. But although they haue tentations, strong and fierce, as well as the other, yet they so looke to the greatnesse of Gods loue, and the truth and certaintie of his promises, and the benefit which they reape thereby, that although with strong fighting, and loud cries through depth of sorrow, they are in combat with Satan, yet they will not giue ouer, nor yeeld their right into his hand. But as one in the perill of drowning, taketh hold of a naked sword, though it cut him deepe, rather then hee will yeeld his life to the water: so they chuse to keep their faith with some great difficulties, rather then to giue ouer their soule, which is vpholden onely thereby, into the diuels hand, and themselues into perdition. Whereupon we heare such speeches, testifying sore conflicts betweene Satan and them, *Although thou kill me (O Lord) yet will I trust in thee: and, Though I walke in the midst of the vale of death, yet will I not forsake thee.* By which appeareth, that

Note.

Luk. 14. 18.
19. 20.

Few that receiue the doctrine, haue faith.

Note.

2. Cor. 4.

Practice of true Christians.

Hebr. 4. 7.

A simile.

Iob 13. 15.
Psalm. 23. 4.

Of lets that hinder faith in the people.

that the same God of this world, is not wont to cast mists onely before the eyes of the best, but euen attempteth sore to take away all the light of their faith from them, as hee doth keepe it from the other altogether; But God *bath taught their hands to warre, and their fingers to fight*, (as it is in the Psalme) the which skill, because the other want, they are foiled.

*None beguiled
by Satans, but
w. lfull and
foolish.*

And thus by this which hath been said, let all learne to know, that none are kept void and destitute of the fruit of the Gospell, and the beleeuing of the same vnto saluation, but such as willingly put their necks in Satans yoke, and are contented to be depriued of the crowne of righteousness and life, through their owne follie; whiles others, more wise then they, will by no meanes let it goe. But to the end that euery sort may see themselves as in a glasse, and what their seuerall lets are, I haue thought good to set them downe briefly and particularly; or at least so many, as whereby the most are hindered by the diuell, from imbracing and beleeuing the promise of life; that all which list, may see how they are held backe from their happinesse and peace. And these they are briefly:

*Particular lets
of faith.*

*1. Some thinke
it impossible.
Psal 14. 1.
2. Not neces-
sarie.
Mat. 19. 22.*

3. Too hard.

Luk. 14. 18.

4. Carelesse.

Luk. 8. 12.

5. Feare losse.

*Hebr. 12. 16.
Luk. 8. 13. 14.*

*6. Presume.
Ioh. 2. 23. 24.*

*Matth. 8. 21.
Reuci. 3. 17.
7. Neuer bro-
ken hearted.
Ierem. 4. 1.
and 6.
8. Feare conti-
nuance.
Act 26. 28.
Ioh. 6. 60. 66.*

1. First, some thinke it impossible to bee assured of their saluation in this life, and therefore seeke not after it.

2. Others thinke it possible, but not necessarie, that men should busie themselves about it, for the obtaining and keeping of it, and that they may be saved without so much adoe.

3. Another sort are such as thinke it both possible and necessarie, but they see it so hard to come by, that they are loth to take the paines, therefore they will not goe about it.

4. Another sort are carelesse, and as ignorant, as they are carelesse; euer learning, but neuer comming to the knowledge of the truth: who though they come to heare, yet regard not when God speaketh vnto them out of his word, their minds being taken vp about other matters. Now by this manner of hearing, they come not to vnderstand the doctrine, much lesse affect it.

5. Others see, that if they should labour so after heauenly things, they must lose their liberties in sinfull pleasures, which they will not by any meanes forgoe, and contrariwise, that they must suffer reproch, and afflictions, with the children of God, and therefore they looke not after the promise of the life to come, as *Esau*.

6. Others are presumptuous, who through selfe loue perswade themselves, that they doe beleue, and yet keepe some one sinne, or many in their hearts, which they will not renounce; contenting themselves to think they haue faith, when they haue it not; and so neuer seeke for the truth and power therof. As, *he who would follow Christ, but first he would goe burie his Father*.

7. Others with these, though not so grosse offenders, were neuer broken hearted through the sight of their sinne, and miserie; and therefore the doctrine of faith cannot enter.

8. Others thinke, that though they begin, yet they shall neuer continue, or hold on in a godly course; or else do take offence some other way: and therefore will neuer goe about it: or hauing begunne, will soone reuolt againe.

9. Others

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9. Others will say, it is a comfortable thing to know our selues to be the Children of God, and they hope they are so: they speak well of the Gospel, they are glad to heare it, and like well of the promise of eternall life, but they neuer goe about to fasten and apply it to themselues, by meditating of it, weighing the truth and vchangeablenesse thereof, and making their account to line by it, and to be conformed to it.

9 Too slightly
seeke it.

Reuel. 3. 1.

10. Others like well of it, as the former, and sometimes weigh and consider the doctrine, and thereby thinke themselues to be in good case: but this comfort is sudden, and quickly gone againe. And thus they are driuen and tossed to and fro, yet being close men, will not disclose their hearts, and lay open their doubts to such as may counsell them, and helpe them to set them at liberty from their lets: although they be viterly vnable to help the selues. Heere are many, and those sore lets, we see: And yet in all these, I haue not mentioned other lets, which many of the people doe raise vp against themselues, in respect of the persons who are set ouer them by God, to teach them the way to life. And they are such, that although they cannot iustly charge them with negligence, and insufficiencie in their ministry, nor with scandall and disorder in their liues; yet they euer lay one stumbling blocke or other in their owne way, by occasion of both: and that is after this manner: Some Ministers (they say) are yong men, & haue no iudgement: some are old, and they waxe childish againe. Some are rich, and they are couetous: some are poore, and they are contemptible, and they wil not be taught by them. Some (they say) are married, and all they can get, is little enough for their wiues and children: some are vnmarried, and they liue incontinently. Some (they say) stand long, and they doe not like it: some haue soone done their Sermons, and edifie not: and some tell the peoples faults in the pulpit, and are malicious. And although none of these are faults, yet they stumble at them.

10. Sudden
flashes soone
out.

Matth. 7. 26.

The people lay
stumbling
blockes in their
owne way.

These are the chiefe lets, whereby the people are holden from this grace of beleeuing, without which, it is impossible to please God, or to be his children.

And now that I haue set downe a taste of both kinds of lets. I thinke it not amisse to stay a while in speaking to both sorts of them, by whom these arise; that is to say, the Ministers, and people. And first, I turne to you my brethren in the Ministry: And you I exhort to consider your duties laid forth at large in the word of God, sometimes by the names and titles which he giueth vs, and sometime in plaine commandements and charge. The names are many, as, *Watchmen*, Ezech. 33. 7. *Cant.* 3. 3. *Labourers*, Matth. 9. 37. the *salt of the earth*, and *light of the World*, Matth. 5. 13. 14. *Shepherds*, Ioh. 21. 15. and the *good Scribes*, which bring out of their treasure, both old and new things, Matth. 13. 52. and *Stewards*, to giue euery one his portion, 1. Cor. 4. 1. and *Nurses*, 1. Thes. 2. 7. with such like. In commandements thus: *Take heed to your selues*, and to the whole flocke, ouer which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood, Act. 20. 28. And againe to *Timothie*: I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and dead at his appearing, and in his kingdome, preach the Word,

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to the Ministers.

The titles of
Ministers.

Their charge.

be

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be diligent in season and out of season, conuince, reprove, exhort, with all long sufferance and doctrine. 2. Tim. 4. 1. 2.

What their practice should be.

Note.

2. Cor. 4. 5.

2. Cor. 11. 3.

1. Theff. 5. 14.

Ezech. 34. 4. 5.

Incouragements to the Ministers, to do their duty. The first, from their honour. The second, from their comfort.

Note.

Prou. 2. 10. 11.

The third, the peoples benefit. lam 5. 20.

2. Tim. 4. 3. 4.

The last, from their reward.

All which, with the like, what other thing do they teach, but that all such as the Lord hath put in trust with his people, bought with so great a price, should loue them tenderly, as nurses do the young children, and beare their weakneses kindly, rather then breake their hearts with sorrow? Also, that they should prouide for them liberally, and good allowance, and *teach them the whole counsell of God*, as good Scribes, and regard all sorts as the Lords stewards, by wise applying themselues to all. Then that they should bee diligent and painfull, as the Lords workmen and labourers, going before them as lights to guide, in example of vncorrupt life in all wisdom and grauitie, but especially (as Christ taught his Disciples at his departing from them) in humilitie, Ioh. 13. 14. 15. not thinking themselues too good, *for Christs sake to be their seruants*. And to the end, they may bring them to him, and *present them as chaste spouses*, to him their only husband, to do them good priuately, as their needs should require, by *confirming the weake, comforting the afflicted, admonishing the unruly, and being patient towards all*. These duties (I say) the Lord enioyneth vs, by the fore-mentioned titles which he giueth to his Ministers, and by the commandements and charges annexed thereto. Now, as we would be glad he should heare vs in the time of our necessitie, and especially in our last and solemne day of our departure from this life: so let vs heare him thus calling vpon vs, to haue compassion on his sillie, ignorant, and shittlesse people. And although the burthen that hee layeth vpon vs is great, yet, are not our encouragements for that purpose exceeding great also? The honor that hee putteth vpon vs, *to be his Embassadors*, and to bring the message of so great a King, and the message it selfe not about things transitorie or earthly, but eternall, what can bee like vnto it? Besides, the comfort which we may reape, both by our priuate studie, in giuing attendance to reading, and hauing that, as our ordinary labour to talke with God, (as I may say) and his good seruants, when other men must toyle and trauell in all weather, with much care and trouble: and also the comfort by our preaching, which may easily be greater to vs, then to them which heare vs; oh! what can be in this life comparable vnto it? whereby also our hearts are sweetly seasoned, and our liues farre better gouerned, and we more safely kept from euery euill way, as *Salomon* saith, vnlesse wee bee carelesse of our owne good. More then this, we haue encouragement and perswasion, to do our duties in this behalfe more cheerfully, by considering, that so many as we turne from their euill waies, *so many soules we are counted to saue*. And this we should do now, whiles we may doe it in peace, and whiles there are many willing to heare, whose example may draw on others: who, if they should not bee taken, whiles they may, will not afterwards (perhaps) bee brought on, though we should neuer so much desire it; fearing that which the Apostle saith, *that the time will come, when they will not suffer wholesome doctrine, and hauing their eares itching, shall after their owne lusts, get them an heape of teachers, and shall turne their eares from the truth, and shall bee giuen to fables*. And lastly, wee know, that the reward after this life, is a stronger motiue then

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then all these, which I haue mentioned : (but I am sure, that all together are most strong, and should be to vs as the three-fold cable that is not easily broken) Dan. 12. 3. and that is set downe in *Daniel* thus : *They which instruct others shall shine as the light of the firmament ; and they which turne many to righteousness, as the starres, for euer.*

This is that which I thought meet to say to my brethren in the Ministerie, who according to their diuers estates, places, people, and other occasions, shall (I know too well) meet with discouragements enow : but if they be wise against the greatest of all other, which are within them, I meane the distemperatures and contradictions, and disputes of their owne euill hearts, Note. I doubt nothing, but that the other shall be resisted and overcome. All objections which might trouble and hinder from this worke and dutie, are infinite. Therefore looke not first to liuing, and earthly preferment, as How to answer the objections which might discourage vs. pounding to your selues that yee will haue them, and that it is but a base thing to be in the ministerie if ye haue them not, as ye see some others haue. But seeke ye first the kingdome of heauen, that is, the Lord to rule you and goe before you, and other things shall bee cast vpon you. Neither bee you discouraged on the other side from taking paine, as ye haue heard ye ought to doe ; and in a word, onely looke to God, and haue him going alwaies before you, and let his word be the man of your counsels, (in which estate alone, sound, and durable peace is to be found) and he will teach the teachable aboue their expectation, and give wisdom to the simple, and strength to the weak, that by him, they shall find that easie, which otherwise were impossible ; I meane, to swallow vp discouragements, and finde the greatest ioy in the diligentest preaching, and performing of dutie. Mat. 6. 33.

Now I turne to you, (my brethren) the people & hearers : who (as I haue said) raise vp lets and hinderances too too manie against your selues, though yee had none offered you by your Ministers. Whole case (for the greatest part) I pity and bewaile, that you are so far from knowing and duly considering this great mercy of God towards you, in sending his Preachers among you, that very few of you, doe see the end of their ministry ; and therefore you receiue them not as from God, as the instruments by whom ye may beleeue, and be reformed, and consequently looke and wait for the accomplishment of your happinesse, *after ye haue first tasted how good the Lord is*, by their preaching vnto you. Know ye therefore, that God hath appointed them as *messengers of your reconciliation* with him, who were farre separated from him before, and estranged : and whereas hee might haue taught you by other meanes, and led you through this long and wearisome wilderness by other guides, he hath seene this the fittest way to doe it, by men his ministers, seeing ye should neuer haue been able to heare the Lord himselfe, if he should haue spoken to you, no more then the people of Israel were, when they cried out at the hearing of his voice, and said, *Lord speake thou no more to vs, but let Moses speake to vs, and we will heare him in all that thou shalt say to vs by him.* Exod. 16. 17. Hearre them therefore, who are able to deliuer the Lords message vnto you ; whose preaching is life or death to you : and if yee despise them, in that their message, ye shall doe all one, as if yee despised the Lord himselfe that sent them. Hearre them (I say) in the Lords stead, in all that they shall say to you

F

from

from him. Learne by their ministerie to see your selues to *bee the sonnes and daughters of God Almighty*, who, before the ministry of the word worke vpon you mightily, are his enemies, your hearts being set on euill workes, and you vnder his wrath iustly. Suffer your selues to bee launced, purged, wounded, seeing yee cannot otherwise be healed. *Receiue the wholesome word of exhortation*, and be content to put your necke in his yoke, and willingly submit your selues to his word, that so yee may glorifie God for his loue towards you, in and by their labour and trauell among you, that yee may thereby gaine more, then if you had all abundance and your hearts desire.

Philem. 19.
The second
reason.
The benefit reaped
thereby.
1. Tim. 4. 16.
The peoples sin.

Which labour and trauell of theirs, because you see not what a benefit it is vnto you, I will shew you in some sort, how great it is; euen so great, as if you attaine it, ye owe no lesse *then your owne soules to them* for it, for they shall *not onely saue themselves*, who shall performe this durie of teaching among you, in such manner as hath been before set downe; but *they shall saue you also*, who entertaine them as Gods messengers, and bee meanes to make you see your selues happie, both here and for euer. Which being so, who can sufficiently admire the blindness, nay the wilful blindness of the people, the carelesnesse, yea the bold carelesnesse and blockishnes of them, who see nothing of this which I say, though we speake oft of it, and aloud among them, that they may regard it? I thanke God to see that which I doe see in some persons; I meane their reuerent and thankfull receiuing of the Gospel, and their care to be reformed by it: but that in so long a time of peace and free pass ge to the Gospell in the daies of the Queenes most prosperous reigne, and now since, vnder the Kings Maesties, so few make that the flower of their garland, and their best portion: it is most worthily to bee bewailed. Which testifieth too clearly, that there are many enemies of the Gospell among vs, besides Priests, and Iesuites, and open Recusants: and among them that loue it, (as they pretend) *many of them loue darkenesse more then light, because their deeds are euill*, and who doe not esteeme Gods messengers as sent from him, for their singular benefit. For then would not some (and those not a few) denie them their due which God hath giuen them that labour among them; *nor withhold their earthly things from them, to whom they deliuer spirituall*: nor esteeme meanely and basely of them, who would faine win them to God: Neither would many of the people lay such blockes in their owne way as they doe, descanting of them in such wise, as they will be sure that none of them shal do them good. For rather then they would haue nothing to except against them, if they cannot finde those accusations, that are iust, they are content with any shew, why they should refuse to be counselled and perswaded by them, as I haue said. And thus (to say no more) it is fearefull to see how little the people (in one respect or other) are seasoned with the sweet fruit of the Ministerie: and therefore, if yee feare God, and will not come to iudgement, regard your owne welfare and peace, imbrace the Ministerie reuerently, as Gods message, and the greatest and most lets of faith are remoued.

How the people
binder them-
selves.

Thus hauing set downe these lets which doe chiefly hold from faith, both on the Ministers part, and the peoples, and hauing said somewhat to
both

both in way of exhortation, seeing out of these two kinds of men, God chuseth out his elect: I conclude, that there are many lets from faith, but yet withall it may be seene, that there is apparant remedie to bee found against them, (as I haue said) and how subtilly fouer the diuell bewitcheth and holdeth men backe by them, yet the Scripture offereth greater grace, by the which they may break through al hinderances and discouragements which may keepe them from it, if the Minister and people would make conscience of their duties together.

There are fit remedies to these lets.

Iam. 4. 6.

CHAP. 7.

The last Chapter of the first generall head: What desire breeds faith.



Vt seeing it were both long to stand in prescribing particular remedies against all these lets, and the way for all to come by faith, hath been set downe already: I will therfore briefly shew my meaning of one point which I made mention of before, being very materiall; to helpe the Reader the better to seeke faith by the meanes, and in the manner which before I haue set downe, and afterward, strengthen and encourage

them (what I can) who haue attained to any true measure of it, that they may grow, and be settled therein. Now the thing that I meane, is this: concerning the desire of faith, and forgiveness of sinnes which I commended before, in the fourth Chapter, with other things that accompany faith: but yet some require a more particular treatise of it. And this is that which I would haue be diligently marked: that a naked and bare desire of saluation, and obtaining the forgiveness of sinnes, now and then stirred vp in men, is not to beleue, as many thinke, although without any ground; But seeing such as haue this desire sometime, are they for the most part, whom God doth afterwards make beleeuers; (for while men are void of that, there is little hope to be conceiued of them) I will therefore shew, (for the helpe of them who do any thing looke after true happinesse) what desire it ought to be, and whereto it groweth if it be true and sincere, that it may not deceiue them. For we may find many, who haue sometime desired it earnestly, and yet neuer obtained it, (as Balaam, who wished to die the death of the righteous) that a man could hardly haue shewed any difference betwixt their desiring of it, and the desire of such as haue attained to it indeed, for that instant. But in time it hath appeared, that it was but sudden, or of short continuance, and failed before it obtained that which it sought; as by them who in the Gospell are said to haue ioyed in that which they desire to heare, but it vanished; whereas the desire of the other cannot be satisfied without it: but they mourne, and long for it, & pine for sorrow when any thing commeth in the way, to weaken the hope, which they conceiued of it, till that be removed, which hindred them from that benefitt. Therefore such must know, that their desire, which is sometime fleeting, and sometime faint, must be-

Euery desire of saluation is not faith.

Numb. 23. 10.

Mat. 13. 20. 21. True desire giues not ouer.

*It must be fer-
uent and con-
stant.*

Mat. 13. 45.

John 6. 44.

*High account
of it strengthen-
eth this desire.*

Note.

Luk. 7. 50.

1. Pet. 1. 1.

*No paines and
labour in see-
king it, thought
needlesse.*

Note.

Note.

*Difference be-
twixt sound
and vaine
desire.*

*Heart vpon
Gods promises.*

come both feruent and constant: as in the parable of the pearle may bee seene, That as soone as it was found, the value of it being knowne of the skilfull Merchant, he neuer rested, till he had gotten it for his owne: for we must know, that he, who thus desireth it, is forcibly drawne heereunto by God, who hath shewed him his great need of it, and what hee shall gaine by it, and thereby hath prepared and made him fit to receiue it: for otherwise, if God draw not men to the valuing and seeking of it, it is of no account with them. Euen so this desire, if it bee the worke of Gods spirit, is strengthened hereby: namely, while hee prizeth, and valueth it according to the worthinesse of it, as farre as he is able: that is to say, thus; that in his account it farre surmounteth, and excelleth all the pleasures of the world, with whatsoeuer is of account in it; he esteemeth it, as a most precious treasure to beleue; because he knoweth that hee *which beleueth is deare vnto God, and shall be saued.*

And so must faith and assurance of eternall life be valued indeed, of him who shall find the blessing of it: for which cause Saint *Peter* calleth it *precious faith*. Now, who can esteeme thus of it, as that it is better then all profit, pleasure and preferment, but he must needs thinke, all his praying for it, hearing the word which worketh it, his questioning about it, and his trauell and labour in meditating of the promises, whereby the spirit of God writeth it in the heart; but hee (I say) must needs thinke all his paines well bestowed in seeking it, yea and infinitely recompenced, though hee hath long waited the Lords leisure for the enioying of it? All which meanes another man thinketh very needlesse, and that it is meere follie to make all this adoe to come by it; and yet he will say it is better then the world also; but he can content himselfe (when he hath heard the promise) without any setting of feruent desire on it, to wash away all with a word of course, that he hopeth to be saued by Iesus Christ as well as other; Which slight esteeming of it, is too cleare a token, how farre he is from it. Now who seeth not the difference betwixt these two, to bee this; that the one *is led by the spirit of God*, whereby the Father of heauen doth reueale this secret mysterie of faith to him, and doth wonderfully draw his heart vnto it; the other is led by fleshly reason as his guide: which is the greatest enemy to this worke? For our reason thinketh it vnecessary to set more by that which wee cannot see with carnall eyes, then by that which we haue in present possession, and see it, handle it, enioy, and vse it: therefore no man doing thus, is led by the spirit of God, which assureth him, who is led by it, that God hauing promised glory greater then that which is earthly (though he seeth it not) hee shall find no lesse then is promised, therefore hee setteth more by it, then by all things here before his eyes.

And this is the way to beleue in God indeed, though wee see him not with bodily eyes, that by this our confidence in him, we may haue ioy and peace. And because this faith is counted far more precious then all worldly wealth; therefore he who thus accounteth of it, will set himselfe to seeke it willingly and readily, as I said before. And therefore as the word teacheth him, he will haue his heart vpon the promises of God, because they are his treasure, musing on them, vntill he hath all difficulties and doubts of any moment,

moment, remoued from him, which God for his part will not be vnwilling to grant. And in his meditation he shall see, that he is not more desirous to beleeue, then God is that hee should so doe: hee seeth that God, for his greater assurance of it, doth through loue entreate him; of friendship counsellleth him, and of his authority being able to performe, commandeth him to beleeue: as if he would hereby shew, that none hath authority to hinder or forbid the same. Hee seeth further, that as hee may receiue this promise, hauing so strong encouragement; so he can no otherwise be saued, nor happy. All this he seeing, and weighing deeply, beginneth to stay himselfe, and to lay faster and surer hold on eternall life; and seeth that it cannot otherwise be, but that hee should be saued, how farre soeuer he was from this perswasion. And now he beginneth to conclude with himselfe, that hee is deliuered indeed from all feare of hell, and the diuell: for hereby his heart is more humbled and meekened to be subiect to the will and gouernment of God, without which this faith is not attained. To whom this counsell yet is to be giuen, (though he be come to such great preferment) that after he hath by the fore-mentioned means gotten this faith and confidence, that he beware of all occasions which may darken or put out the light of it. As that he be not too bold to reason and question against himselfe for yeelding to this truth lately receiued, and beleeued of him, before hee be well grounded, and haue gotten some experience, but follow the rule that must guide him: for example, If any doubting should arise, any lying spirit should suggest, and trouble him with feare of falling away hereafter, or that he cannot tell whether he be predestinate or no, or that many haue been as forward as he, and yet haue in the end fallen from God, or any such like: hee is to bee counselled to hold them all for spirits of error, & Satans instruments to delude and terrifie him. And that the rather; because they speake otherwise then Gods voice, which saith to the afflicted conscience, *Beleeue, lay hold of eternall life, cast not away thy confidence*: who also saith, *The plants of the Lord shall flourish and grow up as the graine of mustard seede, till it haue branches and boughes*. And againe, *Be ye establisshed, confirmed, and abound in faith*. Therefore he is to lend no eare to spirits terrors, remembring that which is written, *My sheepe heare my voice, and the voice of a stranger they will not heare*. It was the first degree to the vtter vndoing of her selfe, and her posterity, in our grandmother *Eue*, that when God had giuen liberty to eate of all the trees, excepting one, she rested not in this word, but opened her eare to a false and lying spirit, in the mouth of the serpent, which vnder a faire colour, perswaded, or rather couertly inticed, and drew her (contrary to the word of God) to eate of that one tree also, which was forbidden; whereas shee should haue been astonished to haue heard the Serpent speake at all, especially in that maner. It is a dangerous thing to set so light by the word which God speaketh to vs, that wee dare so much as hearken to any voice which speaketh the contrary. For shee by giuing eare to the Serpent, went further, and gaue him speech also: and yet neither such speech, as whereby she cut him off by holding her selfe to Gods word; neither (if shee would needs answere) referring him to her husband, (as shee should haue done) who heard God speake, and receiued the charge of not eating of euery tree, from himselfe.

Gods will we should beleeue,

2. Cor. 5. 19. 20.
1. Tim. 1. 15.
1. Ioh. 3. 23.

Advice for the weake Christian.

If any doubting arise.

1. Iohn 3. 23.
1. Tim. 6. 12.
Heb. 10. 35.
Mat. 13. 31.
Coloss. 2. 7.
Iohn 10. 27.

Not to hearken to any contrary voyce.

Gen. 3. 2.

The danger of it.

Psalm. 85.
Such must aske
of their tea-
chers.

Act. 2.38.

Remedies a-
gainst feare of
continuance.

Matth. 11.29.

Conclusion of
the former.

Note.

Luk. 22.31.32.
Luk. 12.32.
John 13.1.
& 10.18.
& 17.12.

We must learne some wisdom of the Adder, *who stoppeth both her eares that she may not heare the voice of the charmer, charme he neuer so wisely.* And if any doubt doe so trouble him, who hath attained through Gods grace to this weake faith; let him aske of them who haue instructed him, *the men and brethren*, who if they haue kindly pricked, can as well skill to heale: and therefore also to remoue such doubts, as for want of sure laying hold on the promise, haue troubled any.

And further, if he which is weake in faith, after laying sure hold, shall yet be dismaied thus, that he cannot keep (for any continuance) his faith strong and stedfast; but feeleth it flitting; he is to be answered, that a child which beginneth to go by a stoole or forme, is not strengthened, as he which is by long vse and custome settled in his ioynts; in like manner it fareth with weake beleeuers: and yet, after that such shall haue experience of their own sincerity, and care, to keepe a good conscience in longer continuance of time, they shall be well and fully settled in their faith, to their great contentment and comfort.

And thus I conclude, that what lets soeuer there bee, which hinder men from beleeuing (as their alleaging that they bee vnworthie; that they shall fall againe to their old course; they shall neuer be able to attaine to it; or if they haue not like certainty of it alwaies, therefore they conclude, that they neuer had any at all; or any such like) yet hee who earnestly desireth it, will not vtterly faint, except in tentation, when he must bee well plied, and helped; and when he is not his owne, to guide himselfe aright: nor cease or giue ouer till he be perswaded *that all teares are wiped away*: and therefore will refuse no meanes to attaine to it, by attending on God, and waiting his leisure, and reuerently considering the encouragements and perswasions which haue been set downe, that so hee may lay sure and strong hold on Gods promises, and Christs prayer made for him, *I haue prayed that thy faith faile not*, (as one in his case may doe) and so by little and little, hee shall see himselfe to be in the number of true beleeuers, no more to be cast out from them.

CHAP. 8.

Of the second generall head in this Treatise, how the weake in faith should be established.

The second ge-
nerall head of
this Treatise.

Two sorts of
weake ones.



And thus to passe to the second head of this first Treatise, I hauing said that which I propounded, of the first; vnderstand that these two things are herein to be handled: first, how the weake beleeuers may and should bee stayed in their vehement tentations, and that shall be shewed in this Chapter. Secondly, how they may further proue, that they differ from such as are not beleeuers, although they seeme so, as shall be set downe in the next following. Of these weake ones, there are two sorts: some lesse, some more: both shall bee better vnderstood by that which shall seuerally be said of both. And herein I desire my brethren, who are better settled in faith, not to thinke this labour superfluous: but to measure

measure the weak by their own weaknes at their first beginning, & to thinke that as the gift of faith is most excellent; so there cannot be too great helpe yeelded to the weak, in directing them to come by it, and to make triall of it. Concerning the first therefore, although I haue by sundry tokens shewed, ^{The first sort described.} who are the children of God, and how euery faithfull Christian may iudge of himselfe hereby; yet for want of experience, and by vehemencie of temptation, which sometimes sore oppresseth them, they cannot so boldly and confidently rest, and stay themselves by generall doctrine, nor apply it to themselves; those I meane which are weak Christians, yet such as haue attained communion with their brethren in faith and godlinesse: therefore though the afore-mentioned properties of true beleeuers, may bee cleerely seene and discerned to bee in them, and they themselves also will confesse, that they haue had the affections which goe with faith (saue in temptation) and that some of them oftentimes haue found singular comfort in Christ, and desire much to be with him, yet soone they are driuen from their hold, and caused to suspect their comfort to be a vaine fancy, and so fall into much feare and doubting, that they are none of the Lords.

They must know therefore, that seeing there is no *shadow of changeablenes with God*; that it is their owne weaknesse so to thinke, as the Prophet confesseth of himselfe in the like case, after hee had long wrastled and strove with that temptation: for hee that hath been assuredly perswaded of Gods loue toward him at any time in his whole life, *ought not to cast away his confidence* ^{Psal. 77. 10.} after; nor suffer himselfe to be depriued of it, being his chiefe treasure. But though this may be a stay to a weak conscience, who is sometimes afflicted in this sort; yet, I say further, that seeing he cannot be satisfied, till his doubt-^{The first perswasion to uphold a weak faith.} fulnes (which by all his might he seeketh to subdue) bee removed, and his soule set at liberty againe by some new light in Gods promises; therefore he is to bee perswaded, that hee labouring after, and groning to rest his wearied and heauie heart on these; he cannot miscarrie, nor bee forsaken of the Lord in the lowest depth of his distresse. For some one or other testimonie ^{The second perswasion to uphold a weak faith.} and property of the new birth shall euer bee found in him, although hee alwaies feeleth it not, neither perceiueth it himselfe; whereby it shall bee manifest, that hee liueth to God the life of God; euen as hearing, breathing, mouing, feeling, & such like, are infallible tokens of life in the bodie, which by many likelihoods appeareth to be dead. And if to his owne iudgement it seemeth, that all hope is cut off through the rage of the diuell, and strength of the temptation; yet it is, as if a man were suddenly stricken downe to the ^{Note.} ground with some violent blow, and amazed, who for all that doth afterward recouer himselfe againe: so that euen hee, which feeleth not that hee hath faith and life, is not yet without it, seeing he is not without that worke of the spirit, which alwaies accompanieth it; although indeed he hath need of especiall and strong comfort. And this is mine answere.

But if this bee not enough, but thou wilt maruell, why God doth thus deale with thee, and suffer thee to fall to such depth of doubting, sorrow, and feare, although hee loueth thee; yea and that after thou hast felt such comfort to thy conscience; I must make mine answere more full and large, for the further satisfying of thee herein. I say therefore, although this be by

Note.

the wise prouidence of God, that many of his truly begotten children (who therfore may haue sound comfort in Christ) do fall somtimes, and that very dangerously, and doe greatly wauer and doubt oftentimes, and so become vncomfortable; which the Lord disposeth: lest by their sudder change from so damnable and vncomfortable an estate to so happie and ioyfull, they should be lifted vp, & conceited, and so become secure and presumptuous: (the fore-runners and causes (doubtlesse) of a fearfull fall) yet this is certaine; it ought not thus to be on their parts; for it is (as I haue said before) a weaknesse, which must bee withstood and ouercome. For the attaining whereto, the occasion of this doubting in him who hath once beleueed, must be searched out, and so remoued: which ordinarily is our owne infirmitie, neglect of dutie, and slightnesse in the manner of performing the same, or some particular sin; also pronenesse to sin, a nourishing of the same, and strength of it, or long lying therein; whereupon the tender conscience feareth that his former comfort was but deceitfull and vaine, and so doubteth of his good estate.

Psalm. 77. 2.

A third perswasion to uphold a weake faith.

Rom. 4. 5.

Note.

For the right remouing hereof, this is duly to be considered, that as the root of our comfort in Christ is not the strength of our Christian life: so the weaknesse herein, ought not to breed doubting of our saluation by Christ. But for as much as all our comfort standeth in this, that God, *who iustifieth the vngodly*, hath freely giuen his sonne, and in him is reconciled to vs, who so heartily desire his fauour, hauing been his enemies; and hath by his Gospell called vs, and by his spirit wrought in our hearts a sure perswasion hereof; whereby *we which were dead in sin*, are made alieue to God, and so are new borne; and therefore begin to bee changed, first in affection, and then in conuersation by little and little. Therefore if we haue this assurance of our new birth, though there be in vs much weakenesse of the spirituall life, yet we ought not to doubt, whether we be Gods children, seeing he that is new borne can neuer die.

The fourth perswasion to uphold a weake faith.

A fit simile.

Esay 55. 1.
Mat. 11. 28.

But rather wee are to remember first, we are but children, and therefore weake. Secondly, we are very subiect to many spirituall diseases; some such as take away sense of life: and therefore wee must seek to be cured; and not despaire of life, because it is certaine that no such can perish. So that if wee see, that we haue turned our hearts from our Christian course, & offended God; or (which is more) if we haue suffered our selues to bee seduced any manner of way; we must not despaire, or doubt of the safety of the whole person, when any one part or member is distempered, and ill at ease; but cure it, and labour to restore that to health againe: as if it bee thine heart, thine eye, thy hand, or any other part which hath offended; resort thou to the Physicion Christ Iesus; make thy complaint, that thou art heauie, and wouldest faine returne againe from whence thou art fallen; and bee confident for his owne promise sake, who calleth with stretched out armes, saying, *Returne thou which wandrest, & thou who wouldest finde ease and comfort, come vnto me, and I will refresh thee*, beleue in mee, and I will satisfie thee in that which thou hunrest for. Now if they who haue fallen and offended God, may turne home againe to their first husband with good welcome: shal not they much more be beloued of him, and therefore comforted by him, who

haue

haue not prouoked him, but are onely held downe through feare and infirmitie?

And thus I hauing answered the doubts of this sort of Gods people who are weake in faith, I had purposed to haue proceeded no further to deale with them *which haue the seale of God*, and which are marked to eternall life; but to haue disclosed the packe of the counterfeits, and to haue proued that many such, *as say they are Christians*, and the elect of God, and are not, but doe lie; that they are nothing lesse then the children of God, (for as the weakest in faith must not be deprivied of their priuiledge, as to thinke they are not the Lords: so must not the most glozing hypocrites bee suffered to conceiue a false opinion or hope of that which is none of theirs; as to dreame of happinesse. This, I say, I had purposed next to haue entred into: but in the meane while, it commeth into my mind (by occasion of such, as I haue answered already, that is, the faithfull; who hauing receiued much comfort through their hope, after an effectuall calling, haue yet after that, bin troubled with doubtings) by occasion of them (I say) I called to mind another sort of Gods deare seruants, who are weaker then they, deeplier griued, and therefore more tenderly to bee regarded; lest that they *being brused reeds, should bee altogether broken, and as smoking flaxe should bee utterly quenched.* Another sort weake in faith, and how they are to be comforted. Matth. 12. 20.

And these are they, who hauing manifest signes of faith, and the new birth in them, yet by the subtile and cruell malice of the diuell, (although They are described. not without the wise disposing of the Lord, to their great good, and example of others) are brought to their bondage, that they are perswaded that they are vtter reprobates, and haue no remedie against their desperation. They feelee (they say) the wrath of God kindled against their soules, and anguish of conscience most intollerable: and can find no release, notwithstanding their continuall prayers made vnto the Lord; and in their iudgement stand void of al hope of the inheritance promised, expecting the consummation of their miserie, and the fearfull sentence of eternall condemnation. Now this vehemencie of tentation, though it bee enough of it selfe barely, to shake and terrifie the afflicted; yet when melancholy shall herewithall possesse the partie, then it is made farre more grieuous: for that raiseth excesse of distrust, and feare, and causeth the partie to perswade himselfe of miserie, where there is no cause, and is the very seat of the diuell, being an apt instrument for him, both to weaken the body, and terrifie the mind with vaine and phantasticall feares, and to disturbe the whole tranquillitie of our nature; and one chiefe property of this, is to feare a man without iust cause. So many as are troubled with this latter, I exhort to reade the treatise of Melancholie, set forth by Doctor *Bright* Physition, Anno, 1586. vnto the which also I may referre them, for the former point: that is to say, if they bee deeply touched with the conscience of sin alone, how they may be comforted and deliuered out of it. But seeing it is both appertaining to the matter which I haue taken in hand, to say somewhat thereof, and the other treatise is not alway in a readinesse, I will partly borrow from thence, where it is largely & profitably set downe: & partly ad my selfe somewhat for the staying & vpholding of such weak ons, as their case requireth. And

*Perswasions to
the weake to
uphold them.*

And first they must bee perswaded, that they are not vnder the wrath of God; neither is his anger kindled against them, for all their feare that oppresseth them, when their estate is to their owne feeling, euen at the worst; because they haue not sinned against the holy Ghost: (which sinne onely is able to shut them out from hope of saluation) and yet many of them in their tentation doe thinke that they haue. And to proue that they haue not committed that sinne, it may appeare by this, that they haue not maliciously set themselues against the truth and Gospell of God, nor wilfully persecuted it against their conscience, but doe embrace it heartily, and loue the same, which they are not able to denie. But it is a meere delusion and tentation of the diuel, which holdeth them in this terrour and bondage: which, time will discouer and lay open, as they themselues shall heereafter most plainly see and discerne, which also, many such as they are, in the like case haue found in the end. And though it be a tentation of the enemy purposed of him to their confusion, yet it is from their louing and mercifull father a triall of their faith, and patience, and other vertues. Indeed the ground hereof, is their owne weaknesse, (as I said before of the other sort of Gods children) vpon the which the diuell worketh, although not to wring from them their hope, (which he shall neuer be able to doe: yet to wearie their liues with heauinesse and discomfort.

*Satan worketh
vpon vs by sug-
gestions, and by
outward occa-
sions.*

And this our infirmity Satan doth sometime assay without meanes, that is, only by spirituall suggestion: sometime by meanes and outward occasions of euill, and forcible perswasions to sin and rebellion against God. For the first of these two, it is certaine, that he after a personall manner to the soule, though not in bodily shape to the eye without meanes of outward things, tempteth vs, in the very secret thoughts of our hearts. For he being a spirit (and by creation most excellent) hath access vnto our spirits, to trouble them, and disorder all our actions: as we see corporall creatures with corporall and bodily force to annoy one another. And as he is a spirit, so the long experience (which he hath of our corruption, and miserie from age to age, giueth him knowledge of our minds more perfectly, who gathereth it by the least signe of our inclination and will: not that he knoweth our hearts, (for that is proper to God onely) but through his long acquaintance with our nature, he conceiueth our intents and purposes, and that oftentimes without signification, either of speech or gesture. And thus he being able to discouer the vanitie of our minds, by the knowledge of our vniuersall corruption: as he seeth occasion, and whereto wee most encline, he suggesteth his tentations to sinne and disobedience.

*Satans pro-
perties.
Mat. 13. 28.*

*2. Cor. 11.
13. 14.*

*Satan tempteth
and perswadeth
to sin, which we
delight not in.*

Now if to these two, wee adde his malice, (for hee is not called the *envious man* for naught) and his vnsearchable subtilty, and exceeding strength; and that which is greater then all the rest, that hee most hurteth, when it least appeareth, and when we least suspect it; for which cause it is said, *that he changeth himselfe into an Angell of light*; we shall not maruell, though without any meanes, or outward occasions, he raiseth great terror, and dismaiednesse, especially the Lord giuing him leaue so to doe, for the good of vs which are exercised by him. For besides, that we are enticed sometime to the sinnes, which by nature we loue, we are also (especially such as are thus brought

brought low, in the anguish and bitterness of their soule) tempted to such evils as are very strange, & such as wee abhor the very least conceit of them, and find not the least part of our nature to encline to them; though otherwise we complaine of great frailty; as to haue thoughts to blaspheme God, to bee tempted to lay violent hands on others; not moued thereto by any hate of malice; or to deuoure our selues, to despaire and distrust of Gods mercy and grace. All which sinnes, with such other, the partie hath neuer had delight in, (when he was yet ouertaken with some other sins, and had his heart drawne after them indeed;) and yet hee is feared with the guiltinesse of those, which hee euer loathed. And when the diuell can fasten vpon such as this weak person is, in this wise; hee especially laboureth to dimme their knowledge and iudgement, that they may haue no sure hold of any point of doctrine, which may soundly comfort them, that thus hee may, like a Lion deuoure them more speedily. For when they cannot be perswaded in their iudgement, that God can, or will pardon them, how are they able to desire, or pray for it? when it shall bee beaten into them, that they haue no faith, nor any better things in them then Reprobates, how can they be moued to stirre vp that weak faith which they haue? no more can they desire good meanes, as counsell, reading, or any such like, when hee hath stricken this deadly blow into their consciences, that God hath forsaken them.

He laboureth to dimme our knowledge, and the sight of Gods grace in vs. 1. Pet. 5. 8.

And this bee spoken of the diuels tempting the children of God, (when, and whom it pleaseth the Lord for their trial) and that without the helpe of outward meanes, or any occasions to worke by: the which I purposed to speake of, to no further end, but for the helpe of such as are sometimes deceived, and so oppressed after the same manner. Heere is no fit place to satisfie them who would be glad to know more of this matter.

See it more at large, Treatise 5. chap. 3. 4.

To proceede therefore, and so to draw to an end herein. As hee doth oft without any meanes, deeply fasten vpon the weak consciences of Gods people, to feare and dismay them; so doth he the same much more easily by the helpe of outward meanes: so that, when he hath couered their harts with darknesse, and brought them into a dreadfull feare of Gods wrath: and plucked their armour from them, whereby before they had resisted him, he holdeth them at this vantage, that euery thing which is before the, is made matter to encrease their distressed estate. And therefore if they see a knife, all their thoughts are to destroy themselves, if they go by water, they are vehemently perswaded to drowne themselves; and so are they tempted to strangle themselves, if either the place giue them an occasion, or the instrument wherewith they should doe it. So if they see any merrie, their heauinesse is the more encreased, seeing (say they) we shall neuer come out of deadly sorrow and despaire: if they see a dog, they wish that they were so: when they should eate their meat, they thinke it will encrease their damnation; & dare scarcely take the meanest scraps to relieue nature. And if any Scripture bee recited to them; oh, it belongeth not to them, they say; they are past hope: & whatsoeuer we answere them (be it neuer so fit for them, and to do them good) yet they are neuer satisfied; but raise new obiections against themselves, as being nothing stayed by that which was spoken to them.

He troubleth much by outward objects.

The obiections of the weak in temptation.

It

How the weake in faith should be established.

*The Lords eye
watcheth ouer
these weake
ones.*

It were infinite to set downe their speeches and thoughts like vnto these, which I haue now mentioned; which the diuell draweth from them by such occasions, as he worketh by: but all this is, (as wee see) through their owne letting go their hold of Gods promises, and mercies in Christ, which yet sometime they haue imbraced, and felt great comfort in; or at least, could not denie, but that they had part in them. And it is the vnspokeable goodnesse of God, that they are not vterly swallowed vs; but kept through his secret grace, though not seene of them: and that all other of his deare seruants, are not plunged into the same depth of distrust and despaire, that there might bee no one to comfort and counsell another; but discouragements on euery side vnto all.

Psal. 41. 12.

For it is not to be attributed to Satan, or any want of subtilty in him, readinesse to hurt, ablenesse, malice and cruelty; that either the one sort is at all preferued, or the other more freed from the like measure of languishing and feare, or (which is the senselesse sicknesse and disease of this age, and farre more dangerous) from bold securitie and presumption: but (as I haue said) it is the Lords keeping of them both. Neither is it any maruell to vs, (though it be not marked of the vnbeleeuers) because the Lord hath his eye euer vpon his beloued ones, (as *Dauid* speaketh,) *That he may see that no hurt befall them*; euen as a mother hath her eye alwaies on the young child which beginneth to goe, that it get no knocks, nor falles.

*Remedies a-
gainst Satans
temptations.*

But now to conclude, ye will aske, what remedies are to bee vsed against such sore assaults? First I say, that seeing their consciences beare them witness, how much these tentations are repugnant to their desires and liking; and chiefly raised and procured by Satan in them, who abuseth their simplicity; therefore there is no cause why they should bee so discouraged, and out of heart, (no more then one that hath had a fearfull dreame should when he awaketh:) although he hath haled, and violently carried them to such miserie; as though they had taken glory in offending God: this (I say) let them marke, as soone as they be fit to heare it; and the rather, they are to count these tentations to proceed from Satan, then from themselves; because they are such, as are altogether contrary to their former conuersation, and to nature it selfe; and such as haue no inforcement, nor inticement, but from him. They are further to consider, how much it doth displease God; that they are remoued from their faith, and giue place to the spirit of error: and therefore they should gather more godly boldnesse and confidence in him, on the one side, and more strength against Satan, on the other side. For if God calleth and encourageth to trust and beleue in him, and we standing in need thereof, would most gladly (as we will all say in such a case) imbrace his promises made in *Christ Iesus*; *who is hee, which should hinder vs? If the Lord will iustifie and cleare vs, who shall condemne vs?* Neither let them after all this, be still obiecting, that they feeble strength of faith and hope, as many of Gods deare children doe, for thereby the enemy may take great encouragement to their owne disadvantage: for what if they feele not the sweet taste thereof, which sometime they felt, shall they iudge therefore themselves to be vterly bereaued thereof? If the soule bee now sicke, and tasteth not the sweete meates of consolation, which it was wont,

*The second
remedie.*

*Rom. 8. 33. 34.
The third re-
medie or per-
suasion to up-
hold weake
faith.
What we should
doe, when we
feeble not the
sweet taste of
Gods mercies.*

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wont, was it therefore alwaies so? Will they measure themselves by that which they presently fee, when the soule hath lost her taste? Or rather by the times past, (as the Prophet, by his example teacheth in the like case) whilst it stood free from the disease of temptation, when they found comfort in the spirit, through an acceptable measure of faith?

Further, the triall of their faith is likewise to be taken, by those fruites which are euident to the eye of others, who can iudge more sincerely then the afflicted themselves, whose vnderstanding is much altered by Satans terrors. And here (as in fittest place) I alleage the strong faith of the woman of Canaan, when Christ seemed to giue her the repulse vtterly, yet shee would not be moued from her faith, when fiery darts were thrust into her, three or foure, one after another. The same I say to other their obiections of like sort, as I haue said to these. As when they reason thus against themselves, that they do not liue as Gods children doe, nor so holily, as God requireth, and therefore they cannot haue such comfort as they haue. What then? are they reprobates therefore? haue they no grace, because they want that which they would haue? Ought they not to consider, that they being *the Lords plants*, take not their full perfection at once; but according to the nature of a plant, require a daily watering and dressing, whereby in the end they attaine to a full growth in Christ? Oh, but they fee not the testimonie of Gods spirit, (they say) which might assure them. I answer, neither doe any of Gods children at all times feele it: but that they may see their owne frailtie, God doth, as it were, hide himselfe sometime for a season, (as the mother doth from the child to try the affection of it to her) that they may with more earnest desire mourne for Gods wonted grace; and that when they haue obtained it againe, they may with more ioyfulness of heart praise him. And yet God doth not withhold comfort from his, many times, when they walke heauily, who (if they could giue credit vnto him) may assure themselves, that they may liue in safety vnder his protection all the day long: but their owne frailtie, and the vehemency of the temptation, which oppresseth them, diminisheth the feeling thereof. But patience and constancie, with a resolute mind to beare Gods triall, will bring a good end, yea and by the meeke going vnder Gods hand in these, they shal learne experience, afterward to wade through greater; and yet in the midst of them, to haue *hope that shall not make them ashamed.*

A fourth perswasion to uphold weake faith.
Matth. 15. 27.

A fifth perswasion to uphold weake faith.

Deut. 33. 14.

A sixth perswasion.

Note.
Rom. 5. 4.

And thus it may appeare, that although the weake faith of Gods deare seruants may be many waies assaulted, and their saluation by meanes thereof to their feeling, be doubted of: yet that such are vndoubtedly the Lords, and cannot be taken out of his hands; because they are not destitute of faith, (as I haue proued) whereby they apprehend Christ, though weake: and which hath brought vnto them much comfort in times past; though for a season, (the Lord working all for their good,) it seeme to them farre otherwise. And of the former point of this second head or generall part of this Treatise, that is, how the weakest of Gods people are to be upheld in vehement temptations, thus much be said.

CHAP. 9.

The difference of beleeuers from them that are none.

Ow followeth the second point in this second general head, wherein for the cleere manifestation of that which hath been said, I must discerne from the former sort, such as haue great shew of faithfull ones and beleeuers, and yet are nothing lesse; and prooue that the weakest Christians, of whom I haue spoken, may see their estate apparently different from theirs; who yet come neereft of other, vnto beleeuers; and then answer some doubts, which I know do sticke in the minds of diuers about this matter.

*An unbeleuer
may goe farre in
the profession of
Christianitie.*

Matth. 27. 3.
1. King. 21. 27.

Matth. 13. 20.
Numb. 23. 10.
Mark. 6. 20.

*What use to be
made of this
doctrine.*

And first, whereas some may maruell, that I in the describing of Gods children, haue not rested in these as infallible marks thereof, namely, 1. sorrow for their miserie; 2. confession of their sinnes to God; 3. feare of his displeasure for the same, and 4. a desiring of some kind of amendment of life; seeing they are also in them, who are effectually called of God: I answer, I haue followed the Scripture herein; and that I haue, in shewing who are the Lords, made mention rather of those graces of God, which are properly belonging to the faithfull, then of them which may be in hypocrites, and hollow hearted professors. Seeing we finde both by Scripture and experience, that these forenamed affections, and many good and commendable vertues (as they seeme to be) may haue place in those which do not appertaine to Gods faithfull people. For a man may be much burthened with the weight of his sinne, his conscience terrified by the spirit of bondage; he may be peniue afterward for his sinne committed, as *Iudas* was, and wish it were vndone, afraid for the punishment, and may promise amendment, and hee may walke heauily, and expresse it by outward signes as *Ahab*; and yet not be released, nor set free from that which he feareth. So the same person, by hearing of the promises of the Gospell, may find ioy, and delight in the glorious tidings which it bringeth, and take sensible pleasure in the exercises of Religion; *Hee may haue a taste of the life to come*, as *Balaam*; hee may reuerence and feare the Ministers of God, as *Herod*, and begin to amend some faults in his life, as hee and others, of whom wee reade in the Gospell, did, and yet for all this, (though fearefull to thinke of) not sealed vnto saluation: euen thus farre a man may goe in profession of Christian Religion; and yet a stranger from the power of faith; from the life of godlinesse, and from that, which accompanieth both; I meane, a good and peaceable conscience.

Of the which argument, because much is written, and whete the Gospell hath been preached (of some places I may speake of mine owne knowledge) it hath been often handled, and largely; I thinke I may say the lesse. Neither doe I speake that, which I haue said about this matter, to discourage any: but partlie to driue them from deceiuing themselves, which

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which loue to stay themselues, they care not vpon what rotten hold, and broken staffe; partly to make the true testimonies of eternall life to be more preciouslly esteemed of those which haue them; and such as are without them, to bestow more diligence in seeking of them. For the weakest faith findeth Christ Iesus no more to loose him, seeing hee hath said, *that hee will not breake a brused reede, nor quench the smoking flaxe*; and the most glorious shewes of godlinesse, and boldest crakes, and most loud boasts of faith, where yet it is not indeede, shall all vanish away in the aire, and come to nothing, not hauing any part in him: ouen as *Sauls brags, that God had deliuered Dauid into his hands*, when hee was shut in the Citie, were frustrated to his owne shame. The which, how true it is, may appeare not onely by some examples mentioned out of the Scripture, but also by the liues of sundrie in the countrie, *who haue receiued the Gospell with ioy*, and been much cast downe by the force of the Law: But as their humbling hath been a bowing of themselues for a short time, *like a bulrush with the winde*; so their ioy hath been a sudden flash of fleeting mirth and ioy, not well grounded in them; and an inlightning of them with the generall knowledge of saluation, rather then a sealing of the assurance of their owne in their hearts, for continuance.

Matth. 12. 20.

Luk. 18. 14.

1. Sam. 23. 7. 14
& 24. 5.

Note.

Oh, how many haue after the report made by others, what great change the Gospell had wrought; how many, I say, haue resorted to the hearing of it, and giuen good and commendable hope of their owne change also, and repentance; who yet were soone wearie of the Lords yoake, and of being subiect to his holie gouernment? how many *haue forsaken the fountaines of the water of life*, which could haue refreshed their soules in their necessitie with sound comfort, *and haue digged to themselues broken pits, which can hold no water to comfort them*? And so *haue started aside, like a broken bow*, and haue returned shamefully to their vomit, and as the sow which was washed, to wallow againe in the mire. Which I speake not, as though God had not both called out of this life many amongst vs (within these yceres in her Maiesties reigne and since) of singular hope, and left a comfortable companie amongst vs still, with others daily comming on; but to cast their shame as dung in their faces, who haue fallen frō that seruient desire of the sincere milke of the word, (which once they had) and are either turned to vaine iangling, and opinions, which breed questions rather then godly edifying; or else to the world, to prophanenesse, and to carelesnesse. These (as the Scripture saith of Iudas) *went out from vs, but they were none of vs: for if they had bin of vs, they would haue continued still with vs*. For when either prosperitie hath been granted them, they haue waxed wanton, and haue turned the grace of God into loosenesse: or when affliction hath followed them, they haue growne wearie of their profession, saying, as we reade in Eccles. 7. 12. *That the former daies were better*, and wished againe for the merrie world, which they enioyed, and the pleasant life, (as the Israelites did their flesh-pots) which they passed in ignorance of God, and the lusts thereof, in superstition, and such like: and so haue fallen from the grace of God, and haue departed from him, to whom yet they had professed themselues to haue been infinite-lic indebted, as for his other benefits; so especiallie for his Gospell,

For wantnesse
in religion was
sometimes in
many.

Heb. 6. 5.

Exod. 32. 8.

Ierem. 2. 13.

2. Pet. 2. 22.

Apostates.

Ioh. 6. 66.

1. Ioh. 2. 19.

Iam. 5. 5.

Matth. 13. 21.

Exod. 16. 3.

Note.

Ioh. 5. 35.

Matth. 19. 29.

*The falles of
many Professors
haue made them
vile.*

Note.

in the which they seemed to take no small delight for a season.

But these when I consider their falsehood towards God, and their double dealing, that they would not giue their hearts to him to beleue his mercies to bee their onely treasures, and so hold fast their confidence in him, (who would sufficiently haue recompenced their forsaking of the world) I cease marueiling at them, although they are fallen from an high account and estimation among the seruants of God, vnto a vile and reprochfull estate, to be reckoned with the vnbeleeuers; some of them making this their chiefe religion, rather to be Iudges and censurers of their brethren, then to hold and retaine loue and fellowship with them. For whom yet, I will not cease to intreate the Lord daily, that if any of them belong to him, it would please him to awake them, and to bring them home with the prodigall sonne, in the sight of those who haue seene their reuolt; that so, not only themselues may bee saued, though they take shame in the world; but others also, who were emboldned to sinne by their example, may be reclaimed.

Note.

*Some haue fallen
away before
trouble came.
Let such repent.*

Thus the loue of these men hath constrained me, a little to goe aside in lamenting their miserie, because I haue knowne many of them, who hauing shined as lights for a season, are become mistie cloudes to hinder light from others: whom I also counsell to consider, that they haue not been driuen away from their holie profession by persecution, (which if they had been, might haue giuen better hope of them to their brethren, that meere weakness had hindred them) but they haue gone away *from their first loue*, and broken off *their fellowship with their brethren*, euen in the time of the Gospell flourishing, and preached in some places with more power, then when they were at their first beginning most earnestly stirred vp to imbrace it: yea and some of them then forsooke their good beginnings, not when *Moses* was gone aside from them, for the space of fourtie daies, but whilest he was amongst them, and in the midst of their tents, calling vpon them to be sound and constant, and to goe forward, as hee had done long before; and himselfe also (to Gods glorie be it spoken of some) with great courage and cheerefulness of good example going before them. And therefore seeing their sinne is the greater, they are to be aduised, to looke for better assurance of their saluation, and whom they haue offended; that so they may repent, and now take surer hold of eternall life, with the hand of their faith, rather then by so weake and small occasions to let it goe. For if they had in the feeling of their sinne, feare, sorrow, and other distresses for the same, been vnfaignedly humbled, their hearts mollified, and they resolved to seeke the forgiveness thereof, and righteousness thereby; and that through the free imputation of the same by Iesus Christ: they should soundly haue had their diseases healed, their sorrow and doubts expelled, and true comfort ministered from their faith in him, which would so effectually haue wrought in them; and haue raised such an vnfaigned loue to God againe, that they would for no cause haue been withdrawne; but rather haue set themselues to grow in godlines with their brethren, then in the least manner *to haue returned to their former lusts of their ignorance*, from which they professed themselves to haue been purged.

1. Pet. 1. 14.

2. Pet. 1. 9.

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This I haue written for their causes, who haue been content to be deceived with an opinion of happinesse, and yet to bee void of it: who because they haue had some light in the beholding of their sinnes, and haue been wounded in conscience for the guilt of them, and punishment due to the same; haue therefore perswaded themselves, that they haue been effectual-
lie called, when yet they haue not seene nor found this, that their sinnes haue been pardoned to them: and in token thereof that they themselves, haue been changed in will, affection and conuersation, and so haue become new creatures. For though they alleage (and that iustly) that in the conuersion of *Paul*, the people mentioned *Act. 2. 37.* the returning of the people of *Israel* to God, in the time of the *Iudges*, and in the daies of *Samuel*, and in such other examples, the holy Ghost setteth down their trouble of mind, their pricke of conscience, and their great abasing of themselves, which I grant are wrought in such, as haue been truly penitent: yet there hath been ioyned also with these in those examples, an earnest hungering after Gods mercie, an vnfaigned faith, the spirit of adoption sealing vp their saluation vnto them, and the liuely fruites of the same: They haue beleeued that God hath become their most louing father through *Christ Iesus*, who was before their fearefull Iudge; and they haue hereby been inforced to loue him therefore, and to seeke now to please him with all their hearts: and these graces haue set them forward in a godlie life to bring forth fruites, besee-
 ming their profession.

But these men furnish not themselves with faith, a pure heart, a good conscience, change of their life, through the louing of God; but they let time end their grieve of minde, and their wounds of conscience are healed no otherwise then with an opinion that it is sufficient repentance, only to haue been sorrowfull: some not abiding the gripes of grieve, and therefore not finding sound comfort, haue cast them off, and so in affliction are from time to time vexed with the returning of them againe, because they were neuer driuen away kindly, nor aright. But if they who haue sorrowed, shall further defend themselves this way, that they thought their course was good, to be thus cast downe, seeing the law was preached to them, which constrained them thus to doe; and if they will aske, why we preached the iudgements of God to them, if we saw it not meet for them to be humbled; I answer: first, the law was neuer preached alone by any discrete teacher, who himselfe was skilfull in the doing of his dutie, but the Gospell with it. Secondly, the law was not, nor is not preached to hold them vnder, with the yoke of feare and bondage; but to cause men to see their sinne more cleerlie, and thereby their punishment to bee due; that so they might come to themselves in truth, and set more store by Gods mercie, and Christs merits, which onely can saue their soules, and minister them comfort. Thirdly, we haue not as from God, approoued, nor wished any to rest in any workes of the law, or the best actions which they could doe, when as yet they had no faith, nor perswasion of the remission of their sinnes, trulie settled in them: but to haste from thence with all speed; and to trye themselves both by rules and doctrine, as well as by their owne experience, if *Christ* were in them, that so through him they might become acceptable to God. Now
 then,

What is required in effectually calling, and how men are deceived about it.

2. Cor. 5. 17.

*Judg. 10. 16.
1. Sam. 7. 3. 5.*

1. Pet. 1. 3.

1. Tim. 2. 5.

The law is not to be preached without the Gospell.

Why the law is preached.

Not to rest in the workes of the law.

2. Cor. 13. 5.

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then, if they haue heard and receiued one part of our Ministerie, and not the other; if they haue placed happines in the repentance, which they haue fancied; and not in the knowledge of God through Christ, which we haue vrged; they haue been deceiued through the subtilty of the tempter: if they haue sought to please God, for feare of his vengeance, and not because they haue found deliuerance from death, by his vnderferued fauour; they haue laboured in vaine, and been withholden from the principall fruite of the Gospell preached.

*How men abuse
their afflictions
through Satans
wiles.*

*Psal. 73. 13, 14.
Note.*

*He would haue
men contented
with a shadow
of religion.*

Psal. 30. 17.

*Looke to that
which is prin-
cipall.*

*Troubles inward
or outward
commend not a
man to God.*

But no maruell, for many are the flights, by the which the diuell keepeth his possession in such, as are not yet escaped his wiles and snares, in the which he holdeth them; though not without their owne good liking. He discourageth some from hope and confidence, that they are the Lords; because they haue been more deeply pricked for their sinne, and longer holden in doubtfulnesse, then other of Gods children are; and that none haue so great tentations and conflicts, as they haue: But haue not they these afflictions to bring them vnto God? And others he dismaith, and holdeth vnder with the contrary: as that they cannot be Gods childre, because they haue neuer had that deepe sorrow, and long lying in it, for their sinne, as many of their brethren haue had. As though mens examples, and not rather Gods word should bee their rule to follow. So he suggesteth this to some others, that their estate cannot bee good, seeing they haue not had their liues full of some outward crosses, as some of the godly haue: and yet on the contrarie, many haue been long holden captiues with these cogitations, that they durst not thinke themselues to belong to Gods election, seeing they are euery while vnder one crosse or other. Thus the diuell (whose malice and subtiltie few doe know, fewer doe well weigh, but fewest of all doe wisely and carefully resist); the diuell, I say, holdeth numbers occupied about these and such like points; wherein yet, the triall of their happinesse, and certaintie of their peace doth not consist. And because religion and holy doctrine doth affect them, and that he seeth they will needs embrace the same, he laboureth to keepe them at this stay, to hold themselues contented with that shadow, though they be vncertaine of their estate to Godward, and to remaine in suspense and litle hope of their saluation: and so he permitteth them to haue the letter of the Scripture in their mouth, and to talke generally about religion, or (if occasion be offered) to moue some questions and matters concerning the same; *but they hate vnto bee reformed.* Who seeth not that he holdeth these in error and bondage as grossely, as he doth the other before mentioned, who trouble themselues about opinions and conceits, which are not the chiefe and maine points to occupie themselues about; as though happinesse consisted in them, but yet they may faile of eternall life (for all that) when they haue all done?

For neither doth this commend a man to God, whether hee hath long continued in grieve of mind, feare of conscience, and doubtfulnesse of saluation: but that he be well freed, and deliuered from such trouble, and discharged of his feare: I meane, that he can heartilie thanke God through Iesus Christ, that he seeth and feeleth himselfe set at libertie, and by him to bee made happie: for if the truth of God and his promise make him free, then he

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he is free indeede. Neither is this with a Man, or against him, in assuring himselfe of saluation, whether his life bee full of afflictions and crosses, or void of them, seeing God keepeth not alwaies an euen hand in these things; for they are common both to good and bad, but that a man know himselfe, though a wretched sinner, yet through faith, *to be iustified and acquitted before God*: and therefore *is at peace with God*, in himselfe, *even such as passeth all vnderstanding*, whether his crosses be many or few.

Ioh. 8. 32.

Eccles. 9. 1. 2.

Rom. 5. 1.

There are many things of like sort, with which Satan doth blindfold sundrie of good hope; as that, for hauing some infirmities, or falles breaking forth in them, therefore they cannot bee beloued of God, and when they finde that in some sort they can overcome them, then they thinke they are the beloued of God: in neither of which a man is to place his safetie. For both the deare Saints of God may possiblie bee led out of the way, to commit somewhat offensively: neither is hee to promise well to himselfe, who sometimes keepeth from sinnes, which at other times hee hath fallen into; for it may bee, that there is no great occasion offered him that way; or hee is otherwise busied, so as hee is not so easilie carried after such tentations; or some sinnes of another sort as grievous, doe hold him vnder. And therefore seeing many are deceiued this way, partlie for want of knowledge, and grounded iudgement in the truth, and partlie whilst they haue through long custome been detained and holden in such snares; they are to bee desired in the most earnest manner, that they would bestow some of their time and meditations about the substance and marrow of their happinesse, to see that they haue a part in it indeede: and as Saint Peter saith, *to giue all diligence to make their calling and election sure*; and in trying by all meanes, whether their faith their hope, their patience, and loue be found, though vnperfect; and true and effectually, though weake and feeble; for vpon these the matter dependeth.

When a man is none of the worst, he may be farre from being good.

Men must trie themselves, and bow.

1. Pet. 1. 10.

And if they can bee certified, that the spirit of God since, and through their hearing of his Gospell preached vnto them, *bath shed such grace into their hearts*, as to make them partakers of the fruites thereof, they shall not neede to bee troubled about the other: and if they contrariwise finde that they doe yet want these, they must fully purpose to seeke for them; and not to feed themselves with a vaine and deceitfull hope, staied vpon no good ground nor foundation at all.

And heere I must further require, that such as to whom God giueth any worke of his spirit, and whose hearts hee seasoneth with good affections and desires through the Gospell, so as they sensible feeles themselves to looke after eternall life; that they would cherish, and make much of these holie sparkes of grace kindled within them. And whilst they be warme in them, to blow them vp euery while, with the bellowes of feruent prayer, and to inflame them by acquaintance, companie, and conference with such, as in whom they see God hath wrought the same things before them; and in greater measure, then in themselves: alwaies highly reuerencing Gods gifts in them, that they may the sooner come by them, and that the things which they see but dimlie, they may be-

1. am. 4. 2.

Note.

*Let the vnstai-
ed ones vse all
meanes to be
conuerted.*

Luke 10.42.

Esay 65.1.

Ezech. 16.6.

*The forwardest
sort of vnbelee-
uers are farre
differant from
the children of
God.**No wisdom to
be carelesse in
the weightiest
matter.**What weake
foundations
men build upon.*

hold more cleerely, and their doubts may bee resolued to them, and they may find comfortable encouragement to goe forward. But especiallie, they must giue attendance daily and diligently to the doctrine of faith and godlinesse, where they may enioy it soundly preached vnto them: assuring themselues that if they finde not that, *the one thing aboue all other*, chiefe and necessary; they loue it not, as *Mary* did; and then they shall not haue their part in it. But otherwise they may know, that God who doth shew himselfe kind and louing to such as seeke him not, (as it is written, *I was found of them that sought me not*) will not hide himselfe from them which doe seeke him; seeing he findeth all in their filth, when he calleth them to repentance, euen the best. And finally, they must waite vpon him, desiring him in his good time (notwithstanding their vnworthinesse) to draw them by his secret grace vnto him, as without the which none can come vnto him.

But this shall suffice to haue been said of them, who thinke themselues Christians and are not, but do lie: and of them who haue left their first loue of the Gospell and of their brethren, which sometime (as it seemed at least) they had. Which two being of the forwardest sort of professors, who go for true beleeuers, and yet being none indeed; do iustifie the estate of the weakest seruants of God, to be approued of him and happie, being far different from them. Which although I haue by the way, as it were, spoken to admonish both; yet principally and most chiefly, I haue done it, for the vpholding and comfort of Gods weake seruants; who may see him most louing and gracious vnto them, euen in that, I meane their abasement and humiliation, which they sometime thought to be their vtter and extreame miserie. And thus much of the second point of the second part or generall head; namely, of the staying of weake Christians, and how they differ from vnbeleeuers.

Thus I haue, not as I would, but as I could, set down my meditations vpon this first point, to shew, who are the true people of God; and giue occasion to many, who haue little to say for themselues, why they should claime any right or title in that great purchase; to consider of their estate more deeply and seriously then they haue done. If these, who are almost Christians, and (as I may say) not far from eternall life, being many of them vsuall hearers of Sermons, would enquire about their estate, till they should see it good, as I am sure the other may be well staied by this which I haue written; I should not be a little comforted; whom for their good (which I heartily desire and pray for) this I beseech to heare me in. What wisdom shall they shew, to be carelesse in so weightie a matter as this is, concerning their saluation, and yet their care in matters transitorie can neuer be enough? or what sound comfort do they looke for, whiles they rest but in vncertainties about the assurance thereof, which yet to misse and goe without, is their vtter and perpetuall desolation? But they hope they are in good case, and perswade themselues that they are in the estate of grace. I am far from enuying it them; I would to God that I could hope so too.

But what euidence and prooffe haue they of it? They can answer, none, but this, that they professe Christ, and loue the Gospell, and contemne Popery. They heare Sermons oft, and thinke not well of them who do not so.

Some

Some of the forwarder sort, do thinke verily sometime, that they beleuee; and ioy therein, and sometime weepe at a Sermon: but this is their anchor that they hold themselues by, long after; when they be able to speak of such times and actions done in them. But when they haue been at the best, haue they then put forth themselues a little further, to demandaund; are these things sufficient markes and testimonies of our saluation? or if they be not, do they enquire what be? And do they not cease trying their state, til they can proue it to be good indeed? and vntill they find rest to their soules that cannot deceiue them? Nay rather, they come not to this at all, that they can applie Christ to themselues, that study is vtterly vnwelcome to them and vnsauourie. They can doe any thing but that, and why so? Verily, euen to the end they may be deceiued; as men that haue matter at law, and are in suite, boast much of their case, but yet are very loath to come to triall of it: and why are they afraid so to do, but for that they know they haue no good euidence to shew for it?

Note.

Why men are so loth to come to triall.

They may be compared in this, to King *Nabuchadnezzar*: hee was very earnest to heare the interpretation of his dreame, and could not be satisfied vntill he heard the same. But this was not all that behooned him to doe. For when hee saw that God gaue him twelue moneths to repent of his pride, (for the which his dreame told him his kingdome should depart from him) he forgot his dreame like a dreame, and did not repent, but at the twelue moneths end began afresh to increase his pride, crowing and boasting of his wealth and honour, thus: *Is not this great Babel, which I haue built, for the house of my kingdome, by the might of my power, and for the honor of my Maiestie?* Whereby wee see, that hee was more desirous to know what his dreame meant, then to be warned by it. Euen so, these professors (which I speake of) are very carefull to heare the glad tidings of the Gospell preached, and cannot be withdrawne or dissuaded from it: but to lay their estate with it, and to take this warning by it, that they will receiue the print of it vpon their hearts and liues, and be cast into the mould of it; that (I say) they cannot be brought vnto; for then they should finde it to be the power of saluation to them indeed, for the which end it is preached.

Dan. 4. 28.
Some heare willingly, but will not be warned by it.

But what is the cause that they going so far before many other, who are professors also, cannot be brought to goe beyond them in this as well? and herein to be equal to the best louers of the Gospell: I meane, in prouing and examining, *whether Christ be in them, without which they be reprobates: and whether they haue not the Spirit of God, without which they be none of his?* The maine cause is this: Their hearts are not vpriight, nor they will not deale plainlie with the Lord. They cannot say in truth, euery one seuerally, Search mee (O Lord) and see if there be any vnrighteousnesse in me, which I do hide within me, and it shall be remoued out of thy sight. Nay it is certaine, (if they might come to triall) that they *doe keepe some sinne* (as *Iob* saith) *euen as a child doth sugar vnder the palate*. Sundrie faults, I grant, such will refraine, both themselues, and driue them out of their families: but yet for all that, they will not be brought to this; to make profession that they will be willing to be reformed in what part of their life soeuer they may be iustly challenged; for then they should not blemish their religion, as the best of that sort do.

Another cause why men loue not to examine.

2. Cor. 13. 5.
Rom. 8. 9.

Ierem. 3. 3.
Their hearts are not vpriight.

Note.
Iob. 20. 12.

Neither

*They count it
too busie a thing
to be tyed to a
religious course.*

2. Cor. 4. 13.
Psal. 69. 9.
Note.

2. Sam. 6. 22.
Psal. 16. 3.

Psal. 133. 3.

Psal. 137. 6.

Luke 16. 15.
3. Iohn 12.

*The children of
God doe farre
otherwise.*
Matth. 13. 44.
Luke 10. 42.
Cantic. 8. 6.
Note.

Heb. 10. 35.
Reuel. 3. 17.
Iohn 1. 12.
1. Cor. 14. 1.
Matth. 5. 6.
Luke 8. 15.
Cant. 3. 3.
Luke 15. 19.
Cant. 5. 2.

*The sin of such
as mocke at
them that are
forwardest.*

Iohn 6. 27.

Neither doe they set their priuiledges, which they haue by the Gospell, before all other things alwaies: they thinke it ouer strict, that they should be tyed and curbed vp so narrowly: and that it is neither befeeming wisdom, credit, ciuilitie, policie, grauitie, or such place and calling as some of them be in, to shew what is in them (though they be zealous) they say, but too base a thing for them; when yet the Scripture saith, *I beleue, and therefore I haue spoke.* And againe, *The zeale of thine house hath consumed me.* And againe, it was spoken by a great King, if this be to be vile and base, to humble my selfe before God, and for his cause, *I will yet be more vile, for the Lords sake that hath honoured me.* Yea and they thinke it is more then needeth, that all their delight should be in the Saints, which are on the earth, and such as excell in vertue: and that they should be companions with such as feare God; when yet the communion of Saints is more pleasant and sweet, then was Aarons oyntment, and more fruitfull then mount Hermon was, with the dew, and Sion and her valies about her, with the siluer drops that fell vpon them. Yea for the preciousnes thereof the Church spake thus of it: *If I preferre not Ierusalem, that is, the welfare of Gods people, before all ioy that I haue on earth beside, then let me lose my best delight.*

To returne, they of whom I speake, though in their owne opinion, and in the iudgement of some others, they be in right good state to Godward; yet God, whose thoughts are not as mans, and the truth which must giue good report of them, as well as men, iudgeth and determineth of them far otherwise, if that be the best that can be said of their faith and repentance, which I haue set downe. For the elect and deare children of God do far otherwise. They hauing found the pearle, tell all that they haue to buy it; though they are occupied about so many things, yet that one (euen the word of God) is chiefe with them. Their loue of it, is strong as ielousie, that admitteth no recompence; and as death, that cannot be resisted. They cast not away their confidence, if they once grow to see what recompence of reward it hath; nor will not suffer any to take their crowne from them, euen their honor that they haue in being the Lords sonnes and daughters. *They couet spirituall things, they hunger and thirst after righteousness:* they with good and honest hearts receiue the Word, and bring forth fruit in due season. They if they haue offended their most louing Father, cannot be quiet till they returne and come home againe, and say; Father, wee haue sinned, and are no more worthie to be called thine. And if they be in worse estate then this, they like it not, vnlesse it be when they are fallen asleepe, and haue forgotten themselves, as it may be the state of Gods deare people sometime.

And yet what do they in all this, more then they ought? feeling, notwithstanding all that I haue said of them, their wants and burdens, of which they complaine and crie out for new increase of grace. And whereas they are mocked and euill spoken of, for that they do thus carrie themselves in the loue of heauenly things, and in the hope of immortality, far more feruently, then they who are not intituled to any such thing; it is hard to say, whether they who offer them this iniurie, do most offend in hindring the honour of God thereby, or their neighbours welfare, or their own saluation. For God commands, that we should labour rather for the food that abideth to eternall

mall life, then for that which perisheth. And what do we offend then, who do so? And many are encouraged by their forwardnes and good example, in being lights to them, and shewing what they ought to doe. And they themselues who speake euill of them, do lay a logge in their owne way, that they may take no good by them, whatsoeuer others doe. Therefore let men for shame, and feare of iust damnation, desist from such madnes, as to breake out so sharply, and vnbrotherly against their brethren better then themselues, yea and that also because they are so. For can they doe too much in shewing their thanks to God, who hath called them out of darknesse to so maruellous light, as to see themselues deliuered from the wrath to come, when yet the Prophet of God our Schoolemaster hath said for our instruction, *What shall I render vnto the Lord for all his mercies?* And again, although he went beyond the best and forwardest in these daies, in that duty of praise and thanks, yet reproveth himselfe for his sloth and backwardnesse therein, saying, *Praise thou the Lord (O my soule) and all that is within me praise his holy name.* And what cause of complaining then, may we iustly see in our backwardnesse therein?

Psal. 116. 12.

Psal. 103. 1.

But to returne to them to whom I speake, (seeing I shall speake of thanks in the next Chapter), and to conclude in a sentence or two to them, and such as they are: I say, giue no rest to your selues, till you can prooue that you be in the estate of saluation. You haue many waies set downe vnto you, by which you may do it, euen in this treatise; in other godly mens labours; and especially in the Scriptures. Lose not all your labour, which you haue bestowed in seeking to be saued. I meane your reading, hearing of Sermons, praying, and confessing your sinnes (it is lost, if you attaine not that which you seeke). You are not far from it, a little more humilitie and truth of hart, will bring you further into the estate of happinesse, then that ye can fall any more from it. Be neuer satisfied, till ye haue more then an vnrepentant person can haue. You count it no toile to sweate in hay and haruest. This is another manner of substance; if yee once had part in it, ye would not forgoe your portion for a kingdome. And thinke this of me, who am not ashamed to be said, to haue giuen you this counsell, I know what I say in thus prouoking, and labouring to perswade you: if ye refuse, while the Lord thus crieth vnto you, take heed that yee crie not your selues without being heard, and ye know not, whither ye shall euer againe come to the like offer. And to you, and as many as desire saluation, (so far off as yet ye bee) know, that yee are in the estate of diuels, if ye continue as ye be: and ye are the liker to continue so, the longer ye liue, if while ye be called, yee refuse. You are as out-lawes: Gods speciall care reacheth not to you, neither are you vnder his fatherly protection, being his enemies; but he or some of his Sergeants will arrest you, when you thinke not of it: and hell will receiue you; and the happinesse which other shall haue, will flie from you; which God forbid. It is a grieuous thing to fall into the hands of the liuing God, who is a consuming fire. Which, one time or other will take hold of, and consume you, and when you are safest, ye are euer in feare, or in danger of it; the mouth of the Lord hath spoken it.

Exhortation to every one to trie his estate.

Iohn 6. 70.

2. King. 2. 13.

1. Tim. 4. 10.

1. Thes. 5. 3.

Heb. 10. 31.

Heb. 12. 29.

Psal. 2. 12.

CHAP. IO.

Of the eight companions of Faith.

The third generall head of this Treatise.



ROM. 13. 11.

Ow I haue spoken of those, who are weakeſt in faith, and haue the ſmalleſt meaſure of it, and haue labored to ſtay them in their temptation, and haue ſhewed the cauſes of their conuerſion, *the loue of God the Father in giuing his Son*, the loue of the Son in reconciling them to God, and deliuering them from all their miſery, the word of promiſe preached to bring them tidings of this, Gods Spirit aſſuring them by working faith in them, and perſwaſion thereof; and to this end I haue ſet downe theſe, becauſe in the ordinary coming to eternal life, there is no other way: Yet ſeeing theſe are not ſo eaſily felt of vs, as they are in themſelues ſure and infallible grounds to vs of ſaluation; therefore I will adde ſome other effects, or rather properties of true faith, which doe accompany the aſſurance of the loue of God, and of Chriſt Ieſus in vs, and are the workes, or fruits of the holy Ghoſt by the preaching of the Goſpell, which although they bee not cauſes and grounds of it as the former; yet are they more ſenſible to vs then they, and eaſilier felt to be in vs. So that both ſorts of euidences laid together, and meeting and concurring in one and the ſame perſon; ſhall giue him moſt cleerely to vnderſtand, that as God hath gratiouſly beſtowed it, ſo we may effectually receiue and hold it as our own: and that with more certainty euery day, as *our ſaluation ſhall euery day be neerer, then when we firſt beleeued*. And thus I come vnto the third generall head or part of this treatiſe; wherein (ſeeing I hope the weakeſt beleeuers are or may be ſomewhat ſtayed by that which I haue ſaid already) I now purpoſe in this laſt part, to ſhew how all ſuch of Gods people, as are ſtaied from ſtrong feare and trouble of mind; may by other cleere euidences, haue further prooſe and triall of their faith, and be able to preſerue and confirme it, and alſo how much ſuch an eſtate is to be deſired for the benefit it bringeth. And of theſe three, the firſt ſhall be handled in this Chapter, namely, how they may proue that they haue faith, beſides the euidences ſet downe before. In the next Chapter I will ſpeak of the ſecond, that is, how it is to bee confirmed: and in the laſt Chapter; of the third, namely, what benefit and comfort it bringeth. And firſt, to teach the beleeuer to try that he hath this excellent gift of faith, theſe eight graces following being companions of it, and more eaſily perceiued and diſcerned, then faith it ſelf, will cleerely teſtifie that where theſe be, there ſhall that be found alſo.

The firſt inſeparable companion of faith is ioy.

1. Cor. 1. 30.

Rom. 5. 5.

1. Pet. 1. 8.

Act. 8. 39.

This true beleeuer therefore whoſoeuer he be; firſt, as ſoone as he ſhall perceiue, that God (far otherwiſe then he looked for) hath giuen him his Sonne to bring life vnto him, and to be *his wiſdome, righteouſnes, ſanctification, and redemption*, he muſt needs feele in his heart great ioy and comfort, as we ſee in the example of the Eunuch, when *Philip* had conuerted him, hee *went away reioycing*; and in Samaria, where when he had preached Chriſt, and

Of the eight companions of faith.

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and had brought them to repentance, *there was great ioy in the Citie.* And what maruell: for how can a man be perswaded by good and infallible grounds, that greater happinesse is giuen him of God, then al the world is worth, but he must needs reioyce with ioy vnspeakeable, *as they which dreame?* For is there any naturall man so senselesse, that if hee should vnderstand that some portion of goods, as an hundred pounds value by the yeere, were befallen him; yet he should not feele his heart made ioyfull thereat? euen so; can this honour befall any, (that he is highly in fauour with the Lord of heauen and earth, and thereby of *a child of wrath*, made heire of heauen for euer) but it must needs glad his hart exceedingly, and raise sensible ioy in him, which cannot be expressed: *as in him who found the pearle.* But doe common professors thus, or worldlings? when we see they manifestly bewray that they are rather glutted with the tidings of it. So that, as the Eunuch before mentioned, immediately after hee had been instructed in this myserie of faith, *went on his way reioycing*; and as *Paul* (soone after his conuersion) was maruellously comforted, although before as farre from it, and as deeply cast downe as any: so let it not bee doubted of, but when God hath once enlightened the heart of any (which before sate in darkenesse) to see himselfe vndoubtedly saued, but that it raiseth vp in him, *ioy, both sound and certaine*, in his measure, that shall not be taken from him.

Ag. 8.8.

Psalm. 126.1.

Mat. 13.44.

Ag. 9.17. & 19.

Indeed it shall not (perhaps) so much be seene, or appeare to another, as by good euidence it is felt of himselfe. Neither shall a stranger, that is, a man otherwise affected, be partaker of this ioy: but that it accompanieth them, who are by faith made assured of their election; our Sauour Christ teacheth, saying, *Reioyce not that the spirits are subdued vnto you, but rather reioyce, because your names are written in heauen.*

This doth not alwayes appeare outwardly.

Luk. 10.20.

And whereas it may be obiected, that it is sore shaken and flaked by afflictions, let that trouble none: for *no affliction for the time present is ioyous, but grievous*; and yet we reioyce euen in them through hope, that maketh not ashamed. Besides, we haue it here but in part, as we haue all other graces: and yet affliction (after we haue bin exercised with it aright) shall make our ioy the greater in the end; when Gods former graces shal be restored to vs, *which we were wont in him to find.* Therefore *S. Peter* saith, *Though ye haue not seene, yet ye loue him: in whom (though ye see him not) yet ye beleue in him, and reioyce with ioy vnspeakeable.* Now seeing it must needs bee thus, it may well prooue to vs, that the common opinion of faith, which most haue, where the Gospell is preached, (namely, that they beleue in Iesus Christ), deceiueth them, and is nothing lesse then true. For were they perswaded of their happinesse, how could they chuse but feele with all, their soules more ioyful and glad within them, then all the commodities of this life could make them? for we no sooner know *our selues iustified before God by faith, but wee are at peace with him: and such peace as passeth all vnderstanding.* Which after we know how sweet and pretious it is, we will by no meanes forgoe againe; although for want of stronger faith and sounder knowledge, it is more sitting in some; and yet euen that maketh them complaine, vntill they be enlarged: and he that hath not this witnesse within him, shall not doe best to soothe vp himselfe with a vaine confidence. Thus I conclude,

How this ioy is felt in afflictions.

Rom. 5.4.

Hebr. 12.11.

1. Pet. 1.8.

Rom. 5.1.
Ioh. 14.27.
Philip. 4.7.

Note.

H

that

that ioy and peace are inseparable companions of faith.

Objection.
You zealous
folke, some of
you are euer
sad.

Answer.
The weake in
faith cannot
but mourne, till
they be com-
forted.
Math. 5. 4.

*What moun-
ting is good.*

*Answer to
such as take of-
fence at the
heauinesse of
Gods children.*

Note.
Ierem. 9. 23.
Luk. 10. 20.
Eccles. 7. 8.
Adiuce touch-
ing heauinesse.

*The second
companion of
faith; holy ad-
miration.*

But here me thinks, I heare some obiection thus. You zealous folke, who glory so much of the assurance of saluation, & for that very cause bee so ioyfull, yee agree not within your selues: for some which are of your minde, are euer sad and sorrowfull, which seemeth to be contrary to this which you teach, and discourageth many from imbracing it. To this I answer, that many desire to be sure, and grone for it, in the Lords eares; and in time shall be comforted, being already pronounced *to be blessed*; and sometime they are also assured for a season, and then are cheerefull: but before this, they cannot be so, (though they seeke it seruently) as they may, whose hearts the Lord hath opened more cleerely to behold that excellent mysterie. But further I say, that it should trouble no wise body to see them mourne for a while after that, which shall (being attained) make them merrie for euer after. And it is a meere cauill in them that twit Gods weake seruants for that, which giueth so iust cause of mourning, namely, their doubting; seeing they desire nothing more then to be assured. And if they do not mixe their feare and heauinesse with melancholike passions, they offend not in lamenting after God, while they long aboue all things, to behold his louing countenance towards them: But if their heauinesse make them waspish, techie, froward, vnquiet, and rash in censuring them who are not in their estate; I say these, as mad and frantike passions, are to be condemned.

But these obiectioners say, that this sad countenance and behaviour in them, who are more religious then the most part of others, causeth many to shun religion, and to bee afraid to ioyne themselues to their acquaintance and companie, and to meddle with musing on the Scriptures, or on Sermons, more then to heare and reade them, and so trouble themselues no further. To this I say, that we are not so to looke to examples, that wee hurt and hinder our selues thereby from that benefit, which the Scriptures doe most certainly direct vs vnto. But if men would weigh things indifferently, they who are so ready to challenge many good Christians for their heauines, (which yet they know tendeth to the seeking of comfort) might see their owne fault greater, whose mirth (for the most part is ioyned with lightnesse and prophanenesse, holding goodnesse and grace out of the companie, and not a reioycing, for that they know God to be their most louing father, without which, their ioy is but follie, yea madnesse; as Salomon speaketh of laughter, which testifieth such ioy. But to end this in few words, let such as haue true hope in God, though weakely; moderate their heauinesse, that they may offend as few as they may: and they that find fault with them for that, let them know, that they ought rather to pitie and pray for them, and interpret all in the best manner, and looke that their owne mirth and cheerfulness be well warranted them, or else it were farre better for them to haue part in the others heauinesse. And for answer to this, thus much.

But to go forward, as the due consideration of the greatnes, and perswasion of the certainty of this benefit, will raise this ioy in the heart of him that possesseth it; so likewise it will cause him to maruell with reuerence, to see his state so changed; himselfe to be brought from so low a depth of extreame miserie, to so high a degree of honour and glory, and so to bee enriched by

by this fauour of God, that he shall oft feare on the sudden, lest it should not be so, wondring at the greatnesse of the same: as *Iudas* the good Apostle did, *Note.*
 who considering the great kindnes of Christ, brake forth into these words;
Lord, what is the cause that thou wilt reueale thy selfe to vs, and not to the world? *Ioh. 14. 22.*
 Yea, and the woman of Samaria, which had long lien in blindnesse and super-
 stition, and in the fruits of both, that is, in cauelling and mocking; yet
 when our Sauour had ouercome her euill with good, and conuerted her;
 her heart was so set on the benefit which she receiued by him, that shee for-
 gate her water-pot, as thereby declaring, that she had weightier businesse in
 hand, (which in her, who fauoured before onely of the earth, was a great
 matter) and went admiring at her owne change, to tell her neighbours of
 that welcome newes, which had befallen her, and was a meane of their con-
 uersion also. But *Sauls* conuersion did so cause him to wonder at Gods work
 therein, that it caused also them that beheld it, to admire it, and to be amazed,
 when they saw him preach the doctrine, which he before pursued. So great admi-
 ration doth this precious faith worke in them that obtaine it. *Ioh. 4. 28. 29.*
Act. 9. 21.

And yet if this holy and reuerent wondring at so great good things be-
 fallen those, or other such, should but then only immediatly after the recei-
 uing of them be felt; the benefits might seeme the smaller; but it is farre o-
 therwise, if it be duly nourished and maintained: for they are so sweet, and
 so far above all that they could aske, or looke for, that except it bee through mens
 owne default, they are euery day new and fresh, and so farre from bringing
 tediousnes, that the oftner they be daily considered, and the longer they be
 enjoyed, the more they will cause wondring at the loue of the giuer, and
 what should moue him to bestow so great a portion, (euen more then the
 whole world) vpon so vnworthie an one, as would haue thought a little be-
 fore, that it had been an happie estate, not to haue had any being at all. The
 Sunne, in the beautie and strength thereof, doth not more cause the eye to
 dazle, then the viewing and beholding of this glory, which God communi-
 cateth with his beloued ones, doth astonish and abash the heart to thinke of
 it: which is so true, that *Dauid*, the man of God, did many yeeres, after hee
 felt himselfe beloued of God, fall into this holy admiration, as that *God should*
doe such great things for his soule, as deliuer him from the nethermost graue, by
which he meant hell. *This is not at the first onely, but is after con- tinued and en- creased.*
Gods fauour, the longer it is enjoyed, the sweeter.
Psalm. 116. 8.

The Egyptians loue was wonderfull, and to be maruelled at, toward the
 Israelites, that they hating them before so deadly, did now pluck off their ea-
 rings to giue them: but oh, how much more admirable was this loue of
 God, that when we were his enemies, he sent his Sonne to die for vs? *Rom. 5. 8.*

And therefore it cannot bee without grosse bewitching of many profess-
 fors, by Satan, that if they haue, at the hearing of this tidings published, mar-
 uelled a little, they thinke they haue receiued this benefit with that reuerent
 account that it deserueth, though after, it waxeth a common thing with
 them: for this they say, it were foolish, daily to bee wondring at one thing,
 as when we first heard of it. *Answer to such as thinke we must not wonder at- waies.*

Full well all such declare what fruit they reape by it: but if they did daily
 consider their vnworthines, and renewed sins, they should see more cause to
 wonder euery day, then at the first, if cōparison may bee made in such a case. *What great cause we haue to wonder still, as at the first.*

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Psal. 118. 4.

Note.

1. Ioh. 2. 1. 2.

A simile.

Psal. 118. 4.

It is not in this,
as in earthly
benefits.

Note.

What letteth
this grace.

Note.

The third com-
panion of faith,
loue.None haue this,
but they that are
loued first.

1. Ioh. 4. 19.

Iohn 15. 16.

For it is to be wondred at, that God pardoneth the sins of his children daily, and that his mercy continueth euen to the end, in pardoning them, & for that it being so great, it should be so enduring also. For who can thinke vpon his slips, and rebellions, (I speake of the best of vs) which breake forth from him daily, for the which the wrath of God is iustly prouoked against him; and what might be feared thereby, and how notwithstanding them all, he may come to God for refuge by Christ, and be without feare, as if he had not sinned; yea and hold fast his confidence, that God yet loueth him: who (I say) can consider this, but he must needs be astonished at the enioying of so great kindnesse: when a cursed man, no better then our selues, must be sued vnto, and intreated by vs, and all the friends that we can make, and being displeased, must be pacified with gifts, and yet hardly holden from vexing, imprisoning and pursuing vs to the death, and may not be intreated. Therefore wonder at *the louing kindnesse of our God for euer, euen as it endureth for euer*. For though naturall reason, and the wisdom of the flesh beare a great stroke in this matter: yet we are not debtors to it, to suffer such sparks of grace to be extinguished by it, for we haue great cause whiles we liue, to preferue this holy admiration in vs.

So that, although I confesse, that in nature it is otherwise, that a man cannot alwaies admire the greatnes of some rare deliuerance, or fortunate estate (as they call it) befallen him by his friends, which at the first raised great admiration; yet it ought to be far otherwise with the spirituall man, being a beleeuing Christian: he (I say) hauing the louing countenance of God shining daily vpon him as before, which is a treasure vnualueable, should wonder at the continuance of it, especially seeing hee prouoking the Lord with his sinnes, daily renewed, might therefore feare that such former comfort as had been enioyed, might haue been turned into as great sorrowes, and his light into darkenesse, rather then bee continued and multiplied. And this he shall do, vnlesse through vnthankfulnesse (the corruption of nature leading him thereto) he bury the same in obliuion, by taking his afflictions too heauily, or by being ouer neere glued to things present and temporarie, setting the creature before the Creator, and the gift before the Giuer. For thereby, he shall (no doubt) slacke his maruelling at that kindnesse of God, that hath neuer end, although it be most precious: whereas otherwise, hee shall be able from day to day, to beare downe all transitorie things before him as a streame, with the estimation and high prizing of it aboue them all. And this of the second companion of faith, namely, holy admiring at the greatnesse of Gods kindnesse.

But that I may not dwell vpon this matter, who haue purposed but in breife manner, to shew what a traine of heauenly companions do attend vpon this faith, and certaintie of Gods eternall fauour, and to leaue the meditation of and vpon it, to the reuerent & deuout Reader, I wil go forward. Another therfore is heartie and vnfeined loue, in him (*who feeleth this loue of God shed into his heart*) returned to him againe. The which although in hollownes and hypocrisie, the most affirme boldly to be in them towards God, before they haue found & felt themselues to be beloued of him; yet the Scripture teacheth vs that it is far otherwise, *seeing we haue not loued him, but he hath loued*

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loved vs first. But when we see indeed what great things God hath done for vs, from what dreadfull bondage he hath deliuered vs, vnto the which in all our life wee were in danger, and to what gracious liberties and priuiledges he hath restored vs, by forgiuing vs all our sins; then we see iust cause to say with the Prophet, *I loue the Lord, because he hath done so great good things for my soule*: and with the woman to be thus affected, *that seeing many sinnes are forgiven vs, therefore we must needs loue much*. So that although before this, we were *louers of pleasures, more then louers of God*, as others are; yet now that we know Gods bountifullnesse towards vs, and the vanitie of our fond delights; wee haue our hearts more set vpon God, then vpon the best pleasure which we enioy.

And although sometime before this, we loued father, mother, friends, and goods, more then God; when we were meerely naturall: yet now *that wee know God, as being regenerate, yea rather are knowne of God*; we haue our hearts set on him, as being our chiefe treasure. For this our spirituall kindred with Iesus Christ, hath knit vs vnto him with a far more neere bond of loue: and therefore we rest in him, ioy in him, and satisfie our selues with him; for there shal be euer cause so to do, and that without wearines. There is no end, of his bountie and kindnes, *his mercie endureth for euer*: and who doth not see that such infinite loue of God to vs, may prouoke and raise vp in vs, truth of loue to him againe, that we be euer filled with the fulnes of him, as it is said of the spouse in the Canticles, *I am full of lone, yea sicke*. And yet they who shall say to vs, for thus doing: *What is thy welbeloued more then another welbeloued*? We may answere them, that know not the loue of our welbeloued; *Our welbeloued is the chiefe of ten thousand, wholly delectable, his head, as fine gold, &c.* But indeede, I must say, except wee haue tasted of this, our loue shall be cold enough towards him, as may bee seene too commonly, euen in many who worship God with vs, that all the loue and mercie of God which they boast of, cannot make them forsake their vile lusts.

But to proceed, where these before mentioned are found, how can there bee but vnfaigned thankfulnessse, and acknowledging of this gift of God to his great praise, when wee shall weigh what *hee hath done for our soules*, and what solace *hee hath filled our liues with all*, which otherwise must needs be full of deadnesse, or deceiueable and vnsauourie follie at the best. They must of necessitie worke the same affections in vs, which were in the man of God, mentioned in the Psalme 116.12. *What shall I giue vnto the Lord for all his mercies? I will praise his name before his congregation*, and commit my selfe whollie to his gouernment heereafter, who heeretofore hath regarded mee so graciously: yea and wee shall bee prouoked daylie, to this honouring of him, *euen to sing a new song of prayes to him who will renew his kindnesse, and goodnesse daylie vpon vs still*; so that wee shall say, that his first receiuing of vs, was but the beginning of our happinesse. So it shall follow, that our hearts being daylie exercised in prayle and thanksgiving, the more wee doe it, the more wee shall see cause to doe it still; and so shall waxe thankfull still in all that God sendeth, and so in all parts of our life, euen in our troubles, as it is written, *In all things bee thankfull*. And although the world see none other cause, but to murmur and

Psalm. 116.1.
Luke 7.47.

The true beleauers feelee sensibly the loue of God, to shadow the loue of other things.

Cantic. 5.8.

Cantic. 5.10.

The fourth companion of faith, is thankfulnessse.

It must be daily.
Lament. 3. 23.

Euen in afflictions.
Note.
1. Thes. 5. 18.

2. Cor. 5. 14.

Praise God alone as well as openly.

Rom. 5. 7.

Prou. 22. 7.

The fifth companion of faith, is a desire of an holy communion with God for euer.

2. Cor. 5. 1. 2.

Psalm. 84. 10.

Gods presence in heauen to be preferred before it on earth.

Note.

Reuel. 14. 13.

Psalm. 16. 11.

Philip. 1. 23.

The state of the that cannot abide to heare of death.

Note.

1. Sam. 25. 37.

rage in their afflictions, yet shall we see Gods fauour to vs euen in them, and knowing that they turne, as well as benefits, to our good; wee shall praise God, euen for them also: *for it becommeth well the righteous* (who know how greatly they be occasioned hereto) *thus to be thankfull*. It is *the loue of God that constraineth vs, and inlargeth our hearts* to Godward, and giueth vs matter and occasion of singing and making melodie to the Lord, and of praising him, alone, as well as in the assembly of the righteous. And no maruel, whereas without that sweete smell of his loue, we should be vterly lumpish, and farre from all cogitation of any such matter, as hath been shewed. And I say, it is no maruell that continuall and oft thinking on Gods kindnesse, should make vs thankfull: for how seruiceable, yea how flauish shall ye see a poore man to a benefactor towards him in his bodily necessities, though it bee but a little? when he can bee content to lose his life for him, and the very borrower is a seruant to the lender.

These forementioned affections, which accompanie faith in vs, doe take such taste, and finde such sweetnesse in God, (hee making vs so acquainted with his fatherly kindnesse and bountie) that we finding no such welfare in any estate beside, *doe now desire to be with him, that we may see his glorie*, and so long after his blessed presence, that wee desire nothing more, *then being unburthened of this earthly Tabernacle*, and prison of our bodies, euen to be with Christ the fulnes of our ioy. For thus we resolute with our selues vpon deepe consideration, and certaine triall, that if we might haue our choice, whatsoeuer wee should wish: *one day in sweete communion with God*, and so passed and bestowed in his seruice, (as our frailtie is able to attaine to) *is better then a thousand* in all varietie of earthly pleasures. And if his fauour bee so much to be desired here, *where we see but as in a glasse*; and his benefits, which he bestoweth vpon his beloued ones so sweete, where *wee are but strangers*: what (thinke wee) shall they appeare to vs, *when wee shall see him*, in his Maiestie, *as he is*? and when we shall enioy *the pleasures of his house in fulnes for euer*? Yea, I say, if heere, where we liue but in a vale of miserie, God doth so shew his bountie towards vs; what (thinke we) shall our estate be, *when we shall rest from our labours, and haue fulnesse of ioy with God at his right hand for euermore*? The beleeuing and weighing of this, hath caused Gods deare seruants to say, *Come Lord Iesus, come quickly*. And againe, *I desire to be dissolued, and to be with Christ*.

And this (if wee be not grossely deceiued) shall cause vs, euen when our daies shall be at the best, to receiue, and hold fast this minde and heartie desire to goe home, and be euer with the Lord. And if this heauenly affection, and holy desire bee a companion to true faith, it might bee maruelled, where their faith is become, and where it lieth a rusting, who make so little haste home, and haue so small desire to be with Christ, where hee is in his Fathers house, that they may see his glorie, (and where there are many mansions, euen for vs, as well as for him) that they cannot abide to heare of departing thither, no more then Nabal; who when hee heard of his death, *he was as a stone*; and who are so besotted with that which is visible, that they haue no longing after that which is not seene with eye, but eternall: when yet all should know this; that the presence of God in heauen is farre to be preferred before

fore his presence here on the earth, yea when our estate is at the best.

But to ioyne the next companion of faith to this, from which it cannot be separated. This maketh vs *sigh oftentimes, and to desire to be dissolved, and* (that which we thought would neuer haue been) *to become strangers and pilgrimes here,* & so to haue no more to doe in this world, then we needs must. The sixth companion of faith, to forsake the world. 1. Pet. 2. 11.

And this I may truly say, is more then was like euer to haue been, if it bee considered, how exceedingly we haue been tied to the world, what pleasure it hath been to vs sometime, to thinke what wee haue heere, and may haue : how we haue sought to fulfill *the lusts of our heart, the lust of our eye,* and what *pride,* and what glorie we haue had in the things which we haue loued best. Note. A great grace not to be tyed to the world.

Yea and how like vnto mad men, wee haue nestled, and delighted our selues here, (where yet *we haue had no certaintie of abiding* till to morrow) as though wee should haue continued alwaies : and yet who seeth not that euen then, when wee ioyed most in our life, wee were but as the bankrupts, which though they flourish in their kind; yet they occupy with other mens goods: for that in which we gloried, was not our own : goods, and glory which we tooke such pleasure in, they were anothers; they were but borrowed. In which times, God was not knowne of vs, nor the daily course of his liberall dealing with his faithfull ones, once dreamed of. And therefore *wee being earthly minded, could not saour of heauenly things,* but onely of the earth, God suffering vs in those times to walke in our owne waies. Luke 16. 12. A. 14. 18.

But since that the Lord hath by faith perswaded vs of his fauour, and granted vs to see, what varietie of holy and heauenly delights may be enioyed of vs in this our Christian course, in comparison of the pleasantest estate that euer we liued in before; we haue (as I haue said) determined with our selues to renounce our former course, to hold all things here, as transitorie, vaine, and soone fitting away, and beleeuing that wee our selues are with them daily drawing to our end; we desire to haue nothing to hold vs here, neither to abide in the flesh. And this willingnesse and readinesse to dye, when we haue gotten, wee should in no wise lose it againe : and the rather, seeing it is that alone which maketh vs fit to liue (while we remaine here) as we ought. Euen this grace accompanieth faith in vs; after that it is effectually wrought in vs : I say not, that wee loath the benefit of life which God hath giuen vs here, neither doe we forsake our particular *callings in the which* We forsake earthly things, when God sheweth vs better. Math. 13. 44. *we are commanded to abide,* neither condemne we the moderate care of maintaining our selues and ours, and providing for our outward estate, retaining (in all these) heauenly mindes; but wee *renounce the corruption that is in the world through lust,* and the prophane course of life wherein the wicked walke, and the abuse of earthlie affaires and dealings, which will not stand with the practice of Christianitie, nor with the word of God. A great libertie to be willing to dye, such onely are fit to liue. 1. Cor. 7. 20. The forsaking the world, is not to leaue necessary duties. 2. Pet. 1. 4.

Which I say for two causes. The one, because in some respects it is lawfull, yea, holie, *to desire to liue;* namely, to doe good in the Church; and wee may and ought to say with *Dauid, I will liue and not dye, to set forth the praise of the Lord.* The same I say of dealing in our earthly affaires, and of performing the duties of our particular callings : in the which actions, to the end we may haue prooffe of the grace that is in vs, I meane patience, rightousnesse, hope, faith, loue; that so our whole conuersation may be well ordered, Note.

Note.

and proportionable to other holy duties; in these respects (I say) wee may be willing and content to liue, while God will haue it so, *that wee may shew forth the vertues*, which hee hath giuen vs, amongst men, which otherwise should be hidden; and it could not otherwise bee seene of them, that any can possibly liue godly, who hath an hand in the world; when in the meane while God forbiddeth not the actions mentioned, but commands them; onely hee chargeth, that in doing of them, wee be not tainted, neither haue our consciences defiled, like worldly men.

Luke 21. 34.

The second cause, why I say, that we should not contemne life, and other lawfull liberties which accompanie it, is; because vpon this principle falselie grounded, and as falsely vnderstood, (that we should forsake the world) diuers haue troubled many weake people and abused them; saying and teaching, (and that vnder a great pretence of godlinesse) that when wee begin to be deuout, and to fauour of religion, wee ought to leaue the world: that is to say, depart from our earthly callings, and dealings, and also from the societie and fellowship of men who are occupied therein. And to the end that greater deuotion & pietie may be bred in vs, we are (say they) to go aside into Abbeies, Frieries, Armetages, & Cloysters, where we may neither heare nor see any such dealings. This opinion as it is plaufible to the ignorant and vnstable, though palpable and grosse to them that are staied in iudgement: so it hath deceiued many, and the *diuell hath shewed himselfe as an Angell of light* in perswading, that such a kind of life is the highest degree of holinesse, although it hath been and easily may be proued to be the denne and depth of abomination and wickednesse.

Cloystring and
such like, no
point of godli-
nesse.

2. Cor. 11. 14.

Good intents
without war-
rant, in time
haue growne to
horrible mis-
chiefe.

For though many haue of a good meaning at the first, gone apart from secular affaires; and betaken themselves to liue in sequestred places, because they would not be troubled with earthly dealings: yet subtile thecues arose afterwards, of the popish prelacie, who abused this to horrible mischiefes. For wee must not be ignorant of this, that when men will venture without their warrant, the longer they doe it, the further they fall into the depth of sinne; as a man once gone out of his way, goeth further astray, till he seeke to come in againe. Which hath been the cause, why much wickednesse hath in time broke forth in the Papacie, where the people haue been hartned to this monasticall life and superstitious deuotion, as idlenesse, whoredome, sodomitrie, hypocrisie, and most cruell murdering of many thousand infants which were misbegotten. So that (not to digresse too farre) this is the second reason, why I made plaine my meaning, in saying that the contempt of the world is not, the wearinesse of our life, the leauing of our affaires in the world, or the forsaking of our particular calling; as though no man may be godly and a beleeuer that vseth these: but to prooue that one may be a contemner of the world that vseth them all; and by consequent, that hee who is sure of his saluation, may haue this grace to despise the world, (though he inioy al these benefits and liberties that I haue set down) which to doe, is the sixth propertie or inseparable companion of faith.

The seventh
companion of
faith, is shame
for our for-

Now to proceed to the seuenth, when we see that we be thus made rich by the Lord, after that wee haue fastened on his promises, (where as wee were before so vnlike to find the least part of such preferment) wee begin to lament

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lament our former vnkindnesse to our God, which wee daily offered him, when as yet wee knew no such thing; and are now readie to bee reuenged on our selues for it: as the woman in *Luke*, bewailed her vnkindnesse, which she had shewed to her Lord and Sauour before, and did now witnesse it, after she had felt his loue so sweete, *by washing his feete with her teares, and wiping them with the haire of her head*. For wee cannot bee ignorant, that when hee sought vs, we fled from him, and refused to come: such fruites wee yeilded him of all his patience and long suffering, whereby he sought to win vs; we were as the *vines of Sodom*, and our grapes as bitter as *Gomorrha*; euen as much as if we had offered him the venome of Dragons in a cup, and the poison of Aspes to drinke. *It was the vnspeakeable mercy of God, that wee were not consumed*, when wee regarded not to know him, nor to haue acquaintance with his waies, though he sent his ministers daily amongst vs, to reclaime vs. We therefore now are ashamed to thinke what wee haue done, and are deeply grieued to remember that we should find him so louing and gracious to vs, who had done all this iniurie vnto him.

mer vnkindnesse to God.

Luk. 7. 44.
Act. 2. 13.

Deut. 32. 33.

Lament. 3. 22.
Iob 21. 14.
The beleeuers
revenge them-
selues for their
former sinnes.

And therefore wee sorrowing thus, haue been brought to a greater care of ordering our waies aright, and desire to please him; yea, to bee *euen angry* with our selues, and to seeke *an holy reuenge at our owne hands*, as I said, that thus we may declare, that we doe vtterly condemne our former course: of the which who would haue said, that the Lord would euer haue pardoned it, and haue brought vs to be wearie of it? But thus it hath pleased him to get himselfe honour in this world, by shewing himselfe gracious and kinde to vs so vnworthy ones, that *we may be examples* (as the Apostle speaketh of himselfe) *to all that shall in time to come beleue in him to eternall life*, that they may the more easily be perswaded, that he wil receiue them to mercy. Euen this made *Dauid* say, *Remember not, O Lord, the sinnes of my youth*: and againe, *if thou shouldest looke straitly, what is done amisse, who should abide it?*

2. Cor. 7. 11.

1. Tim. 1. 16.

Psal. 25. 7.
& 130. 30.

The eighth com-
panion of faith,
is to conuert
and bring on
others.

And to come to the last propertie or inseparable companion of faith, we seeing and knowing our selues thus to be redeemed out of so deepe misery, wishing the same good to our brethren, which wee our selues haue receiued of God, we declare vnto them how we are redeemed, as occasion is offered, and desire to bring them to Christ, as *Philip* did *Nathanael*, and *Andrew* his brother *Simon Peter* priuately, and *Paul* publicly brought many thousands, being called thereto. *For we cannot chuse but speake the things which we know*, (the loue of God constraining vs) as well to them who know the same, that *we may reioyce together*; as to them who know them not, that they, being yet in the estate wherein we were, may be perswaded to make speed out of it. And the rather, remembring, that as it is our dutie *being conuerted our selues, to strengthen others*: so also because, if we turne any from their euill waies, wee haue been meanes to *saue so many soules from death*.

Ioh. 1. 41. 45.
Acts through-
out.

2. Cor. 5. 14.

Luk. 22. 32.
1. Tim. 4. 16.

Psal. 66. 16.

Neither vnciuill, nor vnseasonable, so
speake of good
things.

Note.
1. Theff. 5. 14.

Neither are we of their minds, who thinke it both vnciuill, and vnseasonable, either among strangers, or their owne neighbours, to acquaint the ignorant and wandring soules with this heauenly matter, or to build vp the weake in the more sound and cleere certainty of it: but pitying their miserie, who cannot helpe themselves, *we thinke it meete to benefit them with whom we are conuersant*, with that which we haue found to bee greatest happinesse

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But a signe of
our loue, faith,
&c.
1. Thes. 5. 11.

Edifying talke,
good for our
selues and
others.

1. Thes. 5. 14.
Use it as it may
be, though we
see not present
fruit of it.
2. Tim. 2. 25.

What letteth
men from this
dutie.

Note.

Amos 3. 3.

Prou. 10. 21.
Psal. 119. 13.
A resemblance
of these graces
may bein the
wicked by
starts.

to our selues. And although our naturall corruption doth leade vs another way, and our vntowardnesse to good things, doth counsell vs to refuse the labour, and to count it toyle and tediousnesse to doe so: yet we knowing it to be a manifest signe of our loue, and so of our faith, and a dutie commanded vs of God; wee desire therefore rather to neglect our owne pleasure, which we might enioy in the libertie of other talke, then to let goe such good opportunities, with hope of the fruit which may come thereby. And me thinks, seeing edifying talke is one meanes *to season our selues with grace, and to establish our owne hearts* more constantly in a good course, as well as to glad the hearts of others, me thinkes (I say) if wee haue comfort by our beleeuing, and know the benefit of faith effectually our selues, it should doe vs the more good, the oftner that we should vse it, and giue hope to vs thereof also towards other.

The greatest discouragement is, that men (with whom wee are wont to communicate such things) are dull, or earthly minded, or light hearted; so that wee seeme to preuaile little thereby with them: but seeing we know it to be a due which we owe to our brethren, *we ought to be patient towards them,* bearing with their ignorance, infirmitie; yea, and with their waiwardnesse also, *waiting to see if God at any time will giue them better minds.* And not to tie him to work when we would, nor to think our labours to be such, that if we see not present successe and blessing, we may therefore iustly leaue off. But the truth is, this grace is rare to be found in the world, because me are louers of themselves amisse, rather then of their brethren, to seeke their good: for while they labour themselves too much, in meddling over-greedily in the world, or in taking vp their delights some other way amisse, there is small place left to this dutie: and where they liue with others, vnkindly, and vncharitably, their talke is futable to their hearts; that is, vnkind, froward, and harsh; seeing *two cannot walke together, if they bee not of one mind.* Or if they conuerse more familiarly with them, and turne their meetings and companie, to idle, light, vaine, and worldly talke; such can haue small part in this businesse, nor consequently any great testimonie of their faith, nor comfort thereby, (if they haue occasions offered them to shew their loue) seeing she goeth not without her traine: whereof this is one, *to exhort and admonish one another, and with our lips to feed many.*

These, with such holy affections constantly settled in our hearts, are inseparable companions of faith vnfaigned, as I haue said; although it is not to be denied, that a resemblance of all these eight, may be in the wicked by starts, and in their good moode; their affections may thus bee stirred vp to shew, for the time, some likelihood of them; especially, where they are vnder ordinarie teaching) which yet otherwise, and at other times for the most part, are vsauourie, and wearisome to them.

And thus to make an end of this matter, these are the graces which doe accompanie him which beleeueth, and who holdeth this assurance of happiness, from the fore mentioned grounds of Gods promises, Christs working of our saluation, and the vniuersall publishing of this tidings by the Gospel, to all beleeuers. That by these infallible grounds to build his faith on, and those graces following and accompanying it, which hath been spoken

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ken of, euery one may proue himselfe to be the Lords : and if at sometime, he find it not so, yet how to goe about to recouer himselfe againe, seeing it cannot bee, that he who hath had these fast settled in him at any time, should be any long time to seeke of the true way to happinesse, (except in tentation, when he is grossely bewitched, and blindfolded) but he shall find it, and returne to it againe.

CHAP. II.

How weake faith is confirmed.



And now a little of the second branch of the third generall part, about the confirming of faith, I will adde yet further, (as I promised (for the staying, and satisfying of those, which haue attained to lay hold of Gods promises, and haue some measure of true faith, howsoever it be. They who *haue tasted how good the Lord is*, by any small light of true faith, they finde and feele it to bee so sweete, that in feare of forgoing and

They who haue any measure of true faith, desire aboue all things to keepe it.
1. Pet. 2. 2.

losing it againe, they desire aboue all things to know how they may hold and keepe it. And it is indeede the most necessarie question that they can moue, how they may doe so. This question I thinke verie fitly to bee answered in this place, because it is the doubt of them which are newly borne of God : otherwise of the daily and continuall growing in faith, it is more fitly to bee spoken of in another place, where I shall speake of the new life, and the holy course of such as are the Lords people already. Therefore to this question, it is thus to be answered, that as they came by that little measure which they haue, by these meanes. that they were led by God to thinke it the most precious iewell in the world, of the which when they were perswaded, they thought it no paine by hearing, meditating, and praying, to seeke to beleue : euen so let them settle, and accustome themselues to doe still, as the young child desireth the breast most of all, hauing tasted how sweet it is.

Note.

And if they doe desire to keepe and hold their faith from day to day, till they see that it is past the danger of losing, let them daily account it their chiefeest happinesse, which they haue in this life, euen their preciouslest treasure and best portion : which if they doe, their heart will bee euer vpon it ; their feare will bee vsually, lest they should lose it ; they will thinke it most necessarie to regard, and looke to it, whatsoeuer they haue besides it, worth the looking after. Euen as the husbandman will more especially regard his cattell and corne, being his chiefe substance, then his pullen, which is smaller, and of lesser value. And otherwise euery small occasion will hinder them from nourishing and looking to it ; and euery trifle, and fond desire of their owne, will carrie them after it, and cause their hearts to bee taken vp with it : and much more, their earnest businesse, and weightie affaires ; for the which they thinke, that any exercises of religion ought (by good right) to be neglected, & to giue place to them. For we are not ignorant

The first meanes to hold, and to be confirmed in faith, is to account it chiefe.
Matth. 6. 21.
Matth. 13. 44.
Reuel. 3. 11.
Heb. 10. 35.
Note.
A simile.
The best things must best be regarded.

2. Cor. 2. 11.

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Euill must be
auoided, and
lawfull liber-
ties soberly
used.

Luk. 10. 41.

Ioh. 13. 1.

Ioh. 15. 9.

The second
meanes to con-
firme faith, ear-
nest prayer with
meditation.

Exod. 34. 6.

Note.

True beleeuers
are soone faint
and feawfull.

Scriptures fit
for them to me-
ditate vpon.

Matth. 11. 28.

Ioh. 7. 37.

1. Ioh. 5. 14.

Hos. 14. 2. 3.

4. 5.

Prou. 28. 13.

of the diuels enterprises; what swarmes of euill lusts, and noisome delightes, and other matters of like sort, he filleth mens heads withall, euen such as hee knoweth doe like them best, that they may minde no better things: and euen such especially as are in the way to know Gods great kindnesse towards them; that they may be, after some sort, put out of the way againe. Therefore not onely these, which are euill of themselues, must grow loathsome to them; but they must also be sober, and moderate themselues euen in their lawfull liberties and dealings, so, as that *one thing be thought needfull of them*, whatsoeuer they goe about, euen this; to nourish their faith, and to hold fast their hope of eternall life, and Gods fauour; *seeing God, who giueth it, doth neuer change his minde, nor repent him*, but exhorteth his, earnestly, to abide in his loue.

And that they may do this the better, (which is too slackly performed of many, who yet haue felt some sweetnesse in the promises) they are further to bee directed, that daily and oft, (which few will bee brought vnto) they send vp strong prayers to God for it, and that they doe of set purpose separate themselues from all other things, in the most conuenient manner that they can; to call to remembrance the manifold and gracious promises of God; that they meditate and consider deeply of them; of the nature and truth of them; of the vnchangeablenesse and perpetuities of them; *how louing also and kind God is*: that thus their faith may be confirmed in them; and so bring their hearts by little and little to a new course and custome, that they may haue more neere acquaintance with Gods nature, his minde and purpose towards them; how louingly hee is affected to them; how little they need to feare his anger and displeasure; and how free they may bee from doubting and wauering, with his good liking and allowing. For it must bee well considered, and oft thought vpon, that weake beleeuers are priuie to themselues of their many doubtings, and feares, as the good woman *Mary Magdalene*, and other at Christs resurrection, and doe let slip out of their memorie, and so out of their hearts, such grounds of their faith, as they haue sometime holden and imbraced, after hearing publikely, or any such like meanes enioyed of them: they do soone (I say) let them slip, vnlesse they can bring themselues to reuiew and call them to mind vsually. Yea, and that especially vnlesse they do prouide to helpe their feeblenesse of heart and memorie (as they shall be able) with some pithie and cleere proofes of their saluation and safety; such as they haue before rested on, and found comfort by; as this; *Come to me all ye that are wearie and heauie laden, and I will ease you*: and let them reason thus from it; If Christ call them that are loden, and promiseth to ease them, and therefore they may come boldly; that is, beleeu his promise, and claspe about it, and enioy it as their owne: then may I, being such an one, doe so, and take it as spoken to me, as well as *Peter, Paul*, or any other, who, by the grace of God, am made partaker of the same precious faith with them: thus should the weake apply it. Another ground of Scripture to vphold their faith by, is this: *If any thirst, let him come to mee, and I will giue him the water of life to drinke*; and therefore to mee, may I say, if I doe so. And many other such, as in the margine.

Some of these, and such like, are oft to bee thought on, and applied, as I haue

haue said, if we desire to keepe in the safe estate, which I haue spoken of; that is, to come to God in prayer when we will, with boldnesse and confidence, and yet when we do not pray, not to be afraid of him, but to walke in any of our actions without slauiſh feare before him: and if we do not thus, we shall by and by wauer and wander, either *on the left hand, or on the right, and goe out of the royall way*; euen that way of which the Prophet speaketh, when he saith; *Thou upholdest me in mine integritie and setteſt me before thy face continually.* As if he should say, thou wilt see that I take no hurt, being euer in thine eye, as the child in the mothers eye, that it may haue no danger. I say, in this royall way we shall not keep safe and sound, except we do (as men dimme of sight vſe spectacles) helpe our spirituall eye-sight, with oft looking in the glasse of Gods Word and promiſes: which I say not, as though God did change his mind so oft, (seeing there be so many doubts in vs) who is euer one and constant; but for that we haue riuen memories, wandering affections, & deceitfull hearts, in all which respects we haue need of such helpe and remedie.

And if it trouble any at the hearing of this, asking, What shall the weake doe, who cannot doe thus? I anſwere, they that know not this, cannot do it indeed: but yet is not their estate therefore to bee rested in, no although they be such as feare God; onely let them follow that which they know, till God enlarge them; and they who know this, which I now teach, will neglect nothing willingly of that which I say, though they bee weake; for it is their owne gaine and aduantage, which they would not lose. Yet I meane not, that they should neglect their particular calling for all this, seeing both may well, yea and ought to stand together. Thus therefore let Gods children keepe themselves from feare and doubting, when they are in greatest danger of both, and resist them manfully, by an oft and serious weighing how gracious and good the Lord is vnto them, that it may comfort them euen at the heart. And for a testimony hereof, let them vſe to trie in the promise of smaller benefits, how they can beleue that God will keepe couenant with them; for thereby shall they haue further prooffe (with the former) to their consciences, that they grow to beleue him in greater. For although there be some measure of true iustifying faith, before wee can doe any thing acceptable to God, yet for the confirming of it, we must obserue how Gods Word is performed in other things also.

Furthermore, they are also to helpe their weakenesse in faith, by ordinary and reuerent hearing the glad tidings of reconciliation publicly preached vnto them: for this is one speciall end thereof, as the Apostle saith; and therefore are the Sacraments also giuen by God, which seale vp this truth in their hearts, which they haue begun to taste of; *Do this as oft as ye doe it, in remembrance of me.* With these two, they must carefully retaine a view- ing of their finnes, which by examination they haue found out: they must, I say, be daily kept within that compasse, and hold vnder their hearts by a meane and base thinking of themselves, from fulnes and loathing of Christs death, as we see of how many it is made too common a reckoning of. Neither can it be felt sweet and pleasant of any, except their finnes bee felt bitter and tart. And besides all this, their former experience is not the least help to establish and settle them in this perswasion, that for as much as they cannot

Luk. 1. 75.

Pſal. 41. 12.

They must
much helpe
their weaknesse
and oft..
Note.

Obiect.
Anſw.

Note.

Hebr. 11. 6.

The 3. meane
to confirme
faith: the word
and Sacraments.
1. Theſſ. 2. 10.
13. & 1. Theſſ.
3. 10.
Luk. 22. 19.

Lament. 3. 40.
The 4. meane
to confirme
faith, a daily
humiliation for
sinne.

The 4. meane.
Their former
experience.
Psal. 77. 9. 10.

Iam. 1. 17.

The faithfull
haue neare ac-
quaintance
with God. They
are called his
friends.

Ioh. 15. 14. 15.
Ephes. 2. 4.
Zach. 2. 8.

Rom. 8. 15.
Luk. 17. 4.
Philip. 4. 4.

Let no place be
giuen to doub-
ting.
Iohn 13. 1.

God disposeth
their weaknes
to their good.

How faith is
weakened.

Reuel. 2. 5.
How to recover
our selues.
Note.

denie, but that they *haue beleeued with ioy*, and receiued much ease to their heauie hearts thereby; therefore much more now they ought, and lawfully may rest and perswade themselues, that they shall doe so againe. And therefore to say with themselues; *it is but their owne weakenesse*, when they are pierced thorow with such doubts: from God there is not the least occasion offered, *who is euer one and changeth not*; for all this might they haue with Gods good liking, and worse estate then this they need not to be in, if they would bee aduised by him, and not by the euill custome of their hearts, whereby they are easily brought to thinke, that faith, and other graces will dwell in them, though they be slightly cared for, and regarded; which conceite is most false and erroneous.

And that the Lord giueth his beloued ones such bold and free access to him, to know his minde toward them, and to haue this holy acquaintance with him, (which can hardly be perswaded to the weake in faith, at their first comming to him) hereby it may appeare, that he faith, *hee will not count them as seruants, but as friends*, with whom hee will communicate his very secrets, as farre as shall be expedient for them to know them: and as *Paul* faith; *God of his rich mercy hath loued vs through much loue*. God faith, *they are as the apple of his eye*, and therefore deare vnto him: hee telleth them that hee hath taken from them the *spirit of bondage*, that they should no longer be afraid of him, but *serue him without feare*; and to *reioyce in him alwaies*; which cannot be, except they knew his minde and affection to them, yea and that more cleerely then the sonne can know his fathers, or the wife her husbands minde. And therefore if they who haue begun to lay hold on eternall life, through beleeuing, should by some occasion lose the feeling comfort of their faith, as by Satans fearing them, with their coldnesse, falles, weakenesses, or such like, or by the greatnesse and long continuance of some afflictions on them; yet are not they to giue place to doubting; especially being such as haue felt assuredly *the loue of God by Christ shed into their hearts*; but to count it their frailty and timorousnesse, and that without cause; euen for that they were not better acquainted with the will of God, *who loneth to the end, all such as he hath once loued*.

And yet this is not without the most wise prouidence of God, who disposeth all these weakneses of theirs to their good, that they may bee humbled the more in themselues, and rise to their faith againe; and to the glory of God, who bringeth backe againe, those who were almost in their owne feeling, at the brinke of hell. The same I say of other lets which they may be ouerraken by; as of the losing of the sense of their faith, through neglecting the meanes whereby it ought to haue bin preferued; or by slightnesse in the vse of them; or by letting loose the heart after some vanity or worldlinesse, which is lusted after; or being disquieted and vnsetled otherwise: this is not their refuge to say, we must be content to goe without it, and it is impossible to hold it, when we haue bestowed all our trauell, wee haue done it but in vaine. But as they espie their weakenesse, so let them *remember how they haue fallen*, acknowledge it to the shame of their euill heart, and so recover that one thing which is amisse, and hold their confidence as before; and let not the whole frame, and well ordered course of their life be broken off

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off for that one thing : as hee that hath ache in his teeth, or a wound in his legge, doth not neglect the health of his whole body for that, but seeketh the redresse of that one, that the whole may bee in good case, as it was before. *A simile.*

And seeing it helpeth much to the nourishing of our faith, among all other times, to season our hearts, in the morning, if it may be, with the recording and thinking vpon Gods promises of his loue and our saluation : therefore, if the morning meditating on the promises, with earnest prayer thereunto adioyned, should by any necessarie occasions, or weighty affaires, or other lets of necessity be intermitted, being the thing which ought most carefully to be looked to; yet let them prouide, that this dutie be not altogether omitted, as though it were some light matter, which needed no such attendance to be giuen vnto it : but let it, as soone as it may with conueniency, be performed, if they desire to passe the day in safety and peace; as knowing otherwise that Satan in this their weaknesse will giue them little rest. And so shall they haue it as a strong weapon thorough the day, to shield them from the violence and furie of the enemy. *Thinke of this as the weightiest matter, in the morning, if it may be.*

But this is not the place to shew how the day is to be passed, that shall follow * after, but only by the way, as in most fit place to aduise, how the weak Christian is to keepe his faith, and preferue it from the fierie darts of distrust and vnbeleefe. ** In Treatise 4.*

The sixth meane to hold and confirme faith, is the examples of others, whom of weake, we haue seene to become strong in faith : as *Moses*, with whom as God hath been, and with other his good seruants to strengthen them; so will he be with vs, till he perfect in vs in like sort, the worke which he hath begun. And of *Iosua*, I may say the like, who weakely entring into *Moses* his Masters roome, to finish that great worke that the other had begun, he heard the Lord speaking thus to him : *Moses my seruant is dead: now therefore goe ouer this Iordan, thou, and all this people, vnto the Land which I giue them. There shall not a man be able to withstand thee: as I was with Moses, so I will be with thee, I will not leaue nor forsake thee; only be strong and of a good courage.* And he beleeuing, became a rare man in that which he had long practised, namely, in beleeuing, and obeying God; as that noble speech of his witnesseth, which was this : *Whatsoeuer ye doe (speaking to the people) I, and my house will serue the Lord.* The same I may say of *Gedeon*, and many other. All which examples are written to harden vs to hold and nourish our faith; *The 6. meane to confirme faith, are the examples of other. Compare Exodus 3. with chap. 10. 26. 29. Iosua 1. 2. 3. 5. Iosua 24. 15. Hebr. 11. 32. 1. Cor. 10. 11.*

Gods hand nor being shortened in these daies, nor his goodnes abated, *Esay 59. 1.* The which, these examples and the like should perswade vs. And this bee spoken of the meanes, by which weake faith is helped and confirmed.

CHAP. 12.

The sweet fruit and benefit of the preserving and confirming of our faith.

1. Cor. 2. 4.



No outward
meanes con-
firme faith, if
we prize it not
the best of all
things.

A pithie speech
of a worthie
person.

Note.

Psalme. 9. 14.

Ow if any thinke the looking to these means, and this diligēce for the preserving of faith to be ouermuch, let them vnderstand, that the benefit is most great which it bringeth. And if this answereth the not, let them heare the Apostle, who saith, that *our faith consisteth not in the wisdom of men, but in the power of God:* as if hee should say, that it is not a matter so loone wrought, as it is said to be in vs, but a gift wrought by God, and therefore to be nourished and continued, as hee hath prescribed, which is by oft recourse to God, and much searching out of our hearts, for and about the same. And therefore (as I haue said) if men make it not the chiefeft of all other things, as it is in it selfe, and hold it fast, as the first and principall: it is not their hearing, and reading about it, nor their talking of it, that shall be able to profit them. I will rehearse a speech of a godly Christian preacher, and one that deserued to bee heard, whom I haue oft been present with when he vttered the same.

Whiles I was perswaded verily (said he) that I had faith, but yet held it not by the surest grounds; I was glad from time to time, to thinke that I had it: holding my perswasion thereof, by such euidences as I had before enioyed, rather then I could tell, for the time present, what sure warrant I had of it: but I tooke no great paine to confirme it by daily meditating on the promises, neither bestowed any more diligence in and about that, then vpon other duties, and therefore was distracted oft times, and vnsetled exceedingly. But when I saw more cleerely, how gainfull and beautifull a grace it is, and how I must liue by it, hauing no lesse need of it, then of the aire to breathe in: I sought more certaine ground of it, and that with greater care then I had before. And since I knew, that I had it by more infallible arguments and testimonies, I could neuer be wearie of looking to, and encreasing it, (as I had learned how) but for some yeeres space haue done, and doe euery day nourish and strengthen it, & I recreate my selfe in thinking what benefit I haue by it, vntill my gaine thereby, and pleasure therein do keepe me there with delight, more then in all pastime; and the labour which I bestow about it, is so far from toyle or wearisomnesse, that it is my greatest solace: neither do I thinke or feeble my selfe to bee armed to the well going through the affaires of the day, before I haue prepared my selfe thereto, by refreshing my soule with considering Gods abundant loue and fauour towards me, and rest vpon it as mine owne. But when I haue done it, I am (by good heed taking) cheerefull, and in good estate, all the day after: and so I am (in reuerence be it spoken) said he, perswaded, that I shall continue to do, and the rather, as for other causes, so for that my saluation is now neerer, then when I first beleeeued.

Now

The fruit of preſeruing and confirming our faith. 77

Now to make uſe of this Chriſtiã ſpeech, becauſe it is according to knowledge, and I haue ſaid nothing of him, which is not as needfull for vs; and his practice agreeth with the doctrine of the Scriptures: therefore, if we will ſpeake euery man the truth, what comfort, thinke we, or well ordered eſtate can be in our liues any day without it; when the iuſt muſt liue by it; and if that accompany vs not, the holy Ghoſt telleth vs, that God cannot be pleaſed? And when that true and liuely beholding of Gods gracious kindeſſe is not preſent with vs to begin the day; what going forward in it, is to be looked for, but in vnſauory lightneſſe, and ſo to be deceiued; or in care and ſorrow, and ſo to be diſquieted? Therefore if men were wiſe, they would ſee, that they could not well want this, eſpecially ſeeing God hath giuen liberty to them to enioy ſuch ſweet communion with him, by meanes of *this their precious faith*: but they would conſider their end; how vncertaine it is, (as all other things which they enioy,) and therefore be ready for it, at one time as well as another, which they might doe, if they *held faſt their confidence, that bringeth with it ſo great reward*. And how ſhall wee leade our whole life by faith, in our particular parts therof, beleeuing that God will guide and bleſſe vs, as we ſhall heare in the next Treatiſe, if we be not firſt well ſeaſoned and acquainted with this iuſtifying faith?

But alas, we verifie the ſaying of our Sauour, though to our great ſhame it may be ſpoken, *that the children of this World are wiſer in their kind then we*: who if they be diſappointed of their deſire one way, haue twentie ſhifts to ſeek it another; but it is too manifeſt, that the moſt part, euen of the better fort, and thoſe who haue taſted of this faith and aſſurance already, doe not thinke this poſſible, to keepe, much leſſe to encrease it from day to day: and therefore goe not about it, but are content to hold it by ſtarts, now and then, when it is reuiued in them by ſome ſpeciall helpe of preaching. And thus doing, they ſee not the twentieth part of Gods bountie and fatherly affection towards them, who giueth them not ſome taſte now and then of his abundant loue, but would haue them filled with it, and that continually; yea and thereby to be in ſafety all the day long. Which if many of Gods ſeruants did beleue, as they do any article of their faith, that it is true; how greatly ſhould their heauie hearts be made ioyfull, and *their heads liſted up* with cheerefulneſſe? whereas now deceiueable mirth, or vnprofitable ſorrow holdeth them downe, either at their labour, or from it, ſeeing they haue not this boldneſſe to *reioyce in the Lord alwaies*, and that becauſe they beleue not alwaies, neither thinke that they may, or can poſſibly attaine to it.

And by this meanes, that they are ſo oft caſt from their hold, of faith, and ſo of peace, and conſtancie therein; the diuell weakeneth and holdeth backe ſundry (which are coming on) by their example: thinking themſelues well in the caſe they are in, rather then they ſhould be, in following them, except they ſaw ſome beautie and excellencie in their liues, more then is in themſelues.

Befides this, they not holding their perſwaſion for continuance, as well as for ſome ſpeciall time, doe bring much vnprofitableneſſe into their liues, and ſometimes dangerous outſtayings, and giue many offences, which otherwiſe they ſhould not; by all which, their heauineſſe is encreated, and

Hebr. 10. 3. 8.
Hebr. 11. 6.

The chiefſt
thing euery
morning, is to
remember
Gods loue.
Note.

Gods children
not ſo wiſe for
their good, as
the bad for
theirs.
Luke 16. 8.

Many good
Chriſtians haue
not halfe the
comfort they
might haue.
Ephel. 5. 18.
Deut. 33. 12.
Pſal. 90. 14.
Note.

Their example
hurteth others.

Unſetting of
our ſelues from
nouriſhing
faith, is full of
dangers.

sometime long lien in. And that which is hardest of all the rest; they either dare not rise vp againe out of their sorrow, or know not how they should: and so they make the most part of their life to bee very bondage, which through belceuing should be most sweet and perfect liberty; and thereby enjoy not many comfortable fruits of faith in their liues, which other Christians do. And whiles all this commeth to passe, we must needs say, that God is not honoured of them, nor his praises so in their harts, as they should, and might be, if they from time to time did nourish and liue by this their faith and confidence. But though I would haue it receiued, that much sweetnesse accompanieth this faith, yet I meane not heere to set downe the priuiledges, which accompanie it and a godly life; that is done in another place.

*Looke for this
in Treatise 6.*

This spirit of bondage therefore, which holdeth them oft in feare, I earnestly wish were abandoned; and that this wauering and needlesse doubting, which possesseth so great part of their life, (especially when any great affliction arresteth them, or lieth long vpon them) were as farre from them, as *the East is from the West*: so that they might see the abundant fauour of God farre greater towards them then euer they did; and that by how much they may enjoy it more vsually and soundly, then euer they thought it possible.

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that is bestowed
thus way, what-
soeuer world-
lings thinke to
the contrary.*

And as for them that count this aduice and direction for the preserving of faith needlesse, they shall go without the fruit of it; till they see that they lost not their labour, who were thought to doe too much, seeing they did more then themselues could be perswaded to do. Therefore (as I haue said) let all such as to whom God hath sealed vp their saluation by his Spirit, by the which *he hath giuen them an earnest of it*; be diligent to heare and marke the promises daily, assuring themselves that they haue great need to doe so, so shall they waxe familiar, and well acquainted with the mind and purpose of God, howsoeuer the prophane worldlings make them common things, and are soone wearie of hearing them, seeing they looke for no other vse of them. Let them weigh them also, and apply them to their owne hungry and thirstie soules by priuate meditation, not being gluttoned with them; and let them learne of other the faithfull seruants of God, how they doe most especially preserve their faith, that by all these, they may bee settled. And let them be thoroughly perswaded, that how crossely soeuer things come to passe, yet the Lord seeketh their good by them, and doth not delight in their sorrow and troubles: (for if he did, he could a thousand waies make a rid-dance of them,) but sendeth them specially for their benefit and good; so shall they *grow rooted, and established in their faith*; as the graine of Mustard-seed, which after rooting becommeth a stalke, and hath branches and boughes; and as their faith groweth, so shall sound peace and safety, and strength against their corruptions. Yea and these meanes whereby it is preserved, how wearisome soeuer they haue been sometime, shall become easie and pleasant, and from time to time, more and more; so that they may bee assured that they haue cause *in all things to be thankfull*. And that estate should be thought a rare and speciall benefit, if wee consider how many thousands haue not an houre of this comfort through the yeere, no not through their whole

Note.

Coloss. 2. 7.

*The longer we
liue, the better
we should be.*

*Many haue
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fort through
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This I haue said for this cause, who being tender and weake in faith, would desire some helpe herein: the larger handling of the helps is to bee sought in the third part of this treatise, where the helps to preserue the whole heart, and consequently faith, and all godlinesse in the beleeuer, are at large set downe. Now I thinke it conuenient to leade forward this beleeuer, to set this faith of his aworke by a godly life, and teach him what manner of course and estate that is; which is the second treatise of this booke.

The end of the first Treatise.



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THE SECOND TREATISE, SHEWING AT LARGE WHAT THE LIFE OF THE TRUE BELEEVEER IS, AND THE CON- uersation of such, as haue assured hope of saluation.

CHAP. I.

The summe and order of this second Treatise.



hitherto I haue shewed, who are they whom the Scripture calleth beleeuers, and the sonnes and daughters of the Lord Almighty. Now, it is necessarie, and followeth in order, to shew what the life of the true beleeuer is; and how hee, who hath faith, must behaue himselfe throughout his whole conuersation: for as yet nothing hath been said of that. But that treatise; namely, what the life of the true beleeuer is, was re-

ferred to this place, for auoiding confusion: without the which, a man could neither see the excellencie, and beautie of faith, *which without workes is dead*; neither could the beleeuer know how to occupie himselfe throughout his life, but must of necessity bee idle and vnprofitable; who yet must *ioyne with his faith, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, and lone, &c.*

This (I say) is the argument and matter to bee handled in this treatise. And seeing there is much difficultie about this point, as about the other, in the former treatise; and seeing it is of greatest weight and moment of all other, except that; it must with like care bee looked into and laid forth. For some thinke that repentance and godlinesse, is nothing else, but grieve for some offence committed, and so *Iudas* might haue been godly. Some thinke, that to amend something which was amisse, is godlinesse, especially if they also doe some good therewith; and so *Herod* that caused *Iohn* to bee beheaded, might haue been godly: *For he reuerenced Iohn, and when he heard him, hee did many things.* Some thinke, that if they haue been well moued at the hearing of the word of God, and doe bow themselues before God, for the time, in outward signes of repentance, that then they may bee thought to be godly indeede: but so might *Ahab* haue been godly. Some, if they can shut vp all their vaine talke, bad dealings, foolish iestings, with
such

Note.

Iam. 2. 26.

2. Pet. 1. 5. 6. 7.

*Diuers opinions
about godlines.*

Matth. 27. 3.

Mark. 6. 20.

such other merriments at their meetings, in this manner; (Lord haue mercy vpon vs, wee are all sinners) that then they haue repented: and so the common sort of wicked ones may be said to repent and to bee godly. And lastly, popish contrition, auricular confession, and satisfaction, is thought in Poperie to be good repentance: which (as they vnderstand them) are as farre from it as any of the former. These are some few, of a great many opinions about this matter; all which are most dangerous and erroneous: It is therefore very necessarie that we vnderstand the will of God aright concerning this, and what to leane vnto, that we be not deceiued.

My purpose is therefore in this treatise, to set downe at large, what a godly life is, and wherein it consisteth, that he who desireth it, may see, whether his course and behauiour be such or no: and the triall of this must be made of him who hath tried himselfe by the former, that the one may be seene to goe with the other, and both together as twinnes; so that he who hath not both, may be truly said to haue neither. And in laying forth this matter, I will follow this method and order, to referre all that shall be spoken about it, to foure generall heads or parts. The first, that a godly life must of necessity goe with the faith before spoken of, and that faith is the foundation and ground thereof, by the which we receiue and giue credit, not onely to the promise of our saluation; but also to all other promises of temporarie benefits appertaining to this life, and also to the whole word of God, with a mind to relie vpon it, and to bee guided by it. This is the first head of this treatise, laid out in the next two chapters. The second, that there must bee a new and a pure heart in him who must leade a godly life: a new heart, I say, which is renewed and changed from that it was before, as *Ezechiel* speaketh, *I will take away your stony or hard heart from you, and put a new heart in you*, And by a pure heart I meane, such an one as is contrary to a double or hollow heart, (not pure or free from sinne) but as our Sauour Christ saith, *Blessed are the pure in heart, for they shall see God*: and *S. Peter*, *Let the hid man of the heart be pure or vncorrupt, with a meeke and quiet spirit, which is before God a thing much set by*. This must of necessity bee in him who shall liue godly, and so consequently, that the whole man bee changed, which is shewed in the fourth Chapter. Thirdly, I will set downe the first part of a godly life; and shew that it is a renouncing and forsaking of all sinne, both inward and outward, vnto the thirteenth Chapter. And fourthly, I will adde, vnto the end of this treatise, the other part of godlinesse, declaring that it consisteth in a ful purpose of the heart, and a true endeauour of life, to obey God in all things, euen vnto the end. By which also may be gathered a short description of this life of the beleuer, that it is such a conuersation, as being grounded on faith in a sanctified person, renounceth all euill, and endeauoreth to practice good duties, though weakly, yet constantly afterward. And to these foure shall bee annexed reasons to perswade to a more cheerefull practising of this godly life, (seeing the best need spurs) and the answering of obiections, which might withhold and hinder the weake and vnexperienced from it. All which considered, it shall not bee hard for him that will learne, to vnderstand plainely and clearly, what the life of the beleuer is; and withall, whether hee which professeth himselfe to haue true faith, bee also

The necessarie connexion of this treatise with the former.

Faith and a godly life, are as twinnes, and goe together. The heads of this treatise are foure.

1

2

Ezech. 36. 26.

Marth. 5. 8.

1. Pet. 3. 4.

3

4

What a godly life is.

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also in his life and conuersation reformed, or if he be not, how hee may bee so. So that although there be many measures of grace, & some are in many degrees before other in this estate and condition of liuing godly, yet euery one in whom these things shall be found, may proue himselfe godly, howsoeuer hee wanteth somewhat, which many others haue, and must grow forward from day to day. And of the summe and order of this treatise in generall, thus much be said.

CHAP. 2.

That a godly life cannot be without unfained faith; nor this faith without it: which iss the first point in the first generall head to be handled.



Hus, hauing shewed what the summe of this treatise is, and the order and parts of it, I will now proceed: and first, seeing I haue taken in hand to describe the life of the beleeuers, and what the godly life is, which he must leade; I wil endeauour my selfe to help and direct him herein, as God hath inabled me; that as in the former treatise hee may proue and see himselfe to haue faith to bee saued; so hee may learne by this, to ioine with his faith, godlinesse, knowledge, &c.

Iam. 2. 18.

*Where true
faith is not,
there is no
good life.*
Ephes. 2. 3.

Ephes. 2. 12.

Tit. 1. 15.

Hebr. 11. 6.

Gen. 6. 5.

*No good thing in
the unbelee-*

But before I lay forth this godly life at large; in this chapter I will begin with the first point of the first generall part of this treatise, that is, that seeing godlines cannot be without iustifying faith, but springeth and ariseth from it, as the branch from the tree; (for so S. James saith, *Shew me thy faith by thy workes*): therefore where no true iustifying faith is, there can bee no godly life. And so he, who is no true beleuer, cannot haue any sparkle of godlinesse in him; but is vterly destitute and void thereof, euen altogether vngodly, as the Apostle writeth: *Wee all had our conuersation sometime as other disobedient men, in the lusts of our flesh, doing those things which liked vs*: where wee see, that this was the life of all, euen the best, *to bee strangers to the life of godlinesse, and the children of wrath, before they beleued*. But lest any through ignorance might say, though we did that which liked the lusts of our harts, yet wee did not only so, nor all that wee did, was such; but some good we did amongst the euill which we committed, (and if it be so, they thinke that the one may answere for the other). I further say to them, out of the place to Titus: *Vnto the pure, are all things pure, but vnto them that are defiled & unbeleuing, is nothing pure; but euen their minds and consciences are defiled*. And to the Hebrewes; *that without faith, it is impossible to please God, whatsoever things we doe, but all is abominable, odious, and vile before him*. For as is the fountaine, so are the riuers which runne from it; and as is the heart, and the cogitations of it, so are the actions which proceed from it: *but the cogitations of the heart are alwaies, and onely euill*. So that (to returne) in the unbeleuer there is no good thing that pleaseth God; his best actions are turned into sinne; his prayers, almes, reading, hearing, confessions, thanksgivings,

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uings, and whatsoeuer else, they are all abominable in him, and God will neuer be pleased with his workes and seruices, vntill the person, namely, euen he himselfe be accepted of him; and that is not till hee belecue: as it is in the Epistle to the Hebrewes, 10. 38. *The iust shall liue by faith; but if any will draw himselfe, (that is, through vnbeleefe) my soule shall haue no pleasure in him,* uer that please God. Note. Gen. 4. 5. Prou. 28. 9. Psal. 50. 16. Gen. 4. 4.
saith the Lord.

And this is the worke which God requireth of him, aboue, and beyond all workes, *that he beleue in him whom he hath sent*, that is, his sonne, that hee hath already wrought his happinesse: and therefore that he shall bee saued by him only. Now if a man, before he haue some sure tokens of Gods loue, and consequently some measure of true faith, cannot so much as enter into a godly life, nor haue any thing which he doth, approued of God, (as wee haue seene, and the Scriptures doe more fully proue:) how dangerously then doe many thousands deceiue themselves? of which number, some are verily perswaded that they loue, feare, and serue God, not knowing what faith is: other thinke they haue repented truly, because they haue mourned and been sorie for their sinne, by fits at some time; yet haue no faith, nor any constant desire of it: and others, because they doe many things in their own nature good, imagine themselves to liue godly, when yet a man may do many good actions, and for all that, they shall not bee good to him, as long as faith (the principall) is wanting in him, as hath been said. Ioh. 6. 2. 9. Men are dangerously de- ceiued about this point. Note.

And if any count this doctrine hard, and say, that if this should bee true, it were the next way to driue many to discomfort, yea and to desperation: let such know, that if any despaire because their wicked liues are condemned of God, the doctrine is not to bee blamed which teacheth so, but the persons themselves, who should rather repent: for the doctrine is the doctrine of the Canonickall Scriptures, and all sound Diuines both old and new, haue taught it. And if it be hard, *it is hard to the ignorant, vnstable, and obstinate*, who indeed can take little comfort by it, *but peruert all things to their owne destruction*; but if any doe the will of God, he shall know of the doctrine, whether it bee of God: and although they despaire not, yet their case will bee no better in the end then desperate, if they so abide. But the truth of God may not be buried for mens frowardnesse, who cannot away with it. No new doctrine. It is hard onely to the obstinate. 2. Pet. 3. 16. Iohn 7. 17.

But let this suffice to shew, that no man can leade a godly and Christian life, before hee haue some measure of true faith, as it hath been set downe and described in the former treatise. And as I haue shewed, that no man liueth godly which beleueth not; so it is on the contrary to bee marked, that no man who beleueth, and nourisheth and preferueth his faith, can liue wickedly, nor fashion himselfe after men of the world, or returne to the offensive and vnsauorie course, which hee walked after before: but as hee is new borne, so he is a new Creature; and furthermore, as hee knoweth himselfe to be of the number that shall be saued, (as hee doth, except at the first beginning of his conuersion, or in the vehemencie of temptation,) so hee honoureth him who will saue him, for his loue constraineth him so to doe. Which although it bee most true, and will bee granted of the greater part, yet because many content themselves to affirme it onely, and other in a generall manner doe coldly goe about it; I meane, to honour God, and shew forth None that haue faith can liue wickedly. Note. 2. Cor. 5. 17.

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forth the fruits of faith, (which they think they haue) as though any little would serue; I thinke it very meet to set downe some speciall proofes of it, that cannot be excepted against.

Proofes of the former.
Tit. 2. 12.

And first, by that place to *Titus*: *The grace of God, that hath appeared, teacheth vs to denie vngodlinesse and worldly lusts, and to liue holily, righteously, and soberly in this present life*; hee saith plainly, if we be once enlightened by that diuine grace and gift of the Gospell to see our selues partakers of saluation, wee are by the same knowledge, taught (and so learne it) to renounce our old conuersation. So that euen as a scholler plainly taught by his master, becommeth skilfull in those points wherein hee was instructed: so is a man taught to see God worthie all honour, and to giue it him, by *casting away the workes of darknesse*, when hee seeth that hee hath brought him out of most wofull bondage, *into the glorious liberty of Gods children*. And is it any maruell?

Note.

For what will we not be readie to doe, for such a one as hath but once saued our liues from death? How much more doe all they which know that they are discharged for euer from fearefull damnation, see infinite causes why they should change their wicked liues, (which so much displeased God) and are also readie to doe the same? Bee not therefore decciued, *God is not mocked* by them, who professe they looke to be saued, and *doe not bring forth fruit worthie amendment*.

Matth 3. 8.

Faith is not content with a wandering desire of godlinesse.

It is not a bare wandering desire to please God, which this precious faith, and assurance of saluation worketh: but it frameth also the man vnto it, and teacheth him in some true and acceptable measure to goe about it. The tidings of this treasure appeared so glorious to *Agrippa*, being a King, and therefore acquainted with earthly felicity; and a Heathen, and therefore vnfit to see very easly into spirituall things: yet this appeared so glorious tidings to him, when he heard it by *Paul*, not preaching in the pulpit, but standing a prisoner at the barre, (and therefore like to haue lesse authoritie and credit with him) that it caused him at the first to say, *Thou hast almost perswaded me to become a Christian*. And therefore of such an one, who hath not onely heard a sound of this heauenly newes with his eares, (which yet did weigh equally against a Princes kingdome in a Heathen mans iudgement) but hath beleeued it to be his owne, and that for euer; doe we thinke, that any thing will be thought too deare for him, who hath freely giuen it him? And therefore when I see one cursed man raile against the doctrine of Gods word, and his faithfull seruants, another to loue the Christians life, but from teeth outward, and diuers men diuersly bewitched; but all of them *to loue darknesse more then light, because their deeds are euill*; I maruell not at it, they doe after their nature and kind. As they are not obedient to the will of God, so neither indeed can they bee; who yet for all this, know not any cause why they should accuse themselues, but if they might see what kindnesse God offereth them, euen to bee made happie, and might belecue the same, ye should see them changed, as sensibly as euer was *Saul*, of a persecutor to become a Preacher: so they of oppressors, mercifull persons; and restorers of that which was ill gotten; and of prophane, holy; and so to bee conuerred, as that we might say of them, compared to the best seruants of God, *the Lambe, and the Lion doe eate together*.

Act. 26. 28.

Gospell despised b. cause it is not knowne.

Iohn 3. 19.

Rom. 8. 7.

Act. 9. 21.

Esay 11. 6.

But

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But to let these goe, as too grosse, I would wish such to weigh these Scriptures aright; who will take no nay but that they belong to Gods election, *when yet their goodnes is as the morning dew*, soone vanishing & blowne away; *or as a cake halfe baked*. Let them see how well this becommeth them, to be sometime forward, sometime backward, in some things zealous, and yeelding to the will of God; in other some, sinning against their owne knowledge: and when they be straying from dutie, to make no haste to it againe; neither to see that any thing is amisse in them, nay to bee put in mind, and reprooued, though neuer so iustly, and kindly, they cannot beare it. It must in no wise be denied them, that they beleeue, and are sure to be saued; but where is the spirit which Saint *Paul* speaketh of, in those which know themselues saued? which as an husband, ruleth and beareth sway, which commandeth holie and heauenlie motions and affections into the heart, not suffering poysoned, and earthly corruptions to defile the same? where is that authoritie & government ouer the members of the mind and body, as ouer the wife, that they may be well ordered? where are the traines and companies of all sorts of good fruites as their children, which as comely ornaments, and beautifull should adorne and set out their liues? when a professor of the Gospell shall not bee able to denie, that his heart is corrupt, by fretting, raging, and vnquietnes for euery small trifle, and yet not once trembling for it, or saying; *What haue I done?* or else loose, vaine, and foolish by other occasions, and all this without repentance; where is his testimonie, that his heart is *a good treasure*, and nurserie of good things? when his tongue shall be walking, not onely vnneccessarily, and idly, for the which yet he shall giue an account, but in vnflauourie and offensiue speech, in foolish iesting, taunting, railing, mocking, lying, swearing, flandering, curish and churlish speaking; how are the powers and members of the bodie in subiection, as a wife vnto the power of Christ which ruleth as an husband, in the heart of Gods beloued ones? Nay, where is those mens religion, which S. *James* boldly saith is none, *where the tongue is thus vngoverned*, what shew soeuer be made thereof.

And so I might goe forward to conuince many of our countymen, who haue often heard mee, and other of Gods Ministers vrging them after the same manner, in our Sermons, and doe know, I tell them the truth, that such things are in them indeede, who yet seeme to bee religious. I haue said it oft, and now say it with grieve, that all these, who haue such things reigning in them, are not onely their owne enemies, but also to our preaching of the Gospell of Christ: neither is *their reioycing good*, who glorie in their faith and hope, when yet they are thus earthly and carnally minded.

They must know it, (howsoeuer they beleeue) that God hath ioined with *faith, vertue, and godlinesse, patience, temperance*, and that whosoever beleeueth is thereby turned from his old conuersatiō. For mine own part, I haue long misliked this haste, and sudden shew of great repentance in men, who in their first acquaintance with the word preached to them, haue not onely professed that they haue repented, (whē besides some gripes of grieve, they haue not knowne what repentance meaneth) but they haue thought them-

Many would be
thought belee-
uers, who liue
not a godly life.
Hof. 7. 8.

Rom. 7. 4.

Note.

Phil. 2. 12.
Ierem. 8. 6.
Note.

Matth. 12. 36.

Iam. 1. 26.

Too hastie re-
pentance seldom
sound.

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Note.

Note.
*Change of life
without faith,
vaine.*

A simile.

Ephes. 4. 22.

*It is vaine to
thinke we haue
faith without a
new life.*

1. Pet. 3. 4.

Note,
Hos. 14. 6.

Rom. 6. 17.

Tit. 2. 11. 12.
Psal. 130. 4.

Luke 1. 75.

selues able almost on the sudden to censure, yea to condemne other, and teach them; and so although with boldnesse enough ioyned with as much ignorance, they haue taken in hand to doe. I speake not of such as are humbled in their hearts for their sinne, who desire nothing more then to be set at libertie from the feare which oppresseth them, learning daily to beleue, and to be grounded therein; who dare not otherwise beleue their sinnes forgiuen them, then they walke humbly before God and men: but I speake of such as passe from sorrow for sinne without faith, to newnesse of life, as they imagine, which was neuer, nor euer shal be attained; leaving the learning of faith, and assurance of Gods fauour, which is the beginning, and worker of all new life, as a thing soone gotten: and therefore it is so sleightlie laboured for of them, and so to seeke with them, for want of thorow proouing whether they haue it or no, that some are driuen againe to seeke for it, many yeeres after they thought they had been sure of it, yea and (that which is more to be lamented) many of them neuer attaine vnto it at all. It standeth with no sound reason, that young beginners in learning of any trade, should by and by become occupiers, and setters vp; or that they should rule well, who haue neuer learned to obey: so it standeth not with religion, that they should count themselues good Christians, or that they should be so indeed, who haue not tasted of Christ, and the benefit thereof; *neither learned him, as the truth is in him, that is, to put off the old man with his affections and lusts, and to put on the new;* and who haue not felt him so good and bountifull to them, that for his sake they bee readie to doe any thing.

This haue I spoken by occasion of the matter in hand; namely, that faith bringeth alwaies with it new life; (in so much, that when it is ouermatched with the fleshly corruption, yet it raiseth sighings and strivings in the heart till it be subdued), that I might at least preuaile, with some of my brethren, that they please not themselues in thinking they haue faith, whē their liues are filled, not only with many offensive actions; but also with custome and commonnesse in the same; whereas he which is honoured with the title of Gods seruant indeed, must be knowne by the liuerie of vncorrupt life, and prooue by his saueur and smell of good conuersation, that he came from God, and is not of the earth, that so hee may shew himselfe to be a man of God indeed: his rootes must be fastened as the trees of Lebanon, hee must flourish as the Lilie, and finde the graces of God as deaw to quicken them. For of this be we sure, that whatsoeuer men alleage, why their liues cannot beare the mould and print of sound doctrine, and yet they will needes goe for the approoued seruants of God; it is a strong delusion which perswadeth them so.

And therefore seeing the Scripture doth (as I haue said) so fullie, and so often set downe this truth vnto vs, that such as haue obtained mercie of God, are taught and guided by him; And againe, *that there is mercie with him, but it is so, that hee may be feared:* ought not men to settle themselues to another course, then in times past they walked in, being now deliuered from so great bondage: For to that end, as they haue heard, they were deliuered. Wherefore, if any be assured of saluation, let them either willingly be

be subject to the Lord: yoke I meane his commandements, and commit their whole life to him to be gouerned, and to be diligent to doe good workes; or else let them hold their peace: for they are nothing lesse, as in time shall appeare, and hath done already in many such as they are, to their cost; and be they well assured, that God will not be slacke to reuenge such boldnesse. But I will shut vp this matter in one sentence. Saint Paul to the Corinthians most lively describeth this life, which is to bee led of them which are sure of Gods fauour: saying; *Seeing we haue these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp to full holinesse in the feare of God.* S. Peter agreeing with him, saith: *Most great and precious promises are giuen to vs, that by them ye shuld bee partakers of the godly nature, in that ye shuld be free from the corruption which is in the world through lust.* Euen so I say to them who will be taken for beleeuers, as concerning your conuersation past, lay aside that corrupt nature of yours, and so the powers of your mind & body, which were infected with deceiueable lusts: and be renued in the spirit of your minds, (euen where the force of reason should be greatest) that so you may put on the new man (which is to be sanctified), that the powers of your bodies and minds may be renued, and changed also; so shall ye bee framed, to bring forth righteousnesse, and true holinesse, wherein yee shall carry some resemblance of God.

CHAP. 3.

That for the leading of a godly life, is required faith in the Temporall promises of God, and heartie assent and credit to the commandements also, and threatnings in the word of God, as well as faith to be saued.



Now I haue shewed, that true iustifying faith, & a godly life, must of necessity goe together, and that the one cannot be without the other: I will go to the second point in this generall head or part; and proue that it is necessary to the leading of a godly life, to beleue and giue credit to the whole doctrine of the word of God, to bee led and guided thereby, as well as to haue faith in the promises of saluation, and forgiveness of sins. This I say therefore, that hee which beleueth in Christ to saluation, must not stay himselfe and rest therein only, as though he were giuen vnto vs of his father to be but our righteousness, and only to make for vs a way to eternall life: but hee must be perswaded that he is giuen to be our wisdom also, to make vs wise; our sanctification, to make vs holy; and also our redemption and deliuerance, to rid vs in his good time, from all calamities and miseries, which heere befall vs. This, hee that truly beleueth, must be perswaded of; and that all the promises of this life, and of the life to come, which serue to confirme him in obedience, (whether the great and principall, as of the graces of the spirit; or the smaller, as of bodily safety and preservation from dangers, so far as they shall be good for him) do belong vnto him.

The beleuer must beleue other promises beside that of saluation.
1. Cor. 1. 30.
Note.

1. Tim. 4. 8.

*Also the threats
and command-
ments.*

And beside both these, he must belecue, that both all the cōmandements which teach obedience, and the threatnings, because they restrain the contrary, are set downe for him particularly, as well as for any other, to bind his conscience thereunto: these also, I say, must he belecue, according to that of S. Paul: *Whatsoever things are written aforetime, (as either promises, threats, or commandments) they are written for our learning (as well as for theirs, in whose time they were written) that we through patience and comfort of the Scriptures, may haue hope.* So that hee is bound to depend vpon this word of God, written in the Canonickall Scriptures, and to build his faith thereon, (in such wise, that he dares ieopard his soule vpon the truth and doctrine of them) euen as he is to looke for saluation, onely by our Lord Iesus Christ; euer counting that for sinne, which shall bee found to iarre or iangle with the same, either in his heart or life.

*All beleeuers
doe not thus.
1. Cor. 3. 1.*

But though all, who haue hope to be saued, should and ought to do this; yet it is manifest that they doe not. They belecue not that God will guide them thorough their course, they look not to many promises; they feare not many threats: all which doe much testifie against them, that they be not so well fenced, as they might be, and by meanes heereof, they hold euen the promise of saluation it selfe more weakely. And this commeth to passe the more commonly, that they be no better stablished and rooted in the truth to belecue it, because these things (as they be worthiest and most excellent) so they be not plainly, soundly, and thoroughly beaten into the people, and that againe and againe, till they that are willing, haue them for their owne.

2 And another cause is, for that the people, who haue some taste of this doctrine, namely; how they should ioine good life with their faith; take not paine, when they haue been well taught them, to call them to mind and digest them: onely they haue peeces and fragments of many good points, but rarely it shall be found, that one Christian among many groweth to see this, which I now speake of, by teaching; much lesse hath it in vse and practice for his owne; that is, to giue credit to one part of the word as well as to another; and not euery one for the most part, to take that which liketh him.

Causes why.

Note.

*Want of this
faith worketh
much inconve-
nience.*

Note.

Heb. 4. 2.

Heb. 11. 6.

Rom. 14. 23.

And therefore when they haue some worke of true faith in them; yet they see not how to set vpon repentance, and a godly life; how to begin, & how to proceed therein; but are off, and on, now forward, then backward, and scarcely at any time settled and stayed: the which although it be so, in great part through their owne weaknes, yet is it also in respect of their ignorance; I speake of the better sort of people, and such as *haue receiued the first fruits of the spirit.* Whereas if they were perswaded that they ought to make conscience of all sound doctrine that they heare, and to giue assent to euery part of the word of God, and submit themselues thereto, promises, threats, and commandments; they should hold more firmly the perswasion of their saluation, and also be better prepared how to flie euill, and how to doe dutie, and how to trust God in all kindes of his promises. Therefore it is said to the Hebrewes: *To vs was the Gospell preached as also vnto them; but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* Again, *Without faith, it is impossible to please God.* With the which agreeth that which is written by Saint Paul to the Romans: *What-*
soever

sooner is not of faith is sinne: that is, whatsoeuer we doe, not being perswaded in our consciences, that we please God in doing of it, we sinne against him. Now then, when our iudgements bee not settled in this doctrine and truth; and consequently, we follow no such rule in our actions, must we not needs wander vp and downe the more vnprofitably and heauily; or when wee be at the best, must we not needs be doubtfull and vncertaine, whether we please God or no? whereas our chiefe care should be, lest we do any thing which might craze or cracke our faith, especially, when it is tender and weake, and like the *brused reed*, which is easily broken.

Therefore if any belecue to be saued, let them belecue also that they shall bee sanctified, (for with one and the same faith wee beleue both) and that they shall receiue grace from God to bring forth fruites of amendment of life, and that they shal be made able by him through the hearing of the holy Scriptures, to cast off their old conuersation. This faith much auaieth to the furthering of the deare children of God in a godly course, euen at their first comming vnto God, as it doth alwaies after, to liue by it, And although God by the same spirit regenerateth them, by the which he assureth the of their adoption; yet it is wrought in them much more hardly, and in greater feare, when they doe not first know and be perswaded in their iudgements that it shall be so. And though it can bee but weake in any, at their first conuersion to God, yet shall they sooner wade through their doubts, & grow out of their feare, if they haue this faith as a foundation to vphold them, and encourage them to goe about it. But otherwise, they shall faint and feare oft times, and be without hope; nothing is more cleere then this, if we obserue it in weake Christians. And thus must they be perswaded also concerning all blessing, good successe, deliuerance out of troubles, or patience and meekenesse to beare them, as well as to beleue the forgiveness of sins: and finally, whatsoeuer God saith in his word, either the forbidding of any sin, or the requiring of any dutie, they are bound to beleue it as the truth of God; to depend vpon it, and to be built vpon it; and to trust him vpon his bare word, and to suffer themselues to be led by it, (and that because it is his word) hauing in them alwaies a settled purpose to doe so; and this is called by the Apostle, *the obedience of faith*. For they must bee resolued of this, that to whom God giues Christ, to them also he giues all things needfull for this life, and the life to come, in and by Christ.

And thus *Noah* did not only beleue that *hee was made heire of righteousness*; but also, that he, and certaine of his household should bee saued in the flood: and *Abraham* likewise beleued, not onely that he was iustified, but also went to a place which he knew not, onely seeing God commanded; and abode in the land of promise, as in a strange countrey; and beleued, that hee should haue a sonne in his old age. And they who beleued among the Israelites in the Sauour which was to come, of whom *Moses*, (though darkely) had taught before; the same beleued other promises, as that the walles of *Iericho* should fall downe, after they had bin compassed about seuen daies. Many other such examples, who shewed themselues not onely to beleue the promise of forgiveness of sins, and of eternall life, but also other temporall promises; yea and precepts also and threats, which God had set downe in his word, very

The beleuer must beleue that he shall be sanctified.

Note.

And particular promises of benesits and deliuerance.

And precepts and threats, euen the word it selfe.
Rom. 1. 5.

Examples of such as did so.
Heb. 11. 7.

Heb. 11. 8. 9.
Gen 17. 6. 19.

Iohn 5. 46.
Iohn 6. 10.

profitable for vs, to this purpose; many such (I say) both throughout the Scriptures; and namely, in that eleventh Chapter to the Hebrewes, are set downe vnto vs. And this generall faith, (so called, for that it giueth assent and credit to the word of God in the elect, as well to one part as to another, with an honest heart readie to obey it) euen this faith (I say) must be planted in them, as well as faith to be saued, because by it, as well as by this, Gods people must liue afterwards, and be vpholden.

2 Cor. 7. 1.

*This doctrine
little scene in-
to and practi-
sed.
Note.*

Heb. 10. 38.
Gal. 2. 20.

*Not oft beate
upon by Tea-
chers.*

*The lesse con-
ceined, and in
use with the
better kind of
hearers.*

Luk. 1. 28.

*Obiection.
Rom. 7. 18.
Answer.*

Phil. 4. 13.

And this doctrine, because it is occupied about the promises of this life, and the commandements of God; which are to guide vs to full sanctification here; I did not therefore ioyne it with my discourse of faith in the former treatise; but referred it to this place as the fittest, where I teach how to liue godly; to the attaining wherof, the beleeuing, that I haue spoken of, is a special help and furtherance. And so I wish the Christian Reader to marke well that which I say about this matter; for it is one of the hardest points in all Christianitie to practise, and one of the darkest to conceiue and see into, and to be rightly perswaded of, and settled in, and a point indeed lesse stood vpon, taught, and made cleere by Preachers themselues, in their Sermons and Catechizings; and yet our liuing by faith, throughout our whole life, which is the fruit of it, is as plainly taught and brought to light in the Scriptures, as any need to desire it. And namely, in those places to the Hebrewes and the Galathians: one, *The iust shall liue by faith*; the other, *I liue no longer, but Christ in me, and the life that I leade, is by faith in the sonne of God*. As if they both should say; Christ by his Spirit doth draw his faithfull ones to be led and guided by the Word of truth which hee hath set downe to them; and they desire no other life, then that which there they are moued and perswaded vnto, whether wee meane the commandements or promises.

I said, that this beleeuing which I speak of, is not much laid open in public teaching, but only this, (which is indeed the effect of it) that wee ought to be obedient to the word of God; and therefore it is, that the forwarder sort of good hearers (except some few, who haue bin thoroughly made acquainted with it, and exercised in it by long experience) do little see into it; namely, that they may vndoubtedly be perswaded, that God wil make them able to obey his wil, as they are fit to reach vnto it: and that he hath promised, if they once come to know that they are beloued of him, that hee will afterwards be with them, (to quicken their wil, and draw their affections, and strengthen the to do their duties): as it was said by the Angel to *Mary, Haile, thou that art freely beloued, the Lord is with thee*. Many of Gods deare children, when they are somewhat stayed about the assurance of their saluation, after that they haue bin long labouring about it, & then come to heare that they must leade new liues; many of them (I say) are willing to go about it: but they are much discouraged, because they see not how they shall bee able. And lest any should obiection, that *Paul* himselfe was so troubled, who said, *To will is present with me; but I finde no meanes to performe that which is good*: I answered, he complained not of that which I doe; that is, that he had no hope in God, nor no promise of strength from him to performe; for hee said the contrary in sundry places. *I am able to doe all things through the helpe of Christ which*

What is required to the leading of a godly life.

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which strengtheneth me. And againe, *I live no longer, but Christ in me*: but he complained, that for all the hope of helpe that he had, yet the rebellion of his flesh, and nature that was vnreformed, did mightily resist him. And this hinderance he had, and we all shall haue while we liue. But what is that to this, that besides this rebellion of the old man, they haue this also to hinder them, that they cannot tell, whether they shall haue strength to make them able, or no; nor whether God hath giuen them any promise, that their burthen shall be made light, and that Christ himselfe wil beare the greatest part of it for them, that so it may be made easie?

This it is that killeth the heart of right good Christians, when they are ignorant of it, and when they be not well grounded in it, and throughly perswaded of it, that God will make them able and fit for so great a worke, as the leading of a godly life: euen like the burthen of the Israelites, who *were* Exod. 5. 11. *inioyned their taske of bricke that they had made in times past,* (which worke was hard enough) *and yet themselves to seeke and provide their straw.* This, I am sure, *what causeth* hath troubled many, who yet were willing and readie to doe any duties *tedious troubles to many* required of them, and hath been the cause why they haue gone about the *Christians.* *seuerall actions of their life, the bearing of their trouble, and the offering vp of their prayers, the more deadly and vncheerefully; and therefore the more aukely and wearisomly.*

And for the benefit of many good soules, I will say that which hath been acknowledged vnto me, by sundrie well approued Christians, when I haue in conference set downe plainly to them the point which now I write of: The testimonie of good Christians. namely, how necessarie it is to beleue in generall and particular, whatsoever other promises or precepts in the Word of God, as well as the promise of saluation by Christ. Oh, haue many said, if wee could haue holpe vp our selues, out of distrust, feare, and vncomfortable dumpes, by applying the promises of God concerning grace necessarie for vs, outward deliuerance Note. from dangers, and good successe in our lawful dealings of this life; we might with much ease and peace haue stayed vp our selues: when for want therof, we were sore plunged, and almost fainted; and with halfe the toyle which we vsed for it, we might haue vpholden our selues in hope and with comfort. For many houres, yea and sometime daies, wee haue beate our braines and reasoned to and fro, with heauie hearts, how to wade thorow some afflictions, and how to be contented with some accidents which were like to fall out and come to passe; and this we did, because we missed of the right way of trusting to Gods providence, that hee would turne all to the best: without which resolution, who can quietly rest in any vncertainties heere below? So effectually and good a meane it is, to bee led by faith, and to haue it as a daily companion with vs. By which wee haue perswasion of the greatest benefit of all other, namely, Christ; wee might the more easily Rom. 8. 32. haue assured our selues (we see now) of any smaller; whether in any trouble oppressing vs, to haue a good issue out of it; or in any good thing desired of vs, (as it should haue been expedient for vs) to enioy it. And we may say truly, we know nothing to haue been the cause of so much and so long Note. vnprofitablenes, and dumpish heauines, as hath held vs downe these many yeeres, as this: that we haue not been rooted and grounded in faith, as wee

haue had a care to please God. For we being subtilly vndermined by Satan to hold in this error of vnbeleefe, (although wee see manifestly that the seed of faith was in vs) it was the cause why in all other good things wee went forward the more slightly. So that wee see great cause to season our hearts with beleeuing through our whole life, whatsoeuer labour it cost vs. To this purpose was the speech of those Christians.

And to go forward, who doth not know, that when some certainty of saluation is attained of men, yet for al that, in as much as it is but weak, they haue many heart griefes for this, that they see they haue a long wearisome pilgrimage to go thorow; and little knowledge & perswasion of any great guiding of them thorow all the feares and difficulties of it? Pitie therefore the distressed estate of Gods poore people, ye Shepheards of his flocke. Although this is but one point of many, which ye are to teach them, and arme your selues with that mind, which was in the Apostle, who *saw it meet as long as he should abide in this Tabernacle, to put the people in mind of all things necessary to saluation, from day to day, though they knew and were established in the.* And let me with your patience, say one thing more to you, which if yee will be aduised by me herein, will (I dare assure you) be much to your owne benefit, and of those that heare you. Aboue all things, seeke to haue that your own, and effectually wrought in your selues, which you teach the people: for you know that the Physitians, who practice by experience, are best able to deale with their patients. Especially in this matter of faith, labour to bee more exercised; how you haue vse of it, in beleeuing for your owne parts, either precepts or promises, and content not your selues with the bare letter which killeth, or the verball knowledge of the truth. And so doing, ye shall make good gaine of that which you shall teach, if your hearers should not: and yet such teaching, while ye be sure that it hath done your selues much good, shall set such an edge on your doctrine by your more liuely, cheerefull and powerfull deliuering of it, that it shall far more easily procure an appetite in the people to receiue it, as they did in *John Baptists* time with greedinesse, and (as it were) *with violence*; and so that if they bee not brought to the true practice of Christianity by it, they will not be brought to it by any other teaching.

And this I wish, that ye be not of the mind that some haue been of, (for it is no opinion fit for the minister of God) that is to say, that they thinke, though some preach by experience, yet no man is bound to do so: as though it were in some mens choice to do which they list; when we know, that *the good shepherd doth go before the sheepe, and they follow him.* And if he go before them in example of good life, then he cannot chuse but teach them by experience, that which hee himselfe doth practice in his good example. And so he that shall thinke that he is not bound to teach by experience, as wel as by the letter; concludeth that hee is not bound to be a good man himselfe, howsoeuer he be a teacher of others.

Now I haue said what I purposed, I will go forward. In teaching; labour much in this matter, (which I haue mentioned) to beate into the people, with making it plaine to them, how they may be assured of their saluation, (as I haue taught in the first Treatise) beate in (I say) this doctrine of beleeuing

*An exhortation
to the Mini-
sters.*

2. Pet. 1. 12.

*The Minister
of God must
haue experi-
ence in him-
selfe, of that
which he teach-
eth others.*
Note.

Note.

Mat. 11. 12.

*Answer to
such as thinke
otherwise.*

Ioh. 10. 4.

*Let faith and
godl nes be oft
taught.*

leeuing, that God will minister all helpe to inable them to liue godly. For in both points, (if view might be taken throughout this dominion) it should bee found that the people are ignorant and to seeke, both how to come to the assurance of saluation, and also how they should bee rightly taught to leade a godly and a Christian life. And how commeth this to passe, but because men teach not oft, (of which all may see what need there is) or else they do not in commiseration of the peoples weake capacity and memorie, beat vpon these things among all other, againe and againe. So S. Paul hath Philip. 3.1. left behind him his practice for our instruction, saying: *It grieueth me not to write* (when he cannot come to preach them) *the same things to you, and for you, it is a sure thing.* And we should know, that it is no shame to preach the same things oft, yea in our owne congregation; but meet and fit, (especially if they be these speciall matters) vnlesse we contend for the vain praise of men, and will shew our pride by seeking after noueltie, rather then our desire of the peoples edifying. Yet I nourish not barbarousnesse, nor the vttering vnseasonably and vnfaourly, either of the same words and sentences, or in bosome Sermons, the same things: but in *the euidence of the spirit*, and in renewing our labour and paine, euen about the same doctrine which wee taught before, it shall be so far from being wearisome and tedious, that the best hearers shall affirme that they cannot heare them too oft, but desire with all their hearts to heare them againe.

The same things without vaine repetition and barbarousnesse.

And because I am by fit occasion come to vtter this, I wil adde one thing which ought worthily to preuaile much, both with Preacher, and people. And that is this: that in this long and gracious time of peace and liberty, of free preaching the Gospell, he is a rare priuate man, (that I goe no further) who is able, plainly, and soundly to set downe, how a sinner may know himselfe to bee in the state of saluation, and assured that hee is the child of God; and when he is so, how he should bring forth the fruits of repentance, and leade a godly and Christian life. I know it is the holy Ghost, who alone can worke this in mens hearts; but I speake of the expressing and setting downe the same. And though I doubt not, but that some conceiue it, yet if they did that well, they could in some sort vtter it also: as we are commanded Hof. 14.3. *to take vnto vs words to expresse that which we conceiue*; as well as to haue matter in our minds. And although the knowledge of this in generall, do bring men in liking with it: yet who seeth not, that the particular vnfolding heereof, by fit coherences knitting one point with another, is the way to make it vnderstood and conceiued aright? By which the hearer is far more easily brought to haue the effectuall worke thereof in him.

Act. 13.42.
The peoples wants require it.

And thus to returne againe to that from whence I digressed not vnnecessarily, & so to draw to an end about this matter. Although people profit thus far, that they get some true taste of saluation by preaching; yet they shall very much stagger and goe backe, and coldly set vpon the practice of godlines, if they be not well grounded in beleeuing, that God wil build the vp more strongly from day to day, and *perfect the good worke in them which he hath begun, euen to full sanctification in the feare of God.* If a chiefe and maine post in a building be wanting, will not the whole house bee soone shaken? so if a Christian, who must reforme his life, goe about it, not beleeuing that God

Want of this kind of faith, makes the godly life difficult.

A simile.

94 *What is required to the leading of a godly life.*

God will make him able; he may be sure he shall want a maine helpe hereto, such that which will go nigh to pull downe all that is set vp. For if hee haue no faith to beleene that God will strengthen him; what strength hath he but his owne? which is as fit for such a worke to bring it to passe, as a child is to build a great castle by his skill, or strength.

But if he be well settled in this confidence, (his heart also being purified and changed, which (as we shall heare * afterwards) is necessarily required; he shall go about it with cheerfulness and readines; he shall be encouraged to pray as his necessities shall giue cause; he shall be kept from fainting and dismayedness, when his strength is not very great, and rise vp againe when he is fallen: all which shall be great meanes in such a case to vphold him, and let him forward to depend vpon God, without any great vnsetling of him, (and yet shall he not for all this, be without sense and feeling of his infirmities): which another as willing to obey God as he, shall neuer be able to do; but euer while cast downe and dismayed, vntill he get the same furniture. And this must here bee marked, that there shall bee the better proceeding herein, of euery weake Christian, as his knowledge shall bee greater in the word of God: which before grace came, (as fire to the stubble, to kindle and set it a worke to burne) although it were idle and vnprofitable in him, & lay void and vncoccupied, as timber lyeth by, till the building go forward: yet it shall then helpe much to the leauing of euill, and the doing of good, especially after experience in time, shall bee ioyned to both. And when all these meet together in an vpright-hearted Christian, how weake soeuer; if he acquaint himselfe familiarly with the promises of eternall life, and treasure vp in a good conscience the certainty of the forgiveness of sins, from day to day; then this is he who hath laid a sound foundation of a godly life, vpon which it shall be no hard matter to set the building of his life sutable & proportionable afterwards; so that, although *the raine fall, and the flouds come, and the wind blow, and beate vpon that house, yet it shall not fall; for it is builded on a roche.*

A simile.

Mat 7. 25.

*Some of 2
words
the ruine
of many.*

Note.

But he who layeth not this foundation, but buildeth on the sand, shall soone see his building turned over. And thus the case standeth with many in these daies, who therefore are cast downe oft times from their good beginnings, because they had not skill to make them more substantiall and sure. And I feare not to affirme, (the Lord witnessing to that which I say) that the offense liues of many, with many startings aside from the good way which they haue entred into, and the crooked and halting steps that they make grossely in the sight of men, who yet durst not sometime before, quench the spirit in themselves, nor hurt their tender consciences secretly in the sight of God: these (I say) are chiefly, from hence, that they laid not the foundation aright, nor made not their first entrance into a Christian life, sound and sure. Among other things, they haue failed for the most part in this, of which I do most specially speake in this place, that they haue not been builded vp in this faith and perswasion, that God will further their weake beginnings, and fortifie their hearts against the stumbling blocks and discouragements, which shall stand vp in their way. I haue now onely shewed that this faith should be in a Christian, when he first setteth on a godly life: but how it should

Of the heart, and how it should be clenſed and changed.

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ſhould accompanie him after throughout his life, that ſo he may liue by it, being the ſame to the whole life that the eye is to the bodie; I ſhall in place fit for it, if God will, declare and ſhew ſo farre as ſhall be expedient.

CHAP. 4.

Of the heart, and how it ſhould be clenſed and changed, and ſo the whole Man, which is true ſanctification, tending to repentance and a godly life.



And now that I haue ſhewed, that true godlines cometh frō faith which iuſtifieth, and that the one cannot be without the other; and that with the ſame faith wee muſt beleue all other his promiſes alſo, made to his children; and all doctrine that doth inſtruct vs to obediēce: I wil go forward. And to the end the beautie of the godlie life may be ſeene in ſome ſort, and that the beleeuer may be able to practice it, and know

The ſecond generall head of this Treatiſe.

that he doth ſo; I will, as I propounded, heere ſpeake of the heart: which is the ſecond generall head in this Treatiſe, and the next to be handled, according to the diuiſion made in the firſt Chapter. And thus I will ſpeake of it, firſt ſhewing, that it muſt be renewed and changed; and then (in place fit* for it) that it muſt be kept ſo afterwards: for both are neceſſary to the beleeuer. And when he is reſolved to bee guided by Gods word in all things, as hee hath been taught before, and ſo to liue by faith, and then hath an heart fit to yeeld it ſelfe to do ſo: who doth not ſee, that the worke is in good forwardnes (to liue godly), and (as we ſay) by ſuch a good entrance and beginning, halfe at an end?

*Two things to be knowne about the heart.
* Looke for it in chap. 12.
Note.*

Heere therefore vnderſtand and know, that the heart which is the fountaine from whence the practice of godlines muſt grow and come, ought to be purged and clenſed: and conſequently, the body it ſelfe, ought to be firſt made a fit inſtrument for the ſame, (to the accompliſhing of that which is good, and to the well ordering of the life), in which two, conſiſteth the ſanctification of the whole Man. We muſt thus be changed before we can will well, or liue well: euen as a filthie and vnſauoury veſſell muſt be well and thoroughly ſeaſoned, before it can be put to uſe and occupied; and we muſt hate ſinne with a deadly hatred, and haue the power of it abated in vs, and loue goodnes and righteouſnes, and be renewed in them, before we can bring forth fruits of repentāce and amendment of life. But to the end we may ſee it more neceſſarie, that this change and ſanctification of the heart ſhould be wrought, and alſo what an excellent grace and gift of God it is; it ſhall bee meet to lay forth the nature and diſpoſition of the heart: what it is, ſince the fall of our firſt parents, in it ſelfe, and of it ſelfe, before there be any worke of grace in it, and before the moſt exquisite cunning, and workmanſhip of the holy Ghoſt in reforming and renewing thereof, be ſhewed vpon it. And when we haue ſeene into it, know we, that as is the heart; ſo is the life, both before the clenſing and change of it, and after. And according to the proverb,

The heart the fountaine of godly life, muſt firſt be purged.

A ſimile.

*Note.
Like heart, like life.*

Matth. 12. 35.

uerb, like tree, like fruite: for a good man out of the good treaſurie of his heart bringeth forth good things, and the wicked man out of the ill treaſurie of his heart, bringeth forth euill things. This heart of man therefore muſt be good, and holie, and pure: it muſt be brought to yeeld, and ſubmit it ſelfe willingly to better inſtruction, then naturally it hath been acquainted with; that ſo it may bring forth fruit of amendment of life, and be readily diſpoſed vnto euery good worke.

But (as I ſaid) that men may not deceiue themſelues, who for the moſt part being ignorant about the heart, and the nature and properties of it, doe think that they may liue godly, whatſoeuer corruption doth infect the hart; it ſhall bee requiſit to know it better, and how all godlineſſe is but fantaſie or hypocriſie, vntill the heart be reformed and changed. We muſt haue it clenſed and well ſeaſoned, and afterwards kept ſo, that it may bee no longer an enemy to vs, or an hinderer of vs, in any of our good actions: but contrarily, that by the helpe of it, wee may daily goe forward in well doing; at leaſt by ſtriuing, or after a repulſe, to returne again. For this we are to know, that the heart of man before it be emptied, is a dungeon of iniquitie; before it be inlightned, a den of darkneſſe; before it be clenſed, a puddle of filthineſſe: and that which S. Iames ſpeaketh of the tongue, may much more be ſaid of the heart, *that before it be tamed, it is an unruly euill.*

The heart is a
dungeon of ini-
quitie.

Note.
Iames 3. 8.

If then ſuch an heart be the guide of our life, how monſtrous and loathſome muſt that life needes be? Hereby therefore it is cleere, that the heart muſt be purged of this corruption, as I haue ſaid: it muſt be changed from this nature and cuſtome: that when any departing from ſinne ſhould bee, or any duty to God offered, this may not be a pull-backe, and hinderer, but readie to giue conſent thereunto; and a furtherer thereof, in ſubduing the corruption of the ſame, from time to time. For who ſeeth not that this were otherwiſe a toyle moſt tedious, yea a thing altogether impoſſible; as oft as wee ſhould goe about any good dutie, then to haue our heart to ſeeke, (as they ſay) and to be ſet in frame? As if an husbandman ſhould alwaies bee driuen to mend and ſharpen his plough ſhare, when, and as often as hee tilleth the ground; or a Carpentier to grinde his tooles ſo oft as he goeth to work: but much more, ſeeing the heart is backward, and not willing, and ready to any good thing, yea rather rebellious againſt it; muſt not all of neceſſitie the more prepoſterouſlie goe forward? But to proceede, more particularly to anatomize and deſcribe the heart, and in few words to ſay ſo much of ſo large a matter, we muſt know, that it is ouerſpread with vnbeleefe, deceitfull, unruly, looſe, hardned, wilfull, vaine, idle, blockiſh, cold in goodneſſe, and without ſauouring it, and ſoone wearie of it; high, big, proud, diſdainfull, ſelfe-louing, vncharitable, vnkind, conceited, impatient, angrie, fierce, enuious, reuenging, vnmercifull, froward and teachie, churliſh, ſullen, meddling, worldly, filthie and vncleane, louing pleaſure more then godlineſſe, vnprofitable, repining, earthly, greedie or couetous, idolatrous, ſuperſtitious, vnreuerent, hypocritically, diſobedient to betters, iudging raſhly, hardly reconciled, and in a word, prone to all euill: is it not then hardly tamed? Which muſt needes be granted, when the moſt part of people vnder the Goſpell, doe either not know, or ſuſpect this, and therefore are farre from
ability

A ſimile.

A view of the
filthineſſe of
the heart.

Note.

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abilitie to hunt theſe corruptions out: or if they who doe know it, doe yet loue them as their owne fleſh, and therefore be neuer the neerer to the purging out, or remouing of them, but rather draw them vnto them with cords and cart-ropes.

It is not without cauſe therefore, that *Salomon* ſaith, *There are ſeuen abominations in the heart*, that is, many. And *Jeremy* in like manner affirmeth, that *the heart of man is deceitful and deepe aboue all things, who can gage or ſearch it out? Euen I the Lord* (ſaith God) *am the ſearcher or finder out of it.* Therefore alſo our Sauour to ſet out the nature of the heart, ſaith: *Out of the heart come euill thoughts, murders, adulteries, fornications, theft, falſe testimonies, flanders.* Muſt it not then needes bee a filthie ſinkehole, out of which ſo vnſauorie ſtinkes doe ariſe? So that it may truly be ſaid, *the heart of man is euill aboue meaſure*: and in the kindes thereof, in number as the ſparkles that come out of the furnace; and as the ſand of the ſea-ſhore, which is innumerable. And what ſhould I ſay more? The time would be too ſhort to proceed further, and I ſhall haue occaſion in another place, to ſpeake of the ſame. But by the way, this is worthily to be lamented, that where the Scripture is ſo plentiful in deſcribing and ſetting out of the manifold and foule defilements of the heart, that men are ſo blind in vnderſtanding them; and ſee ſo little, when the holy Ghoſt bewraith ſo much. And hereof it is, that they feare ſo little danger, and ſuſpect ſo little hurt to be comming towards them thereby, in the middeſt of ſo great and iuſt cauſe to feare and ſuſpect both. For who is merrier or more ſecure, then he that hath moſt ſinne in his heart to witneſſe againſt him? Which being ſo, who doth not ſee, that ſuch a draught houſe is to be emptied, and that much grace & water of life had need to bee powred in, to ſweeten and ſeaſon it, before it be fit to be employed to good uſe, and to be *made a temple for the holy Ghoſt to dwell in, and a good treaſurie, that out of it, a good man may bring forth good things?* Yea, an admirable thing it is, that it ſhould euer be brought to good.

Jerem. 17. 9.

Matth. 15. 19.

Men ſee it not, and therefore ſuſpect no danger.

Note.

What the purging of the heart is.

Note.

Rom. 6. 2.

Ephes. 4. 23.

But to goe forward (now we ſee, in ſome ſort, the filthineſſe of it,) let vs ſhew what this purging of the hart is, and how it ſhould be purged. For the firſt, we muſt know, that it is a renewing in holineſſe and rightcouſneſſe, by little and little, of all true beleeuers, they being firſt deliuered and freed from the tyrannie of ſinne, and feare of damnation. For man is no ſooner ſet at liberty from the feare of euerlaſting death, and the wrath of God, but he is alſo ſenſibly drawne to let goe his hold, and intereſt in ſinne, which before hee had; and feeleth the ſame to receiue a deadly wound in him, and the power thereof to be abated and crucified. And ſo, findeth that verified in him which the Apoſtle ſetteth downe to the Romans; that is to ſay, *How can ſuch as are dead to ſinne, liue any longer therein?* And withall, he is quickened and ſenſibly ſtirred vp to a loue and earneſt deſire of things holy and heauenly, euen that he may pleaſe God; and being renewed in the ſpirit of his mind, doth affect and long after rightcouſneſſe and true holineſſe. And heerein conſiſteth this purging and changing of the heart, which I now ſpeake of, and ſuch a thing it is, ſhewing it ſelfe to be ſo, eſpecially by an hatred of ſinne, and a delighting in goodneſſe. Which no power nor will of man can effect, for it is an enemy thereto.

L

And

Of the heart, and how it should be clenfed and changed.

*He that dieth
in this weake
estate is falued.*

Note.

*Holy desires be
oft times quen-
ched in the be-
leeuer.*

*How to renewe
them.*

*Pfalme. 43. 5.
Pfalme. 103. 1.*

*A simile.
The heart is
purged by the
power of the
holy Ghost.
Act. 15. 9.*

Note.

And although this new change bee not such, as that it is able to beare downe before it as a streame, all the old corruption, that reigned in it sometime, and to intertaine holy things onely: yet it is a mightie alteration, that goodnesse hath any place in him in truth, which was before so farre from him, and sinne and euill hunted out in will, and desire, which alone bare sway sometime without checke and controlement. For there is (without question) the first fruite of the spirit, which will afterwards bring foorth an increafe of the same for continuance: which worke of grace and sanctification, (if he in whom it is wrought should not liue to shew forth any further fruit of it) is an infallible mark of Gods election and loue towards him, and can no more be in a reprobate, then light can be in the belly and bowels of the earth. But if any will demand what becommeth of this grace in time; because it is too cleare, that it is not onely dimmed, but euen choaked also in many, in whom it began to shine and giue light: such must vnderstand, that God doth strengthen and continue this grace of holinesse and sanctification, as it is nourished, esteemed, and set by; and as men doe stirre it vp in themselves by asking after it, when they misse it, and prouoke themselves to pray for such good affections, and cannot be satisfied without them. As *Dauid* did often, sometime one way, and sometime another, saying: *Why art thou heauie, O my soule, and why art thou so disquieted within me? Also, Praise thou the Lord (O my soule) and all that is within thee, praise his holy name.* And thus, and by the like meanes, we shall cherish our sparkles, which (as the fire is blowne vp with bellows) shall not ordinarily faile vs, nor bee extinguished in vs, especially for any long time, (except in time of temptation, or when melancholy oppresseth vs) vnlesse through our owne default and folly. Thus vnderstand what it is, to haue the heart purged and changed, that thereby it may be a meete helpe vnto vs, to set vpon a godly life.

The next thing is, how this is done; and how it commeth to passe, that men after they haue receiued the grace of iustifying faith, doe find and perceiue in themselves such an alteration from that which was before: Euen as if a benumbing cold should bee on the suddaine turned into a glowing and burning heate. I say, this is the proper and wonderfull worke of God: who mortifying our worldly lusts and euill desires in vs by his holy spirit, doth reforme vs, and create this holinesse and sanctification in vs. Hee it is, *S. Luke* saith, *that purifieth our hearts.* He kindleth good affections, and subdueth the contrary in vs. There is no other besides him in heauen, who can worke it, much lesse on earth that can set his hand to it. Which if that man of sinne had duly considered, he would not haue arrogated to himselfe a greater worke then it, (which also is inseparable from it) namely, the authoritie of forgiuing sinnes. The Lord (I say) by his holy spirit, it is, who stirreth vp in our hearts godly motions and good desires; namely of knowledge, good gouernment, feare of him, communion with him and his people, the desire of spirituall reioycing, and strength against infernall foes, and such like: which good affections whē they be kindled in vs, he suffereth not to vanish away, but teacheth vs to feede and nourish them by reading, meditation, and praier. And the spirit of the Lord which raiseth vp & worketh in vs these holy affections, is therefore described by these most excellent titles;
for

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for it is called *the ſpirit of wiſdome, of ſtrength, and of the feare of the Lord, &c.* Eſay 11.2.

And this hee doth to his deare children, when they are firſt brought to this happie change, (euen in their firſt entring into the eſtate of grace) to the end they may loathe, as ſtinking garments, the old cuſtome, in which they had long lien; I meane, the vnſauourie draffe of their owne cogitations, deſires, and luſts of their hearts; the leaſt danger whereof, was this, that they deceiued them. Theſe when they ſee, what variety there is of better matter to ſeaſon and occupie their minds and hearts withall, they doe ſhun and flie from, as one that had eſcaped the loathſome priſon, doth crie out, when hee muſt bee brought backe to it againe. And although I denie not, but that they muſt hold and retaine the ſauour and ſmell of their old filthineſſe and prophaneſſe, which in times paſt, as bands and chaines, did keepe them in captiuitie: yet is not their condition (for all that) to bee counted meane and little worth, becauſe they haue not full deliuerance from it, but happie and highly to be iudged of, in that they haue obtained it in ſo great part already, and doe ſee how they may be partakers of a farre better condition afterwards.

This is at the firſt turning of a ſinner to God.

A ſmile.

Note. The leaſt meaſure hereof is a gracious worke.

I ſpeake now but of the beginning of a Chriſtians change, when hee can diſcerne no more in himſelfe then this, namely, that hee hath with faith vnſaine, and heart ſanctified, and purified from his naturall corruption and wicked diſpoſition. And without regard of the fruit hereof, I meane, the whole work of Chriſtianity, which ſhal follow this happy beginning, (then the which, he deſireth and longeth after nothing more) the weake Chriſtian, that hath his part in this, thinkes himſelfe, euen for it exceedingly indebted to God, who hath wrought it in him. True it is, that no man is to ſtay and abide in this eſtate, when his heart is thus renewed and changed, but is to proceed further, euen to repentance, which commeth from it; as hereafter ſhall be ſcene. But yet ſeeing the cleaſing and purging of the heart, at the firſt conuerſion of a ſinner, is a diſtinct worke of the ſpirit, and in man but the beginning of all the worke of Chriſtianitie, which ſhall follow; I would not paſſe it ouer in ſilence: and the rather I ſay ſo, becauſe it is but darkely and confuſedly ſcene into and diſcerned. And although it be but as *the graine of Muſtard-ſeed*, in compariſon of the tree it ſelfe, to the full growth and perfect age in Chriſt: yet it is in poſſibility, nay in certaine and ſure hope; euen the ſame, and already of the nature of it; and therfore hath part of the reward alſo. And now it tarrieth but for further building vp in knowledge and grace, that ſo it may appeare to other, as it is in it ſelfe, the eſtate of a regenerate perſon, and new borne vnto God.

We muſt not ſtand at a ſtay in this.

Note.

But for all this which I haue ſaid of this matter, namely, both what this change of the heart is, and how it is wrought by Gods ſpirit; yet one thing is wanting, which the diligent Reader will deſire to know. That is, why the Scripture ſaith, that although it be God which purifieth the heart, yet that it is aſcribed to faith; *their hearts were purified by faith*, ſaith S. Luke; And S. John (which is little difference) attributes it to hope, ſaying; *hee that hath this hope, purgeth himſelfe*. To this I will ſpeake ſomewhat at large, ſeeing it is a point of great moment and weight. It is true indeed, that our hearts are made new, and purged by faith, wee knowing thereby our ſelues to

AA. 15.9. 1. Iohn 3.3.

Heart is purged by faith.

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2. Pet. 1. 4.
A& 15. 9.
A& 26. 18.

1am. 3. 15.

Worldly delights ſo ſought for, becauſe the heavenly are not felt.

Note.

1am. 5. 5.

Heb. 11. 6.
Hoſ. 1. 10.

So ſoone as any are aſſured of Gods fauour, ſo ſoone are their hearts changed.
Note.

Gal. 5. 6.

be made the beloued of God. For it is faith in the precious promiſes of God which the holy Ghoſt worketh in vs, *whereby we ſlie the corruptions that are in the world through luſt*, and which purgeth the heart, caſting out the draffe and filthineſſe which was in vs. And vntill our minds be thus enlightened, that we ſee cleerely that our finnes are forgiuen vs, and we vnited to Chriſt, and made one with him, and partakers of the graces of his ſpirit, we neuer come out of our ſelues, neither haue any deſire to heavenly things, *but our wiſdome is earthly, diuellish, and ſenſuall.*

For we being not yet aſſured of the happineſſe of heauen, doe know no better delights, then our blind and deceitfull hearts doe dreame of, heere on earth. The which though we ſee by experience, that they are ſhort and momentanie, (ſeeing they who haue greateſt part in them, cannot keepe them long) yet we, who haue leaſt part in them, wil neuer forgo the loue of them, vntill we ſee how we may certainly enioy better: which may cleerely bee ſeene in the poorer ſort of people deſtitute of grace, that although they haue no wealth, yet it doth their harts good to talk of it, in tokē that it is the thing which they loue beſt of all. And hereof it is, that many thouſands, through ignorance, paſſe their time in ſport, play, paſtime and pleaſure: accounting that the only life that is to be wiſhed, to liue deliciouſly for a ſeaſon. Others, in quarrelling, contention, murmuring, debate, ſutes, and accusing of their neighbours. The moſt tollerable and honeſt courſe ſeemeth to be the ſpending of mens yeres, in, and about the worldly goods. And thus are men occupied, although one ſort diuerſly from another, yet all to be pitied, ſeeing they walke amiſſe: I ſpeake of ſuch as know no better portion to belong to them. Notwithſtanding no one of theſe can bee brought to miſlike his courſe, or to turne his heart and delight from it, vntill he bee aſſured of a far more excellent eſtate which ſhall endure and changeth not. No, although we bring tidings heereof vnto them, ſo as they belecue that it is true, and haue great liking of the ſame, yet, til they ſee that it may be their owne, they will not ſo much as goe about the diſpoſſeſſing of ſuch vnſauoury and fond luſts from their hearts. But when they belecue that *God is a plentiful rewarder of all that ſeek him, and that they who were once no people, are now freely made his people, and beloued of him, which were ſometime not beloued*: then their hearts turne, and aſke after him; then they deſire to know more of his will & mind, and repent that they were ſo ignorant before, and that ſo long time; and that they drunke vp the draffe of vnſauoury puddles, euen deceitfull pleaſures, when they might haue drunke of the ſweet ceſternes which were able to reſreſh their ſoules with the water of life. And although there are many doubtings before they be ſetled in this perſwaſion, and aſſured of better delights; yet they are no ſooner reſolued of their ſaluation, and what liberties they haue by Chriſt, whereby they are made happie, (which how it is attained, hath bin ſhewed in the former treatiſe) but ſo ſoone are their euill harts and affections changed, ſo far as the iudgement is enlightened, & they contrarily affected to that ſin, which they beſt liked before: as ſeeing now cauſe ſufficient why they ſhould do ſo; for they receiue from Chriſt by his ſpirit, both will and power thereunto. For *faith worketh by loue*, and ſo it cauſing them to loue God, and for his ſake their brethren; it maketh them alſo readie to doe

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doe any thing for him, whom they loue, and therefore to auoid and caſt off all allurements to euill, and ſinne, which he cannot abide.

So that it is faith which purifieth and changeth the hart, not as the chiefe and higheſt cauſe; for that is the holy Ghoſt, (as hath been ſaid) which at the ſame time, when it aſſureth vs of our reconciliation with God, doth worke this change and ſanctification alſo: which is a purging of vs from the corruption of our owne nature, and an induing of vs with a new qualitie, and diſpoſition of mind, whereby we begin to will well, and ſincerely to goe about the things which pleaſe God; and both by the merits and power of Chriſts death and reſurrection. Which I doe aduſedly mention againe briefly, for the weakes ſake, who ſhall (the point being ſomewhat hard to conceiue) the better vnderſtand the one by the other. And theſe two, faith and a pure heart, cleere and appeaſe the conſcience from accuſation and checks, and worke moſt ſweet peace and holy ſecuritie, Rom. 5. 1. For from faith and a pure heart, ariſeth a good conſcience, that is, a quiet and excuſing conſcience, euen as true loue to God & to our brethren proceedeth from them all. And theſe do ſet on work the will to hate ſin, which before it loued; and contrariwiſe cauſe the affections, as feare, hope, loue, ioy, &c. to be well ordered, in ſuch ſort, as the whole man is carried thereby (euen as the Chariot on the wheelles) agreeably and in good proportion: and the heart being thus renued, doth ſend forth and cauſe that glorious repentance in vs, (a thing much in ſpeech amongſt profeſſors of the truth, but little in vſe or ſet by, as ſo excellent a work ſhould be) being both a purpoſe of the heart, Act. 11. 23, an inclination in the will, Pſal. 119. 44. 57, and a continuall endeououring in the life, Act. 24. 16, to caſt off all euill, and to obey God both inwardly and outwardly, according to the meaſure of knowledge in euery one. For when we are ſanctified, we are deliuered from the tyrannie which ſinne had ouer vs, into the libertie of the ſonnes of God, to walke righteouſly, and obediently; that we receiuing new increaſe of grace from Chriſt daily, may hold faſt the ſame libertie vnto our end.

This I haue ſaid, ſeeing it maketh way to the renouncing and forſaking of ſinfull life, and to the practiſing of the contrarie, (of the which more ſhall be ſaid anon) it ſo neceſſarilie following the change of the heart; and for that the reader may the better ſee, that if hee can finde his heart to goe with this doctrine, and that he hath a part in it; hee may be aſſured, that all that I ſhall ſpeake of hereafter, being of the ſame kind, and neceſſarily depending vpon it, ſhall the more eaſily be receiued of him to his ſingular comfort; and that all men may know (whatſoeuer the wicked world doth glorie of) that without this effectual clenſing and purging the heart, there is no ſound repentance, and currant nor true fruits of amendment to be found amongſt them.

And this though al true Chriſtians cannot expreſſe, as I haue ſet it down: yet the moſt ſimple, when they heare mention made of it, can affirme, that they find it ſo, to their no ſmal conſolation and contentment, if they ſhould be aſked.

Now I hauing ſhewed that the heart, and conſequently the whole man muſt neceſſarilie be changed & purged, before good life can come from it;

L 3

and

*Faith purgeth
only as the in-
ſtrument.*

Coloſ 3. 9.

Rom. 8. 4.

1. Tim. 1. 5.

Note.

*True repen-
tance.*

1. Theſ. 5. 23.

2. Cor. 7. 1.

Col. 3. 9. 12. 15.

Rom. 6. 2.

1. Pet. 2. 2.

*without the
change of the
heart there is
no amendment
of life.*

Note.

*The ſimpleſt
Chriſtian findes
ſome meaſure
of theſe.*

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*Prooſes that
this change is
wrought by
faith.*

2. Pet. 1. 4.
opened.

Note.

Rom. 7. 5. 6.
opened.

and wherein this change conſiſteth; and how it is wrought: I will returne to this laſt point, from which a little I digreſſed; and ſpeake ſomewhat more largely of it, namely; that by faith in Chriſts promiſes, and by ſpirituall vnion with him, this change is wrought. To this end (as I ſaid) S. Peter doth plainly lay forth this truth vnto vs, *that the heart is purged by faith*, when he ſaith: *By the precious promiſes which wee haue from God*, and they are ours by faith) *we are made partakers of the diuine nature, or the graces of the holy Ghoſt*, by whoſe heauenly power, *we are able to ſlie the corruption, and naughtines both of our hearts and liues*, which is the principall let of our obeying God. And therefore, that corruption being ſubdued in vs by a ſtronger power then it ſelfe, we haue libertie to goodneſſe; whereas before we were in bondage: And not only ſo, but the nature and qualities of our hearts being changed, we are no more they, who we were before; but are led contrary to our former courſe. The which ſelfe ſame thing, though not in the ſame words, S. Paul by a moſt apt ſimilitude ſetteth downe, ſaying: *When wee were in the fleſh, the affections of ſin which were by the law, had force in our members, to bring forth fruite vnto death: but now we are deliuered from the law, (hee being dead of whom we were holden downe) to ſerue in the newneſſe of the ſpirit, not in the oldneſſe of the letter*. Here he deſcribing the firſt eſtate of life, wherein all liue, to bee diuellish, and vnrenued, and ſetting as contrary to it, the regenerate & happy eſtate of Gods children after they be changed; maketh this comparison: That as our corrupt hearts like an huſband, ſtirred vp euill deſires in vs, hauing the powers both of minde and bodie as the wife, at commandement; and both theſe together brought forth all ſorts of euill workes to our deſtruction: ſo the ſpirit, that is, the power of Chriſt being giuen vs, ſtirring vp holy affections in vs, is as an huſband, & hath the powers both of mind and body (as the wife) at commandement; and both theſe together, bring forth all ſorts of good workes (as children) to our ſaluation. Whereby it is manifeſt, that although there be nothing in vs, as of our ſelues to doe the will of God, and to bring forth fruites of amendment; yet God, *who purgeth the heart by faith*, putteth alſo a new nature into it, and maketh vs loue and delight in the good and holy things which before we loathed; and to loath the euill which we once loued.

Iohn 15. 1. 2.

Ephes. 4. 16.

Note.

Gal. 1. 4.
Lnke 1. 74.
1. Iohn 5. 20.
Luke 7. 47.

And for this purpoſe, to make more full this matter, which I haue entered into, which of the ſimple (I know) is hardly conceiued; that no exception may be taken againſt it; conſider what our Sauour ſaith: hee compareth himſelfe *to a vine*, and his beloued *to branches* of the ſame. To teach vs, that as the branch beareth no fruite, if it grow not in the vine, but being cut off, withereth: ſo if we be not knit to him by faith, we can beare no fruite. But as the branch abiding in the vine ſucketh ſap, and draweth iuice from it, and is fruitfull: ſo all the faithfull, and true beleeuers receiue ſtrength from him, and grace, by the which *they crucifie their owne luſts*, reſiſt their corrupt will; and ſo bring forth fruite agreeable to the will of God. For from him the whole bodie gathereth increaſe fit for it; who in manner of the ſoule, quickeneth all the members. And to this end, Chriſt wrought our ſaluation, and gaue himſelfe for our ſinnes, to deliuer vs from this preſent euill world. And from him wee haue receiued a minde to know God, an heart to loue him, a
will

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will to pleaſe him, and ſtrength alſo in ſome ſenſible meaſure to obey him, as he ſaith : *Know ye that ye are dead to ſinne*, that is, ſo made partakers of the vertue and power of Chriſt, that naturall corruption hath loſt her vigor and force, to bring forth moſt bitter fruites: and alſo, *that ye are alive to God*, that is, haue ſtrength to liue holily through Ieſus Chriſt; which grace although it be not perfect, yet it is ſuch, and that in the weakeſt beleeu-er, that there is apparant difference by it, from his former eſtate; and ſuch as whereby a godly life is not irkeſome to him as before, but ſweete and pleaſant.

*Pſal. 50. 23.
Rom. 6. 6. 11.
By this change,
the beleeu-
er ſenſibly diſcer-
neth his preſent
ſtate from his
former.*

That which moſt troubleth the weake about this matter is, that this change of the heart, and renewing thereof, is ſo hardly ſeene, and ſo meane-ly felt within them; that they cannot ſatiſſie themſelues in wiſhing and deſiring to bee more changed. And although before, their open groſſe faults did not accuſe them, yet now their inward corruptions doe diſquiet them; now idle motions and vaine thoughts, and fantaſies much trouble them; in their praying, reading, and hearing, they cannot be rid of them; now they feare that they beleeu- not, (euen after they haue receiued to be-leeue with ſtaiedneſſe of mind and peace) and al becauſe they want the fee-ling comfort of their faith oftentimes: their vnkindnes alſo to God much grieueth them, and beſides that, their vnfruitfulneſſe likewiſe; to be ſhort, they haue many accuſations againſt themſelues. All which duly conſide- red, doe teſtiſie indeede another eſtate of their mindes, then was before; though through their weakenefſe and the diuels malice, they feare hereby ſome times, that they are not renued & changed at all. But that is not to bee marueiled at, for as much as they were ſo lately drowned in ſinne, and had no delight in goodneſſe: it muſt needs be ſtrange vnto them to be perſwa- ded, that they are in any better caſe, then they were; ſeeing the motions of ſinne doe trouble them now, which did not before, and they haue not ſkill nor ſtrength enough to thinke, that it is a good ſigne of their welfare to bee grieued for them, (as it is indeede) but they thinke it a ſigne of their miſery, that they haue them at all. And yet in that they doe ſo earneſtly ſeeke to be better ſtaied, euen from idle and vaine wandrings, and labour to ſee their ſpiritual pouertie, and their inward corruption of ſelfe-loue, priuy pride, diſtruſt, &c. they may haue cleere teſtimonie, that they (though but in part) are truly reformed.

*The weake trou-
bled, that this
change is too
ſmall.*

Note.

*Yet this is a
note that their
ſtate is good.*

And this change of the heart, they haue neede to bee perſwaded of, who deſire to liue Chriſtianly (which ſhall be no hard matter for them to proue, if they compare themſelues with that which I haue ſaid about this matter, and finde it ſo with them) for otherwiſe they ſhall but coldly goe about any ſeruice of God whatſoeuer: yea, this pure heart (I ſay) comming from faith vnſained, muſt be as a ſtrong foundation laid in them, vpon which only, a godly life can be builded, that they may not need to feare, that they are of a double heart: for God abhorreth that in his ſeruice; and doth not accept the halfe heart, nor to bee ſerued by halues, as *Saul* did, but will haue the whole to be giuen vnto him. Hee will not be loued a little: for that is nei-ther beſeeming his greatnes, neither fit for them to offer, who receiue ſo great good things at his hands. And as none can doe this, but ſuch as ſhall ſee ſufficient cauſe hereof; namely, that they are infinitely indebted to him

*This change of
the heart is the
foundation of a
godly life.*

1. Sam. 15. 3. 7.

Note.

Of the heart, and how it should be cleansed and changed.

*Prou. 23. 26.
If men at first
gaue God their
hearts, then
should their
whole life be
better.*

*Not a peece of
the heart.*

Leuit. 1. 13.

Note.

*Many hardly
brought to giue
their whole
heart, therefore
giue ouer.*

Psal. 78. 35. 36.

Iudg. 2. 11.

Note.

*Matth. 10. 5. 8.
1. King. 21. 27.
1. King. 9. 25.
& 10. 16. 29.*

1. Sam. 15. 4.

for his bountifullnesse towards them; so will hee, that such shall make him their chiefeft delight, and treasure, as other doe the world; and therefore to account it no tediousnesse, nor toyle to labour for it, till they haue obeyed the voyce which saith, *Giue me thine heart, my sonne*. And if all men did at the first embracing of the Gospel, thus giue their hearts wholly to the Lord, (as all they doe, who vnfainedly beleue in him) then should we see it a common thing to haue God honoured in the world, his true religion and worship aduanced, and there should bee no such difficultie to pull men out of their filthie and sinfull liues, but they should be as readie to seeke it, as the godliest Preacher is, in Gods name, to vrge & require it. But seeing that will not be, let them, which see better, what the infinitnes of Gods fauour is towards them, giue him their harts again, as they are commanded, not a peece of their hart, but their whole hart; euē as the burnt offering in sacrifices, was not in part the Lords, another part the Priests, or his who did offer it, but it was wholly the Lords: so God wil haue those, whom he maketh reckoning of, to turne to him with their whole heart, that so (as far as their knowledge leadeth them) they may be at his commandement: not halting, not flitting, not giuing him their seruice sometime, and at other times refusing and holding backe by such occasions, as shall fall out; as for their owne pleasure, profit, for mens friendship and fauour, or such like; for so doing, they shall neuer be fit to renounce either their will, or lusts, when they are inticed to euill by them, but must yeeld, and giue place to them; which kind of vnfauourie and fickle seruice God abhorreth. But if wee freely giue ouer our selues wholly to God, and be resoluēd to be guided by him in all things, and to this end, waxe better settled daily in the assured perswasion of Gods fauour, (which is better then all things besides) so that wee may alway see cause why we doe so; then, and not before, shall wee haue good euidence that our hearts are changed from their old custome in sinne, and renewed. And although men will long halt, and driue off, before they wil be brought to this, hoping that lesse may serue, and that they may please God without all this adoe, (as accounting it too hard) yet must they be brought to this, when all is done; or else they shall see, that all is in vaine that they doe besides, what faire shewes and colours soeuer they set vpon their doings.

For want of this soundnesse, and well purging of the heart, as the people of Israel made many turnings to God, when he punished them, but euer turned backe againe from their couenants, and promises of amendment: euen so at this day, there are many vowes to God of holie life, and purposes of repentance, but none of them hold, nor take any good effect, though some in longer, some in shorter time, do vanish away, and come to nothing; because men goe to worke in their moode, and hastily, not sufficiently considering how weake such foundations are to beare vp so great and weightie buildings, as the whole course of their liues to be holily passed. *Indas* his preaching and working of miracles, (who was companion with the other Apostles): *Ahabs* hastie repentance in sackcloth and ashes: yea *Iehu* his zeale for the Lord of hosts (with all other such shewes, as for a time in the eyes of men seemed to be great godlines), together with *Sauls* speedie executing of Gods commandements against the Amalekites; they had a time

Renouncing of all sinne, an effect of a renewed heart. 105

to be bewrayed, and brought to light to the world, to haue bin, either meer Note.
hypocrisie and fained godlinesse, or sudder and rash attempts, or without
root from the heart, euen the best of them.

Therefore, first let this be knowne of vs, that before the euill life can bee
renounced, God purgeth and maketh cleane the heart, and consequently,
the whole man, that so he may be fit for so great a worke. But seeing the
heart is false about measure, and they soonest deceiue themselves, who doe
least suspect it, and feare danger thereby, let it thoroughly be weighed, which
hath before been set downe, that there is deadly hate of sinne and corrupti-
on, and that with much struing against it, with gripes of griefe when it pre- Ezech. 36. 25.
uaileth, and contrarily, great ioy, when it is subdued; this (I say) is in him, 26 27.
whose heart is truly renewed.

CHAP. 5.

*Of the renouncing of all sinne: which is the first effect of a renewed heart in the true
beleuer, and the third generall head in this Treatise, and one
part of true repentance.*



Ow the heart being renewed and changed, must bee
kept so: but of that afterwards, in more fit place. In
the meane season, I will passe to the third generall
head or part of this treatise, namely, to the effect of
this clensing and change of the heart; and shew, what
worke it bringeth forth in him that is thus renewed
and changed. For I hauing spoken of the clensing
of it, as I purposed, namely, that it must, with the

whole Man, be changed and renewed, before the life can bee amended; it fol-
loweth, that I should now further proceed to this; that is, to the descripti-
on of the Christian life, whereby I meane true repentance; or the life of the
beleuer, as I propounded; which is the building that must bee set on that
foundation: and that conuersation, which commeth from the fore-named
change; and is a renouncing of all sinne, and a care to walke in a new life,
(to glorifie God thereby, euen vnto death) as was said before. Concerning
which, more particularly (as I promised) this first is to be marked, that (the
godly life standing in these two parts, that is, the renouncing of sinne, and
practising of godly duties) the order in my deuision requireth, that I enter
here into the former, and after proceed with the latter. Therefore know
we, that all vngodlinesse, and not some part or kind onely, is renounced of
the true beleuer, and of him who will soundly professe to liue godly: and
they are brought to this power and grace, who trust in the liuing God, and
are indeed godly, that they are out of loue and fauour with the whole
course of iniquitie, which was their only delight and pleasure before. They
are so changed from that which they were, that now hauing tasted of hea-
uen and happinesse, (being become the beloued of the Lord): they freely
and willingly bid farewell to all the follies of their former times, and the vn-
lawfull liberties, (with the which they were deceiued) at least in affection
and

*What the life
of the beleuer
is.*

*All vngodli-
nesse, not some
onely is to be
renounced.*

*Note.
and*

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and desire as their frailty doth permit: for they know, (who haue so farre been instructed) that they cannot loathe some sinne and loue other; that were but halting; but as he who taught them that they should not commit adulterie, taught also they should not lie, nor steale; in like manner they, who are taught of him, doe so iudge, and therefore disclaime the one and the other. For how can they loathe one sin, and loue another? Which were to doe contraries. And *as pure and sweet water, and filthie, cannot come from one fountaine*: so neither doth the heart reformed, send forth good and euill. So that as one in prison hardly dieted, feedeth with great appetite and greedinesse vpon scraps and parings, & is well at ease if he may fill his belly with them; who yet when hee is set at libertie, and conuersant with his friends, where he findeth variety and plentie, cannot fall to his old fare againe; but wondreth now, how he could find saueur in euery mans leauings: euen so it is with him who hath besotted, and made drunken himselfe with the deceitfull baits of sin, who if like a swine he may fill himselfe with that which his hart desireth, and his eye lusteth after, he is safe and hath what he would; but when he shall see his estate as in a glasse, how shamefull and dangerous it is, and hath but tasted of the heauenly priuiledges and liberties of a Christian, he casteth out that former draffe as vomit, and by no meanes can bee brought to be in loue with it againe. Behold such honour giueth God to his seruants, that their old conuersation wherein they liued sometimes with the rest of the world, and could by no meanes be drawne from it, they haue it in most vile account and detestation, and so, *they which were of the synagogue of Satan do come and worship God among the faithfull*. This is the power of faith (which hath changed their heart) that it is able to make him who hath it, to ouercome, I say not, himselfe, but euen the spirituall craftinesse, wherby the diuell deceiueth many thousands, and euen the poysoned baits and allurements of the world also.

*A simile.
Iam. 3. 11.
The beleuer
loatheth his
former filthie
life.*

Note.

Reuel. 3. 9.

*Power of faith
and gaine
thereby.*

Note.

1. Sam. 24.
10. 11.

Hebr. 11. 24.

Hebr. 11. 6.

O power vnconquerable, and not to bee matched! If there were any earthly stay or fleshly hold in any sort comparable to it, (which is impossible) in what price and reckoning should it be had, thinke we? If there were any thing which at mens request, could giue the life of their enemy into their hands, or helpe them with long life, or satisfie their desire with abundance of wealth, and variety of sinfull pleasure, oh how welcome should that be! But consider (O yee seruants of God) and behold it, yee mightie and wise of the world; here is a greater, and another manner of treasure, then all these, and bringeth other delights, then these are able. This suffereth you not to pine away with desire of your enemies death, but it will make you, as it did *Dauid*, to turne your hearts towards your greatest enemy, (which is true manhood and wisdom) and to preserue his life, when you had him in your hands to kill him. And this suffereth you not to hunt about the world for variety of sinfull pleasures, as though there were no better vse to be made of the time, which is so precious; but this will make you (with *Moses*) to renounce them when yee might haue them, and to finde greatest pleasure in doing so; and yet in forgoing them, to thinke your selues plentifully rewarded.

Finally, this will not suffer you to fret and to be vnquiet in thinking vpon the

the day of death, and to put the remembrance of it far from you by wishing long life, but it will make you sigh and grone to be out of your life, and with Paul to account it a prison to live in the bodie still: and as the Preacher saith, to reckon the day of death when you must live here no longer, better then the day of birth, which is the beginning of life. O yee men of this world! if ye can tell vs of greater commodities, and tidings of better things then these; and assure vs how we may come by them, we will forsake and leaue all, and reioice with you. If ye cannot, but rather your best things are those which I haue spoken of already; namely, great riches, pleasures, your enemies death, & desire of long life to your selues, the vanitie, vncertaintie, and danger of the which I haue set doune already; then renounce you all that that ye cannot safely keepe; and reioyce with vs: doe but taste and see how good the Lord is, and when you see what is best, imbrace it, or else I will pronounce the saying of God by the Prophet against you, which in time shall most surely find you out, and take hold of you, although you hide your selues from it. Behold and wonder and vanish away; for I will worke a worke in your daies, that if a man tell you the truth, ye shall not beleene it.

2 Cor. 5. 2.
Eccles. 7. 3.

Vanity of worldly
ioyes.
Note.

Acts 13. 41.

More might be said of this point, but the treatise would be too long: now I will returne againe to shew that the beleeuing Christian doth renounce the sinfull course, which all the world besides, lieth and walloweth in, (though some more then others) who, as I haue shewed, that he renounceth all kinds of wickednesse; so he doth it not in some good moode onely, neither crieth out of his old conuersation, when hee seeth shame or danger, approach, he doth not (I say) then onely signifie his mislike of it; but vpon good deliberation, he maketh protestation no more to haue to doe with it; as Ephraim was counselled to say, being called to repentance, *What haue I to doe with Idols, which yet before had beene her glory?* So, whatsoeuer others do, he is resolu'd to forsake it: and casteth off all such behauiour, as a lothsome and ragged garment. And this it is which our Sauour acquainted his Disciples and followers with, after they had testified, (Peter answering for the rest) that they beleued in him vnto saluation, *He that will be my Disciple, must denie himselfe*, which is as much as vngodlinesse, and worldly lusts, for then only indeed, and not till then, are men fit to heare of any such things; but doe keepe out of the sound of such doctrine, as much as they can; which is the cause at this day, that many professing the Gospel, yet neuer know what this meaneth, namely, to abstaine from the filthy lusts which fight against their soule.

He renounceth
sinne in good &
aduisednesse and
not in some good
moode only.
Hos. 14. 9.
Ephes. 4. 24.
Matth. 16. 24.

Note.
For want of this
settled denying
our selues, diuers
neuer attaine
true godlinesse.

Others which doe, and must needes heare such things taught, that all Gods seruants doe, and shall disclaime their liues past, and bee ashamed of them, it is pitie to thinke how coldly they receiue it. Some of them scorne it, and mocke, and so turne it off that way: some neuer conceiue it: some are often accused and made afraid to see their liues so farre off from that which is taught them, but soone forget it, because they see the most of the world to doe so. Some are euer in learning how to depart from euill, and to forsake their sinnes; but the diuell holdeth them at a stay, that they neuer obtaine it, because they goe about it preposperously, not yet beleeuing assuredly that they shall be saued. A few finde the way, the Lord directing them

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to beleue, which others, who will not be taught of God how they should beleue, but by their owne reason, doe neuer reach vnto.

Worst sort of Protestants, who hate this doctrine, and the teachers thereof.

Note.

Gods seruants are at vtter defiance with the world.

*Ezra. 10. 12.
Ier 31. 19.*

Note.

They leaue not sinne for a time, not by constraint, or for company, feare, &c.

Note.

*They vow and performe.
Nehem. 10. 29.
Abiure sinne.*

Not by their owne strength.

*Phil. 4. 13.
Rom. 7. 25.*

But I haue not yet spoken of the worst sort of al, who heare this doctrine: For they hate them who teach it, most deadly, they raile on them, and disgrace both them and it; and if they can, bring them into danger for teaching of it, although their pretence shall be another thing. Yea doubtlesse, (I say more) if by her Maiesties gracious authoritie and protection wee did it not, (which more preuaileth with them, then the authoritie of God, from whom and in whose name we teach it) their poysoned and malicious stomackes would suffer none to walke peaceably, who plainly and soundly publish it. These therefore are farre from ouercomming themselves, and yet whilest many sorts in the world are thus farre off (as I haue shewed) from victorie getting ouer their wicked harts, and consequently their liues; in the meane while, the seruants of God, who know *what the Lord hath done for their soules*, renounce all inordinate desires, and wicked actions; that they haue afterward *no more fellowship with the unfruitfull workes of darkenesse*, howsoeuer they were sometime chiefe doers in committing of them. So that as the true repentant people of Iuda, who had before offended God by Idolatrie; when they were brought captiues into Babylon, loathed the sight of false gods; and as the good people, who repented by *Ezra* his preaching, did *put away their strange wiues*, how deare soeuer they had been vnto them; and as *Ephraim* was heard complaining thus; *I am ashamed and blush, that now I beare the reproches of my youth*; so loathsome and wearisome it was vnto her: So are they who haue felt the saluation of God, at vtter defiance with the corruption of the world.

And yet if this were done but for a time, or for companie, or by constraint, and for feare, or any such like corrupt ende, it were not worth the speaking of; for it is to be seene that after these sorts, iniquitie is left of many: which kind of renouncing euill is little to their reioycing, and shall bee to their reproch, when it shall appeare in how ill manner they haue gone about it. I will not digresse, but this I must say, wee haue had too much experience in our parts, and (I doubt not) so haue others, of sundrie persons, who once accounted their teachers *burning lights*, and for a season they *recciued, and reioyced in them*, casting off their old course in the sight of men readily; but some for companie of those, who perswaded them; some for feare of the woe which hung ouer them; and others for good report, as long as they could hold out: but these, because they renounced them not, neither vpon good consideration abiured them, they returned to them againe, as *the dogge to his vomit*. Whereas such, as truly beleeuing, doe of conscience renounce sinne; doe as they in *Nehemiah*, *came to the oath and the covenant, that they would neuer take againe their strange wiues, which they were commanded to put away*, nor looke backe to Sodome any more; nor (being washed) wallow againe in the mire. Which I say not, as though their word, protestation, or oath, could alone by any strength thereof, performe such a weightie vow; but because therewith they duly considered what cause they had to doe so, how infinitely they were bound to God to discharge it, and how firmly they were perswaded, that *God would make them fit*, (who had made them willing

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willing alreadie) and able also to doe it.

And therefore although they saw not that helpe present, with eye; yet they hoped for that which they saw not, and therefore waited patiently for it, till it should be granted them. And thus both faith and hope being nourished, and strengthened in them from day to day, they who are the Lords, do find both wil to desire, and strength (though not perfect) to accomplish, to the peace of their hearts, that which they haue set vpon and attempted; I meane a departing, and that with willingnesse, from their former intemperance. Indeed it must bee granted, that this is not obtained without much struing against the same, and that it will cost many prayers to weaken such corruption, and to hold such rebellion vnder; meditating vpon Gods promises also, with much sighing, and sorrow to see what vnlikelihoods there are of subduing such vnrule passions, through our owne manifold weaknesses. But what then? Is it much, if so great a worke require our watching thereto, and diligence, when God is pleased that it bee bestowed that way, and without it, no common worke will goe forward? Or is that any iust cause of discouragement to vs, to take paine for so great profit, when we are sure of it before we goe about it?

But it may be demanded, doe Gods seruants alwaies preuaile in struing against euill? and obtaine that which they seeke thereby? for otherwise, (say some) what deadly discomfort, and dismayednes will come thereby? I say, that as God often helpeth them, that they do ouercome; so they are oft ouercome themselues of their affections against which they strue: but yet they haue learned not to be troubled at this, as at any strange thing which doth befall Gods people, as if their hope were either wholly or chiefly vpholden hereby, & as though they held their happines by feeling only; when they are taught, that *by grace they stand*. Neither yet on the other side, do they make light of it, when they are foiled and preuailed against: but as they reioyced in measure, and gaue God the glory, when they felt strength of grace against their tentations: so after they come to themselues againe, they are troubled, and sorrowfull, chiefly for displeasing God, and they take better view of their owne frailtie, ignorance, and negligence, and confesse the same to God, and take shame to themselues; and cast not away their confidence, but be encouraged, and heartened both to hope for pardon, and also to be more circumspect in looking to their waies afterwards.

Now tell me, if Gods children be thus brought low and abased, sometimes to pull downe and asswage the strength of pride in them, what fearefull matter is hereby fallen out? what racing out of their faith is there hereby procured? or what great cause of complaining is this? when it is manifest to all who can iudge, that the thing which through ignorance and weake faith, they feared would separate them from God, doth fasten them more neerely vnto him, and through his working, that which they thinke to be cause of great sorrowing, is turned indeed into sound reioycing; and that for this cause especially, that they doe better know themselues heereby, and haue experience of his grace working in them; which otherwise they should not haue had.

I cannot more liuely compare the malice of Satan in this case, then to one

M

who

Rom. 7. 25.

Their helpe is from God, attained by faith, waited for by hope.

Got with much struing. Note.

No discouragement. Math. 19. 29.

Faithfull alwaies preuaile not.

Yet find comfort.

1. Pet. 1. 5.

2. Cor. 12. 6.

Psal. 116. 11. 12.

2. Cor. 7. 8. 9.

No hurt by abasing.

Note.

Gain of our falles to purge vs.

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Note.

Prou. 28. 13.

*This is onely to
the beleuer.**Beleuers can
renounce all.**Unbeleuers
cannot.*

Matth. 19. 24.

Rom. 8. 7.

*No dram of
goodnesse in a
naturall man.*

Matth. 11. 30.

who thrusting in his enemy, and purposing to kill him, doth thereby let out the vicer & corruption out of his body, and so preserve him. After the same manner it is with Gods children; much private pride remaineth yet, and much secret favouring of, and bearing with themselves is in them; which is like to worke them great sorrow and danger: the diuell therefore sore thrusting at them, and seeking to wound them with the feare of Gods anger, because of their sinnes, or some especiall fall, doth thereby purge that corruption out of them, by their seeing and confessing, and forsaking the same, preventing and watching against it afterward, and resorting vnto God by prayer of faith for pardon thereof, and that in earnest sort; so that they doe, or may thereupon, obtaine it.

And thus we may see, that euen then when Gods seruants are mastered of their affections, and in fighting against them, are found the weaker: yet euen those falles of theirs, doe turne to their exceeding good, afterwards. And therefore it is not their vndoing, when any such thing falleth out, as for want of faith, and experience, many doe often feare. But yet let this (which I say) be wisely receiued, that to the true beleuers it shall thus come to passe, and not else: lest any hearing this, should after he hath fallen, be little carefull to rise vp againe in such manner as I haue shewed, and yet thinke all should be well with him notwithstanding, which is not possible.

Thus by occasion of this obiection, I haue been longer then I had purposed in this matter. By this it may appeare, that how vnskilfull soeuer the Christian beleuer was, and as vnable, as hee was vnskilfull to renounce his ignorance and sinfull lusts before the Lord became his teacher; yet since that he taught him to fight, he hath growne expert in that spirituall battell: whereas others who haue not beleued truly, shall finde it as possible for a blacke Moore to change his skinne, or the Cattamountaine her spots, as for a man accustomed, to euill to leaue it. As Christ said of the rich man, *It is as easie for a Camell to go thorough the eye of a needle, as for a rich man to enter into the kingdome of heauen*: so, no more can a wicked man renounce his course; for the wisdom of the flesh, that is, of man vnrenewed, is an enemy to God. because it neither is, nor can be subiect vnto him. If this were thoroughly settled in mens hearts, that there is no dram of goodnesse in them, by which they might be able to turne from their former wicked waies, but that their carnall wisdom and reason, to the which they most cleaue, doe hinder and hold them backe from it; whereby it cometh to passe, that it is so hard for them to renounce all that which is euill; would they not thinke it worth all labour, and trauell to come by it, who now are content to bee deceiued in thinking that they haue it, and yet are vterly without it? Neither can this bee otherwise with them whilest their hearts are vntamed, and remaining in their old estate; but when they be indued with new qualities, they shall finde this both possible, and easie, (as hath bene said) to command their lusts and desires, (which were sometimes vnruled) and haue them in subiection by little and little, because in so doing, they take vpon them the yoke of Christ, who himselfe saith, it is easie.

Diuers kinds of euill to be renounced.

III

CHAP. 6.

Of the diuers kinds of euill to be renounced, and namely, in this Chapter of those which are inwardly both against God and men.



Vt to proceed: as wee haue scene, in what manner sin is to be renounced; so let vs now consider the diuers kinds of euill, which are to be renounced, before wee lay forth the good fruits and duties which proceede from the same. And these kindes of euill are of two sorts, either inward, or outward.

Diuers kinds of euill to be renounced. First, inward lusts.

And to speake distinctly of them, (that I may proceede) wee are taught, that in the godly life, in whomsoever it bee found, the lusts and concupiscences which raigne throughout the world, and make them whom they rule, to bee as brute beasts, these corrupt lusts (I say) with all other such defilements of our actions, are in the godly life renounced, according to the light which wee haue to discern them; yea the faithfull desire to abstaine from them, as men who haue receiued another manner of spirit then the men of the world; and therefore can take vp their delight in better things; and as such who know the hurt which these vnruelie euils bring with them, whatsoeuer shew of pleasure they offer. And although all the godly haue conflicts with them, and doe not holde them vnder in alike measure; yet of the weakest of Gods children they are hated, and strived against, when they are once scene and perceiued. But by these inward euils, I meane not the natiue infection of the heart, for of this I haue spoken before; but the fruites heereof, namely, the wandring, noysome, and blind thoughts, fleshly desires, and worldly lusts, which arise from the heart so infected, which are contrarie to the commandement of God, and tend directly to the destruction of them, who bring them forth. So that as the hands, feete, and eyes be the members of the body, and doe whatsoeuer the body hath need of; euen so these are the members, and as the armes, feete, and eyes of the heart, and execute and performe whatsoeuer it desireth. And although they are so many, that no man can number them, (euen as the fountaine of the heart is so deepe, that no man can gage it); yet because they are much vnknowne, I will giue some helpe in the vnderstanding of them, and so much the rather, because they being vnknowne, may neuer mislike their liues, neither are ashamed nor wearie of them, though they bee stained shamefully with them, and so become most abominable. And first the roote of all the rest is vnbeleefe, when a man, not giuing sound credit to the word of God, and the holy Scriptures, dareth be bold to harbour the same, whatsoeuer is forbidden in them.

Note. Not all in like measure.

The effects of our natural corruption bee here meant. Iana. 1. 14. A simile.

Coloss. 3. 5.

Psalm. 19. 13. Note. Ier. 17. 9.

Hebr. 3. 12. Vnbeleefe the roote of all.

From hence grow out (euen in those which professe) three armes, or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts: the first, impious against God; the second, iniurious to men; and the third sort, most properly concerning themselves.

Three sorts of lusts.

A view of some corruptions.

Touching the Maiestie of God, as mens hearts are full of blindness, and

Diuers kinds of euill to be renounced.

*Ignorance of
God, and no
mind to come
out of it.
Act. 24. 26.
Iob 21. 14. 15.
Matth. 15. 9.*

couered with darkenes; so it goeth against them to be taught the true knowledge of the true God, it is death to them to bee drawne out of their ignorance, they cannot abide to heare of his iudgement day, they would there were none: they rebell against the spirituall and true seruing of God, and that which they yeeld him, is a will-worship, euen that which phantasie, custome, or fleshly wisdom teacheth them.

Distrust.

*In aduersitie.
Impatient.*

Obstinate.

*Note.
Loathsome
guests.*

*Inward corrup-
tions in pro-
sperity.
No thankfulness.*

*Carnall re-
ioycing.
Note.*

*Iam. 4. 3. 4.
Drunke with
pleasures.*

*No delight in
Gods worship.*

And whereas hee requireth that confidence should bee put in him, for continuall defence, deliuerance and succour in soule and body, they are carried with distrust, as with a whirle winde, and therefore their hope is faint, or none at all, before they see their desire accomplished. In their great dangers, when meanes to come out, doe faile them, they are overcome with feare, and almost beside themselves. In losses impatient and full of murmuring, receiuing them as from a cruell Iudge, and sorrowing for them deadly. And as some haue their hearts thus boyling in their trials, and affliction; so others haue them swelling against God in obstinacy and contempt for his afflicting them, and are loose, carelesse, and desperate, whatsoever pincheth them: yet in a scoffing spirit they say within themselves, let him doe his best, yet will we not turne vnto him, nor seeke vnto him; (oh horrible blasphemie, fearefull to bee once named!) that I say nothing of them, who ascribe all to blind fortune, in cursing of the which, they curse God; or as the Atheists doe, nature. Are not these loathsome guests to lodge in the hearts of Christians? I doe not goe about to set downe the poisoned corruptions, and lusts of Heathens, Turkes, and Atheists, as they are properly called, that is, such as denie God vterly, for so should I neuer haue done; but to lay forth some part of the corruptions which dwell and abide in the hearts of such as goe for Christians: that many of them who can beare out matters boldly heere among men, may see what villanie and treacherie they commit against God. This is a little of a great deale of the dishonour which they offer to God. And as this declareth what rebellion is in men vnder the crosse: so how they behaue themselves towards him in the daies of their prosperity, experience teacheth, and I could shew at large, if the time would suffer me to declare it. As for thanketulnesse, there is little or none in them: I appeale to their owne consciences, what doe their hearts yeeld to God the whole day through, for his manifold mercies; and if some doe, yet it is done onely in words for a fashion, and from the very teeth outward; and yet many are ashamed euen at their table to doe that. They reioyce in the merrie world, whilest they haue ease and plentie; they looke for no other, but wish it alwaies so: yet what grace doe they desire the more, although they haue their fill, but are rather more headstrong, and inordinate? And if they aske ought of God, it is to bestow it on their lusts, being made drunken with their pleasures: so that they are louers of them, more then louers of God, and become insensible thereby, and past all feeling. If some bee not thus hardened, nor their hearts so grossely disguised, yet shall they be found to haue small desire to furnish their hearts with the best gifts, when yet they see, that hee which hath giuen the one, is as ready to giue the other also. And as for the true worshipping of God, how farre are the most from taking pleasure therein; when yet one day bestowed in it, is better then

Diuerſ kinds of euill to be renounced.

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then a thouſand in any delights beſide? For ſuperſtition and blind deuotion, carrie many to falſe worſhips; affirming boldly, that they cannot reſt in that manner which God preſcribes in his word, that is, to doe it *in ſpirit and truth*; though God ſendeth vs to the Scriptures to know his will and mind; but the wil-worſhip which they deuife to themſelues, and which they take vp by tradition, or fancie; as to repreſent God by an image, and Chriſt by a Crucifix, that onely pleaſeth them; and their deuotion is frozen and cold, except it bee helped by ſuch counterſeit deluſions. And many of them which imbrace the truth, and retaine the right manner of worſhipping God according to his word, yet are content to bee deceiued, while they are willingly void of that which only maketh the other well pleaſing to God, and fauourie to themſelues, that is, to do it with their hart, and ioyfully, without which God telleth them plainly, *that in vaine they worſhip him*. And as in their worſhipping of him, by the uſe of religious exerciſes, their hearts take no delight; euen ſo in his ſeruiſe, throughout the courſe of their priuate conuerſation, how vaine, prophane, and diſſolute are their hearts, what pleaſure is it to them to pleaſe him, though it ſhould bee their meate, drinke, and paſtime; and how lightly are his iudgements paſſed ouer, how fearefull ſocuer they be? So far is it off, that they can expell their hypocriſie, and other ſins.

Ioh. 4. 23.
Ioh. 5. 39.
Superſtition
and blind deuotion.

Deut. 28. 47.
Matth. 15. 9.
Prophaneneſſe,
diſſoluteeneſſe,
&c.

Note.

Moreouer, they haue no deſire in peace to bee taught the true uſe of it: namely, to haue peace with God, and *as much as in them lieth, to bee at peace with all men*; no, not in their owne houſes, which yet to bee without, is a little hell to them. And as for the Lords Sabbath, and other many good meanes appointed on the ſame to ſeaſon and change their hearts, they ſenſible loath them, or finde no fauour in them; neither is it any part of their thought, to ſeek any comfort in them, (although they be the chiefe flowers of a true Chriſtians garland): or if ſome of them do, it is in ſuperſtitious deuotion, wiſhing that religion vp againe, wherby God is diſhonoured highly: but as their fathers before them did, euen ſo doe they paſſe through the world, as ſhadowes, their minds looking no higher; ſo that though *they were made to honour, yet they not vnderſtanding it, are like the beaſts that periſh*.

Deut. 28. 46.
Rom. 12. 18.
Abuſe of peace.

Loathing the
Lords Sabbath.

Pſalm. 49. 20.

Theſe may ſerue for a taſte of the corruptions and worldly luſts, which men not worſt accounted of, do ſwarme with, directly tending to the diſhonour of God; from which, with the reſt that follow, when wee ſhall ſee how God deliuereth his beloued, we ſhall haue cauſe to loue the godly life more heartily, which is by Gods grace freed from ſuch intemperancie: freed, I ſay, ſo that it ruleth them not, neither raigneth in them, although ſometimes in ſome thing it preuaileth againſt them, till they repent of it; which grace, none of the other doe find, nor obtaine, when they be at the beſt.

But to goe forward: to acquaint men with ſome of the vnbridled and worldly luſts, which carrie them after the hurt of their neighbour; what vnreuerence, contempt, and obſtinacie appeareth to be in the hearts of many againſt their betters, diminiſhing that authority, credit & eſtimation, which God hath giuen them, ſo that place, yeeres, and gifts are had in meane account of them? Where is that ancient reuerence which younger men in the Miniſtery haue giuen to thoſe who haue gone before them in labour, gifts, and good example? they imagining themſelues able to do farre better then

Wicked luſts
towards man.
The ſecond Table,
ſiſth Commandement.
Contempt of
betters.

Note.

Rom. 12.
10. 16.
*Vnthankfulnesse
to them.*

Note.
*Saucinesse in
youth.*

Reioyce in euill.

1. Ioh. 3. 18.

Wrath.

Note.

Gen. 13. 8.
& 9.
No bearing.

Prou. 12. 16.

Ephes. 4. 32.

Rom. 12. 15.
*No fellow-
feeling.*

Vncleane lusts.

their elders, and therefore ambitiously aspiring to that which they ought not : and lifting vp themselves about them ; when yet they should haue learned to honour and *submit themselves to those of low degree*; What vnthankfulnesse in the people, to them which labour for their peace and welfare in their outward estate, and are instruments to conuey the glorious Gospel of Iesus Christ vnto them ? I meane Christian Princes, and Gouvernours. How many esteeme of them, who labour to make them happie, and to liue for euer ? what wishing is there, that there were none such, which is all one as to make sure worke to goe to hell ? How do many hunger for their death, (yea though they bee their naturall parents) by whom they might bee enriched and preferred, although to make their follie and madnesse the better appeare to themselves and others, the Lord taketh them oftentimes before them ? What stoutnesse, saucinesse, and boldnesse in youth towards their ancients and rulers, till it breake out from within, and shew it selfe in gesture and words ? which bring forth such rudenesse and barbarousnesse, as were too bad among Heathens. But I will containe my selfe.

Further, whereas the soule of our neighbour should be most precious to vs, how doe many reioyce to see them fall into any sinne, deuise to make them offend ; as to be drunke, to leaue off hearing Sermons, and fret or disdain at them who liue Christianly ; rather then to reuerence the graces of God in them ? And whereas we should *loue others as our selves*, that is, *indeed and vnsainedly, not in word and shew only* ; yet how truly it is verified through the world, that through the strength of their lusts, one man is a wolfe, yea a diuell to another ? What anger which cannot bee appeased ? what deadly hatred one against another ? What earnest and bitter seeking of reuenge ; and yet none of these goe once to their heart to take shame for them ? How easily and readily doe men take the least occasion from others of hard conceiuing of them, and yet how vnmeet doe they thinke it, that others should take the least displeasure by the greatest occasions which they offer them ? What little care is there, that none bee hurt by them, but a churlish senselesnesse of it, if it be so ; rather then pitie and compassion in stead of it ? As concerning cutting off broiles betwixt men, who is warie to auoide occasions thereof, sometime by readinesse to lose some part of their right, as *Abraham did to Lot*, and by coming to lawful and equal conditions of peace, which were but their dutie ? Nay, rather, men berhinke themselves of all meanes to prouoke others further then yet they haue done. And as for bearing of them, if they passe bounds toward any, what meeknesse or mildnesse is there to forbear them, and to bee patient and long suffering towards them ? no not when it may well be done, once to passe ouer their offence and to burie it. Where is any pacifying of wrath in mens selues, and a free forgiuing of them, but rather a seeking of reuenge for the smallest wrong. This is farre from the Apostles rule : *Weepe with them which weepe, reioyce with them which reioyce, and be alike affected towards all men*. In these kinds of fleshly lusts, the commonnesse which I see of them, and the bold iustifying of the same, hath made me somewhat the longer.

Now I come to that kind of these fleshly lusts, which are most properly so called : and they are, when men let loose their hearts to filthie vncleane thoughts

thoughts and desires, with purposes of defiling their bodies, which should be kept holy to the day of marriage, and after to the end of their life. What variety of vncleane wishes and desires doe occupie them? how are they inflamed through euery obieſt, of ſuch perſons as pleaſe their eye, and ſo are caught and deceiued with that which is precious in them? And leſt that ſhould not be enough againſt them, they reſt not in this, (which yet is moſt ſhamefull) but they delight to blow vp theſe burning luſts further, euen ſo to occupie their thoughts that they breake into ill talke of vncleane matters, to feed their eyes wantonly, that they may ſhew themſelues to bee thoſe, whom the Scripture deſcribeth; namely, *to haue their eyes full of adulterie*: and to ſuch places their delight is to goe, where they may haue that carnall humour ſatiſfied, or incenſed by all prouocations, that thus the precious treaſure of the mind, which is fit to haue receiued moſt diuine matters, and to haue made it more like vnto the Angels, is made a ſtinking brothel-houſe, and a nurserie of filthineſſe, and a moſt noiſome harbour for vncleane ſpirits and diuels. What beating of their braines is there about deceiuing and intrapping innocent Virgins, and modeſt Matrones, to bring them to their lure? for common ſtrumpets, and ſuch harlots as haue been defiled already, may be come by with leſſe ſtudie. I ſpeake not of the practice of the worſt ſort of the people of our Land, but of them who are ciuill, liue outwardly in ſome honeſt courſe: yea, and many of them married perſons themſelues, and (for want of better) beare office to ſee good order in townes, of which ſort there are many thouſands, who are poſſeſſed of theſe deceiueable luſts, *neighing after their neighbours wiues*, as the Prophet ſpeaketh, and ſo ſtopping the courſe of a Chriſtian life, from the which ſome of them otherwiſe had not been farre off. But this for a taſte.

Feeding of them.

Eyes full of adulterie.

Zach. 12. 8. The mind made a nurserie of filthineſſe.

Note. Not onely the worſt ſort deceiued this way.

I will proceed vnto that kind of luſt which is the greedie deſire of monie and gaine, if they may come by it, whoſoeuer ſmarteth by the loſſe of it. What a ſea of euils is there in this kind? How many waies, and that all the yeere thorough, are mens heades occupied about this, how they may by ſome new deceit, wind ſomewhat from others? what vnſatiabie deſire is there of other mens goods? and how do men reſolue that they wil be rich, though the Apoſtle to *Timothie* doth ſhew them the vnauoidable and deadly danger of that purpoſe? What repining is there in all ſorts, to ſee others get that which they themſelues cannot come by? How doth the mightie deuile to pill and make bare the meaner ſort, the Landlord the poore tenant, till he hath fleeced him of all, and left the bare carcaſe? whereas the predecessors of them both liued together before them, in loue and good will, the one well contented, the other well reſreſhed vnder him, and ſufficiently maintained? which is one maine cauſe of ſo great beggerie. How doe many, without regard of other, follow this point of wiſedome, that they may haue ſome commodities wholly in their owne hands, that ſo they may raiſe an vniuerſall dearth for the ſatiſfying of their priuate appetite? in common dealings, nothing (to ſpeake of) is ſweet to men, *but ſtolne waters*, as it is in the Prouerbes, when men can ſee how to get more then their owne; the borrower, (though he hath found friendſhip) yet ſeeketh and bethinketh how to defraud the lender, if by any meanes hee might pay it backe no

Conuouſneſſe.

1. Tim. 6. 9.

Note.

Prou. 9. 17.

1. Theff. 4. 6.
Pſalm. 15. 5.

more; ſo doth the lender deuife new kinds of vſurie and oppreſſion againſt the borrower, whereby ſo many thouſands are vndone: when the Lord commandeth ſtraitly, that there *be no oppreſſion nor vſurie, to hurt any, at all.* So of the ſeller, and the buyer, the loue of equity and indifferencie is thruſt to the walles amongſt men, if it ſtand not with their gaine.

And this they will doe, who are otherwiſe not voide of religion, by all which it may be ſcene, how mens minds are occupied, and with what good ſtuffe their heads are filled.

*Luſt againſt our
neighbours
name.*

Note.

Surmiſes.
1. Sam. 22. 8.

2. Sam. 16. 7.

Exod. 3. 14.
Libels.
Pſalm. 50. 20.

Note.

*Though not al-
waies, yet theſe
be common.*

*The heart is ta-
ken vp with
dreames and
hurtfull
thoughts.*

But to end the laying forth of theſe worldly luſts, tending to the hurt of our neighbour in his goods; and to goe to another kinde: whereas men ſhould ſeeke to preſerue the good name and credit of others, as their owne, they are carried to nothing more prepoſterouſly, through their vnruſtic luſts. For how rare are thoſe men, which take well, and interpret in the better part things done, or words ſpoken doubtfully, but rather ſuſpect as ſoone as they heare them, that all was done of malice, and therefore conceiue hardly againſt them by and by? ſo ſtrong are their rebellious luſts, that they cannot be held in. What deepe conceits therefore doe ariſe, and raſh ſurmiſes of them, (as they did in *Saul*, againſt *Dauid* and *Jonathan* his ſonne) and all through miſtaking of that which was rightly done, and honeſtly meant and ſpoken? How doe their hearts burne heereupon (thinke wee) to ſpeake and do, not ambiguouſly and doubtfully againſt them, but reſolutely whatſoeuer commeth into their head, as *Shemei* did againſt *Dauid*? So that they thruſt to defame them by word or writing: yea, and if many yeeres before there were any offence committed by them, of which they are priuie, although they conceale it till then, and made light of it before, yet now (if it hangeth them) they are ſet on fire in their madde moode to diſcloſe it, as the wicked Hebrew did abuſe *Mofes*. What inuention of libels, and deuiling of new ſlanders; yea, againſt their *owne brother and mothers ſonne*: and with ſuch ſhameleſſe boldneſſe and impudencie, that *Iezabel* was not able to goe beyond them in that facultie? And by theſe, it may bee gheſſed not doubtfully, what ſwarms of outrageous luſts doe lurke ſecretly in their boſomes, who yet ſee little or nothing amiſſe in themſelues, and oftentimes ſet as good a ſhew vpon their doings in the ſight of others, as the beſt: nay, I ſay more, who ſhall with a *Iudas* his kiſſe imbrace them, whom behinde their backe they thus abuſe. And none of theſe foule and ſhamefull faults would breake out openly by mouth and life, if they were not nourished ſecretly in the heart before,

But that I may ſhut vp all that I haue to ſay of theſe ſorts of worldly luſts, leſt many ſhould obieſt, that although they grant that ſometime they bee led with theſe frenſies, yet they be not alwaies ſo bad: I ſay that is ſmally to their commendation and reioycing: for as they are now too oft and common, ſo ſhould they be commoner, if other things did not breake them off. But can they denie this, that whereas their deſires ſhould tend to good, and leade them to God, yet, that they are the moſt of their time taken vp in wiſhing ſomewhat of their neighbours to their hurt? Whereby, beſides their deceiuing of their owne harts, and ſpending their precious time in dreames about things which come not to paſſe; ſo they plainly ſhew what they would

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would haue: wherein, although some containe themselves at one time without consenting to that which they haue foolishly wished, yet haue they no more gouernment ouer their hearts, but to offend after the same sort at another time; and what a deceiueable, vnprofitable, and wearisome life is this, (to say nothing of the perill which commeth to their soules hereby) thus to become seruants to their owne lusts, who are created of God to so singular ends.

Thus I haue in some sort laid forth the lusts of the heart against God and men throughout the Commandements, the which swarming in wicked men, as I haue shewed, and ruling and carrying them, are the causes of all dissolutenesse, licentiousnesse, and disorder in their liues, and of many sore punishments thereby. By that which I haue said of this matter, it may appear, what a singular mercy of God it is vnto his children, that their hearts are not nurseries of such draffe, but that they abhorre it rather. For though this grace of renouncing such filthinesse be little regarded of the common sort, but counted precisenesse, yet it shall bee an high honour and ornament before God in them who enioy it, and a most precious comfort vnto themselves, and procure them much reuerence among men. And this bee saide for a taste, of those inward lusts, which God inableth the beleeuers to renounce.

These lusts be causes of all woe.

CHAP. 7.

Of other inward euils and sinnes, most properly concerning our selues, and that they, with the forementioned, be renounced of the beleuer also.



Now follow the branches of earthly corruptions, and worldly lusts, (which although they do offend God; yet they do not directly concerne the person of God, or of our neighbour, but especially our selues). that in some sort I may discouer and bewray the loathsome kennell, from whence all ill life doth come; which few doe well know, and therefore suspect in no sort the danger that they are in: a taste of the which, as of the former, but more briefly, I will set down. And they are so euill and monstrous, that though men who are possessed of them, deale neither with God, nor men directly; yet their hearts are too lamentable, yea and that for the most part continually incumbred with them: these outrageous lusts of theirs doe sometime so wilfully carrie them, (as it were a streame) that missing of their will, I meane that which they would haue, they desire nothing more then to bee out of the world; forgetting all Gods kindnesse toward them, how great soeuer, as though it had neuer been any, and yet when God calleth them hence indeed, they cannot abide to heare of it, but rebeil against it, more then against any thing in the world.

Euill lusts concerning our selues.

Fretting when we be crossed of our will.

Note.

1. Sam. 31. 4.

Act. 16. 27.

Againe, they are so vnruled, that if God giueth them the bridle, and follow them with abundance of his outward benefits, they haue no delight in them, except they abuse them most excessiue in eating, and drinking, not

Excessiue delight in abundance.

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Iam. 5. 5.

Pride of life.

Iam. 4. 13.
Froward-
nesse, &c.
Prou. 27. 1.Note.
Selfe-love.The word of
God maketh
his children
warie against
these.

Psal. 19. 11.

Prou. 2. 10.

2. Cor. 10. 4.

to liue thereby, but to surfet and to bee pampered, so as they bee fit for no good thing: in play from one kind to another, *counting it pleasure to liue deliciously for a season*; in costlinesse of apparell, and curious trimming vp of their carcasses, not mindfull of the necessities of others, howsoever their superfluitie would helpe to apparell many which goe naked. How doe they please themselues, and imagine that others doe admire them for the same? yea and for all this, oftentimes (that I say nothing of them which runne in debt for it) wringing and polling others, for the maintenance of it; ioying beyond measure in their children, though little caring for their good education, which is the very pride of life so manifestly condemned. Vpon these, and such like, their hearts are set, in their abundance and plentie; and contrarily fretting, murmuring, and vexing themselues, when they fall into necessitie: and although they heare that *a good name is better then gold*; yet they will follow their appetite so grossely, vntill the fruit of it causeth them to lose credit, and good name, as if it were nothing worth. What should I say of their priding in their wit, wealth, beauty, strength, wisdom, and other gifts? when they are, who knoweth not what? yea, if it were but by this description, that they are transitorie, and themselues vncertaine how long they shall enioy them. They account of *to morrow what they will doe, and cannot tell what may fall out in one day*. Their lightnesse, vnsetlednesse, and wilfull frowardnesse for euery thing that doth displease them; their vaine, idle, and deceitfull desires of things, which become not the grauitie of such as are borne to a better life; their deadly pangs of fullennesse, when nothing will please them; with their curious heads, which are euer meddling in things not pertinent to them; and their sortish selfeloue, that so much blindfoldeth them from hearing that any thing in them is offensiue, with innumerable other concupiscences, that daily come from them; may easily perswade them to confesse, that their hearts are burthened, and loaden, though they had not outward sinnes to presse them downe, and to say, that it is onely diuine power and grace from aboue, that must purge these and such like vnfauorie draffe out of them. And yet these, and many other such are renounced as they come to be knowne of Gods seruants, and are resisted according to the wisdom which God hath giuen them, although in others they rule and raigne. And the obtaining of grace to doe this, is one part of the Christian life, as I haue said. For they making the word of God their guide, haue this benefit by it, that they are made warie and circumspect against their euill and noysome corruptions, as *Dauid* saith in the Psalme, where hee setting downe many vses and benefits of the law and word of God, as that *it is more to bee desired then fine gold, and more sweete then the honie combe*, addeth this: *Moreouer thereby is thy seruant made circumspect and warie*. And *Salomon* saith the like, *When wisdom delighteth thy heart, and knowledge entreteth into thy soule, then shall counsell preserue thee, and vnderstanding shall keepe thee from the euill way*. And what way is worse, then the deuices and desires of our owne euill hearts? *S. Paul* likewise, to shew that God hath giuen this grace to his faithfull ones, saith; *The weapons of our warfare, are not carnall, but mighty through God to cast downe holds: casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bring-*
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ging into captiuitie euerie thought to the obedience of Christ: and to the Ephesians 4.22. *If we haue learned Christ aright, we haue been taught to cast off, concerning the conuersation in time past, the old man, which is corrupt through deceivable lusts.*

Thus therefore I hauing laid open in this chapter and the former, the packe of these loathsome wares, I meane of fleshly lusts, and prooued that the Lord by the Scripture giueth greater grace to his, then to obey them, I will proceed now to shew, that this is a speciall peece of Christianitie, concionable to hold vnder, and resist them; so as in some sort, we may be made able to ouercome them. No man (I am sure) will greatlie denie this, if he be aduised: for what should hinder one, if he be vnburthened of his passions, and inordinate desires which bind him from duty as cords, but that he may goe forward without let, readily, and roundly? This beeing alwaies vnderstood, that he is not without daily combat and strining to obtaine it, although he be closed about of infirmities stil. *It is the euil hart* (say men what they will) *that causeth them to fall away from the liuing God, they are their fleshly lusts which fight against their soules*, that both hinder them from walking with God, and will bring destruction in the end: euen these lusts, as S. James saith, *which fight in our members*, they are, that carrie vs violently and foolishly after them from our settled peace, to fret and rage, (as enemies in war, one against another) when we haue not our desires satisfied, nor obtaine what wee would. Therefore these being weakned, and their forse restrained, we may clearely see, that with ease and cherefulness the christin life shall be set vpon and that the greatest toile about the practise of godlinesse is ouer, where this libertie is inioyed. For as our Sauour Christ, because he was void of all corruption and sinfull desires, therefore the Prince of this world attempting him, (as hee doth other men) yet *found nothing in him which hee sought*, fit for his purpose; and as Adam in the time of his innocencie stood free for a ceason from falling, when as yet his heart was not tainted: euen so our harts being clensed and purged from their natural corruption, although not wholly rid of it, and our troublesome lusts and passions being appalled and weakened within vs, and hauing receiued a deadly wound, cannot so master vs as that we shall not loue, desire, long after, and doe the will of our God, in some sort; and although in respect of that which we ought, weakelie, and vnperfectly; yet in respect of that which otherwise without this grace we should doe, both soundly and in good sort. And this will God accept for holy seruice, and *not looke straightly what is done amisse*, but *pardon our sinnes because of our Advocate*: so that notwithstanding our obedience bee farre from that it should be; yet we may rest therein, euen such as it is, with found peace, voide of feare.

And thus farre, God in great mercy, hath made vs partakers of the knowledge of his will, that hauing our desires in this wise subiect to him, as I haue said, we may possesse our soules after in peace and heavenly manner. Therefore if any man, whose *heart is purified by faith*, doth exercise himselfe in knowing these his foule and shamefull lusts, and marke how he is led away of them, and decriued by them, and which of them doe most trouble him, and oftest preuaile against him, and therefore by the helps which God

hath

A speciall part
of a godly life
to renounce
these.

Iam. 4. 6.
Rom. 6. 16.

Note.

It is not done
without daily
striving.
Heb. 3. 12.
Lusts marre all.

1. Pet. 2. 11.
Iam. 4. 1. 2.

Note.

Weake seruice
accepted, if it
be found.
Psalm. 130. 3.
1. Ioh. 2. 2.

He that obserues
and resists these,
is occupied in a
godly life.
Iam. 4. 7.
Note.

Note.

*All ouercome
not these alike.**The better sort,
how farre they
come, and by
what meanes.
Note.*** Moses meeke,
Numb. 12. 3.
Abraham be-
leeuing Rom.
4. 3. Ioseph con-
tinent, Genes.
39. 10. Daniel
zealous for the
Lord, Dan. 1. 8.
& 6. 11. The wo-
man in Luke
full of loue,
Luk. 7. 47. with
many more such.
Therefore they
ruled their euill
hearts from the
contrary cor-
ruptions.
The weaker are
not to distrust
for not match-
ing the best.
Note.*

hath giuen him, (which shall be set downe in the next Treatise) doth resist them; let not him doubt, but that he is occupied in the godly life, and that hee is come out of the stinking Sodome, of his old sinfull course; and thus doth the godly man carrie himselfe, and at this marke doth he chiefly ayme. For *the true wisdom which is from aboue*, of the which euery godly man hath his name, that is, hee is called wise; this wisdom sheweth it selfe *in all manner of holy conuersation in meeknesse*, and suffereth not the contrary lusts to dwell and abide in the heart, (as *bitter enuying, prouokings one another, swellings, tumults, and stormings one against another, with such like*), as euery one hath his measure. Indeed all men haue not ouercome themselves alike; no not euen they, who haue set themselves to this worke of plucking downe the ruines of their old building; for they who haue greatest and clearest knowledge of the will of God, and of the whole myserie of godlinesse, ioy-
ned with true affection, they are the most forward. And to speake plainlier, they who make faith and a godly life their treasure indeed, finding and feeling that they are greater riches and pleasure to them, then gold, or all substance, and in their account take them so, as in their iudgement they know and will say they ought to be so; they are the men, who will take most paine to withstand their lusts and desires; they get most victorie ouer them, and are least ouercome of them: they (it must needs be granted) haue greatest advantage ouer them, and know best what fruit in sound peace, and many other waies is reaped thereby. And such examples, God bee blessed, wee haue, and those not a few in the Scriptures, who haue attained to this, I meane, to a great measure* of such grace: and by their good example, there are (through Gods goodnesse) many in this age, who haue enjoyed great liberty from God this way, that no man may thinke this (which I am now about) to bee a thing impossible to attaine vnto, neither denied to bee granted vs of God, as it shall bee sought and cared for. But (as I said) all Gods seruants haue not one and the same, therefore not this excellent measure.

To goe forward then, for the edifying and building vp of these weaker ones, who, by Gods grace, are many more then the former, who all desire to leaue and forsake their noisome corruptions, and rebellious willes; but yet haue nothing the largenesse of heart, and measure of grace, which some others haue; I would willingly say to them that which the Lord hath reuealed vnto me. That they be not troubled at this, that they be behind others of Gods seruants in the ouercomming of themselves, and for that they haue not gotten masterie ouer their affections in such sort, as some haue done: neither doubt they, that faith and godlinesse are vterly to seeke with them, because of this, that some are before them therein. For all beleeuers haue not their part in one and the same measure of mortification, and grace; all men cannot reach and attaine to that which some do; all know not alike; all value not goodnesse and liberty from fleshly lusts alike; and therefore cannot take paines for the same, as some others do: *some receiue thirtie fold, some sixtie fold, and some an hundred fold, by that which they beare*. It is commendable and meete, that we should walke, as we haue the best for our examples; and to follow them, as they are paternes of good things vnto vs: but to stay at this, that

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that wee are not at all in Christ, because wee are not in all points like vnto some other in subduing our affections, that is in no sort to be yeelded vnto, if that which is in vs, be in vs in truth. Which thing I speake for their cause, who both thinke, and oft vtter the same, saying : Oh I am not, as such of Gods children : they are happie, for that they are not troubled with forwardnesse, impatience, anger, wearinesse of good exercises, nor with wandering thoughts in hearing of Sermons, reading, and praier, nor with such other like carnall desires, as I am : and yet the same persons, while they thus complaine, both haue had a true taste of eternal life, and haue earnest combates with their corruptions ; yea and testifie their going forward in subduing them, (farre otherwise then they who are not so troubled) and doe declare plainly that they loue the grace which they mourne for, and hate deadly the corruption, which they complaine and crie out of. Therefore let no man measure himselfe by another ; but in that little which he knoweth, let him be faithfull, renouncing fleshly lusts, as he seeth what an excellent estate of life it is to be freed from them, I meane, not to be in bondage to them ; for there is no liberty like this, which maketh Christs yoake easie, and his burthen light. All other, when we seeke to fulfill our owne desire, is vtter slauerie and bondage. Note. Mar. 11. 29. 30.

And these things being rightly considered, it may appeare, that in a godly life the inward lusts of the heart, and knowne corruptions of it, how common soeuer they be in the world, are resisted & declined, of all true Christians in their measure, according to that which is alleaged by the Apostle S. Peter: *We hauing most precious promises given vs of God, are made thereby partakers of the grace of the holy Ghost, by the which wee are able to flie the corruption that is in the world, and reigneth amongst the vngodly.* Wherupon it followeth, that if they who imbrace and belecue the promises, and so flying the lusts and corruptions which others delight in and imbrace, are soundly and constantly settled in a godly life, (as hath been proued) it followeth then (I say) on the contrary, that they, who are ruled and led by these furious lusts and carnall desires, can claime no part in a godly life. For hee that is so minded, cannot bee but sensuall, and carnall, estranged from God, and a bondman of hell : which if it were weighed, would cause many thousands, who now thinke themselves good Christians, to take some paine to bridle their intemperate and vnrule hearts, and to be wounded for the same deeply, who contrarily giue liberty to them in most things that they desire. Let such weak Christians (to omit these) rest their hope in some certaine estate ; and not ouer-reach themselves with things which they cannot compass. I meane by resting in some certaine estate, thus : First, that they haue a cleere knowledge of their saluation. Secondly, that they account it as their chiefe treasure. And thirdly, bee set forward in some plaine and good course of life, whereby they may grow in faith, and the obeying of God, though with some struing. But if they walke destitute of any of these three, they shall be snared much with feare, and vnquietnesse, while they feele that all is not well with them ; oft fearing that they haue not begun aright, nor were euer truly called : and yet (if they should forgoe this hold) seeing there is some liuely worke of the new birth in them, let them not breake off and faint vtterly, These lusts are resisted of all b leeuers in their measure. 2. Pet. 1. 4. They who be ruled by their lusts, can claime no part in a godly life. The weak may stay for their comfort in these three speciall graces. 1 2 3

Cant. 3. 3.

Note.

Ioh. 15. 9.

*These three must
be earnestly la-
boured for.*Luk 15. 1. 3. 10.
Luk 8. 2. 4.
Mat. 13. 36.

Note.

*A chiefe end of
this booke, is to
set forward a
weake Chri-
stian.**How to make
godlinesse a
pleasure.*
Note.

terly, as the wicked doe, but moane and seeke home againe, as a bird wandring from her nest, lest otherwise they walke heauily many moneths, it may bee yeeres, before they finde deliuerance. And vntill they doe so set themselues to nourish their faith with great care and diligence, their godly life (with what labour and toyle soeuer it bee) is but a building vp, and a pulling downe: for one day they shall like, and another day mislike; sometime they may feelee themselues well stayed, and oft at other times without peace. Yea and I say againe, when they are stayed, yet if they hold not this as their best riches, to solace their soules euery while, (as they may well and easily doe, hauing so many good helps among them) with this sweete fauour of God, which may surmount all follies and delights, in their perswasion and estimation; they shall not either abide long in that possession of peace, or like the course of their life which they leade; but the diuell who knoweth their weakenesse, and enuieth their godly and sweete estate, will raise many occasions to vnsettle and trouble them.

These three things therefore being of so especiall price, must bee more regarded, and sought after of such as want them, more carefully then they haue been: and Preachers not onely heard teaching these, but also conferred with about the same; that the peoples hunging after them, may whet on and encourage their teachers with all willingnesse and readinesse to resolve and comfort them comming vnto them, as the people in the Gospell, or rather as Christs Disciples came oft to him to bee taught, and haue their questions answered. And although other doctrine is not to bee neglected, yet I would haue all to know, that nothing is so necessarily to bee learned thoroughly, and retained constantly, as these three are, of such as haue already truly tasted of the knowledge of true happinesse by Iesus Christ, what other things soeuer bee wanting. All goeth forward vntowardly, without these, as I haue said. And as a man knoweth nothing profitably vnto saluation before he beleueth: so after he beleueth, hee knoweth nothing profitably to grow on with comfort, in his Christian course, without these three faithfully and carefully looked vnto and preserued.

For my part, I doe thee to vnderstand, that it was the most principall regard I had in setting out this booke, to helpe and direct the weak Christian throughout from his first entrance into the knowledge of Christ Iesus, that hee vnderstanding and beleeuing, what a rich portion God hath bestowed vpon him thereby, he may make such account of it, as it deserueth, that is, esteeme it far better then al that he hath; & then enioy the fruits of it in an holy life after, as God hath taught him to do, and is willing he should. Who so trauelleth faithfully in purchasing these things, (and yet the purchase is easie and cheape enough, euen without money) shall goe forward readily, and with ease, and make no toile of godlinesse but pleasure: neither haue his teeth watering after the greatest mens dainties, but they after his. He shal not be at the point of the, whom I described a little before by their speech in the way of obiection, who sometimes are driven to doubt of their calling; but he shall be able to guide himselfe, how to rise when he is fallen, and to returne when he is stept out of the way, and to walke in most sweete safety

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safety vnder Gods protection all the day long, as shall be seene afterward.

Deut. 33. 12.
Gaine of your
course.

Thou wilt aske me, what thou shalt haue for thy portion: I say not this measure, nor that of heavenly peace, full contentation, and other graces: neither as this man or that; but such as for the beautie and brightnesse of it, shall cause thee to maruell, and to say, as it is, euen more then thou couldest haue asked. If thou further demandest, how thou shalt attaine to this, that thou mayest thus know, esteeme, and keepe it; this present Treatise (besides all helpe of publike Ministerie, and priuate conference) shall teach thee, neither doe I doubt, but that in one part or other of it, the humble and teachable Reader shall finde it to his good contentment, and comfort.

But yet further to satisfie those who cannot rest, because of the want of such graces as God affoordeth to some of his children; they are to vnderstand, that as wee cannot, nor may not appoint the Lord his times, and measures; so wee can shew no reason, why wee should not hope for that which he hath promised, if wee seeke it as hee teacheth vs, as hereafter shall bee shewed. And if the Lord, in this case, encreaseth not our faith, knowledge, experience, strength ouer our corruptions, our peace & comfort, and such like fruites of his spirit; (as wee haue no cause to feare it, while wee feruently desire it) hee knoweth sufficient cause why hee doth not. And his holding backe, is not, for that hee is vnwilling to bestow them vpon vs, but because he seeth that they might be to the hurt of vs; as doubtlesse they would bee, if wee should bee vnfit to vse them well (euen as many do) by waxing proud of them; for the which cause the Apostle himselfe saith; *That the Lord did denie to him a gift, which hee had oft, and earnestly prayed for;* lest he should be lifted vp aboue measure. Euen for this cause, God may denie blessing to his owne faithfull seruants; as also to trie them, whether they loue them so well, that when they seeme not to finde those graces which they seeke, they will seeke after them still; and yet this ought not to bee taken hardly of them. But otherwise, (these excepted) if they grow not, it is most iustly to be imputed to their owne fault, as their ignorance, or darke sight in knowing how they ought to labour for these graces, and their slothfulness in refusing paines taking, or sleightly and houerly going about it, and fauouring themselues against their consciences, and not remoouing out of their way such clogges as they saw to hinder them. Or if these bee not the causes, then is it their owne timorousnesse, and vnbeleefe; they fearing that such heavenly grace as they seeke after, shall not bee giuen vnto them so vnworthie, wherein they doe God no small dishonour, *who is more readie to giue, then they to aske; and giueth plentifully to them which aske, and casteth no man in the teeth; but then they must also aske in faith, and wauer not, as though they should not receiue; for if they wauer, they can receiue nothing.* Can the Lord prouide more strongly and surely, to remedie our distrust, then by speaking in this wise vnto vs, to imbolden vs, who are so sore letted and hindered by vnbeleefe, that when we do that which in vs lieth to please him, and to grow on in grace; yet we sticke fast, as in the myre of vnbeleefe; and when we haue done all, yet we doubt, God will not grant vs our request, so ingrauen in vs it is; thereby shewing, that wee can hardly beleue further,

Why God withhold some
grace from his.

Note.

2. Cor. 12. 9.

Causes in our
selues of not
growing.
Ignorance.
Sloth.
Fauouring sin.

Note.
Timorousnesse.

Iam. 1. 6.

Remedie of our
vnbeleefe.

1. Ioh. 3. 23.

then wee can see. I know mens answer here in is this: they dare not bee so bold, as to assure themselves that they shall have the grace which they pray for and seeke. But I say, let an euill conscience bee taken out of the way, and their doubt may sone be at an end. Oh, but they are afraid, lest they should presume. What? when God promiseth and commandeth vs to trust him? Reuerence no doubt, (lest we should be too bold and light-minded in dealing about so holy matters) is a vertue much to bee sought after, and embraced: but we must be able to put a manifest difference betwixt a full perswasion of that which God promiseth, and an vnreuerent boldnes to challenge that which hee promiseth not. And therefore to returne, faile not thou (to the accusation and wound of thy conscience) in seruing Gods prouidence, and in vsing the meanes faithfully to grow and encrease in his graces and gifts, staying vpon the Lord by faith; and assuredly he will not faile, nor disappoint thee.

CHAP. 8.

How the minds and hearts of the beleeuers are taken vp vsually, seeing they renounce inward lusts.

*How the minds
of the godly
are occupied.*



Note.

Rom. 7. 15.

Psalm. 19. 14.

Vt to returne to the renouncing of our lusts; If ye aske me what manner of persons they be, who are at defiance with this vnfauourie stuffe, and what thoughts such haue, as expell these corruptions, and haue them in heartie contempt, seeing the minde is euer busie, and seldome vnoccupied; I answer: that the persons are, as I haue said, sinners, as others bee, but sanctified: and weake, but willing to bee better; and that their thoughts, and the desires of their hearts are, not as they would, but in great part, vnprofitable; yea rebellious oft times, and such as they would not, as they themselves are but in part regenerate: and as the Apostle complaineth himselfe, that he did not the good that he would haue done, and the euill that hee would not, that he did. And further I say, that they count their greatest perfection to bee imperfection. Yee will then say vnto me, what is their prerogative, or matter of reioycing aboue other men? to that I answer; for all that I haue said of their infirmities, their prerogatives are very great. For first, they are much taken vp of this consultation; how they may lessen and chase away their euil thoughts and desires, which other men neuer goe about, neither can they dislike or find fault with them. But besides this, they desire all, vnfeinedly (with the Prophet) that the meditations of their hearts, as well as the words of their mouthes, may please him, and that they may be heauenly minded; which grace, according to their requests, they do obtaine in part: and herein also they differ greatly from any other. But this matter, as not plaine and cleere enough to the Christian Reader, I will lay open more fully, that it may bee seene, not onely what are the cogitations and desires of the godly in generall, but also, about what things, the sundrie kinds of them haue their minds chiefly taken vp. Now the sundrie

drie kinds of them are according to the diuers growths and ages of them in Christ, * which are three. These I will first describe, and then shew how their minds are diuersly taken vp for the most part afterwards. The highest degree, is old age, or the experienced estate, which yet is not perfect age in Christ, for that shall not befall vs vntill the life to come, but a firme, cōstant, and settled going forward vnto that perfection. The second, is the middle age in Christianitie, in which, as young men in wrastring, we haue courage against our sinfull lusts; but yet like vnto them, wee haue many foiles, and are oftentimes cooled in our courage, though wee sometime preuaile. And in this estate, wee are very fitly compared to the graine of mustard seede, after that it is shot vp, and hath a blade and stalk, til it come to haue boughes and branches to shelter the fowles of the aire; so in this we are euer growing, though slowly; and this degree of Christianity, is betwixt old age and infancie. The third is childhood or infancie, the lowest and the last, the which is principally discerned by an earnest *desire of the sincere milke of the word*; and namely, of the promise of the forgiuenesse of sinnes: which although some of these deare children of God cannot with full assurance lay hold of, yet this their hungring desire after it, (which cannot bee satisfied without it, with a sensible feare to offend God, is a true signe thereof. And this is the lowest degree of true beleeuers; which estate is at first, weake in respect of the other two, as it is in the naturall body: for the young babe, is first weake, and after groweth to greater strength, as it groweth in yeeres: yea, and this is an excellent estate, in respect of the counterfeite, which haue most neere resemblance of it, in whom may be seene some fitting motions after good things, but in time, they vanish and goe away, as they came. These degrees of the spirituall birth being thus described, which by the Scriptures, may easily be discerned, I will now shew, about what things the thoughts of these three are chiefly occupied, or about what they desire at least (vnlesse they be distempered) to haue them occupied, though they doe not euer attaine to that which they desire. And to begin with the first, some of Gods elect, through long experience, and much acquaintance with the practice of a godly life, haue obtained grace to guide themselues more constantly then others: whereby they so serue God, that they may please him with a reuerent awe of his Maiestie, which holdeth the within bounds, and in holy and religious feare of offending him, while the other often breake out more easily. And this estate, though it bee to bee aimed at, of all godly people: yet it is not obtained, but of such as haue through long practice exercised their wits to discern both good and euill, and accustomed their mindes to the heauenly course, and to whom good meditations & thoughts to shunne and auoide euill, are become a pleasure; and therefore as they are able to discern the same by their vnderstanding, and iudgement; so they haue their wil in good sort at commandement to follow the good, and shun the euill. Such as Saint *John* calleth fathers, in his Epistle (saying, *I write vnto you fathers*) because they had knowne the Lord, and his manner of dealing with his people, and had experience of the discipline and gouernment of his house in a godly life a long time.

Now such as haue been trained vp in the obedience, which the Scrip-
ture

Three ages of
Gods children.
* 1. Old age.
Heb. 5. 14.
Heb. 11. 12. 13.
2. Middle age.
Ephes. 4. 14.
3. Childhood.
1. Pet. 2. 1. 2.
Every one of
these described.

Note.

Heb. 5. 14.
Ephes. 4. 14.
1. Pet. 2. 2.
The highest de-
gree of Chri-
stians.

Heb. 5. 14.
1. Ioh. 2. 13.

How the minds

of such are
usually taken
vp.

Heb. 10. 24.

Prou. 14. 8.

Prou. 2. 10. 11.

Prou. 6. 22.

2 Pet. 1. 8. 9.

Ast. 24. 16.
Coloss. 1. 10.

Note.

Heb. 12. 11.

Rom. 13. 11.
Reuel. 2. 19.
Act. 2. 25. 26.

ture teacheth, from their youth, are able, vpon their so long triall of God directing them in that course, not onely to goe forward cheerefully and readily themselues; but also to perswade and harden on others. And such therefore through this grace receiued at Gods bountifull hands, are much freed from this bondage, and seldome so grossely holden vnder of their corrupt lusts, as others, sauing that God will make them see their weakenesse from time to time, especially to subdue pride, which is soone kindled in them, and to hold them vnder: they haue therefore their mindes vsually set vpon some one or other of the infinite heauenly instructions, which from time to time they haue treasured vp in their hearts, both out of the Scriptures, and the fountaines of other holy men; whereby, although they are not quickened as they would, and desire to be, hauing many defects in memorie and otherwise, yet they see, by looking backe to their former course, that they are held from much euill. The particulars which they vse to meditate on, as of Gods vn-utterable kindnesse, of mans mortality, the momentanie estate of all things vnder the Sunne, the blessed estate of the elect, the endlesse woe of the damned, &c. who can reckon? They haue much time taken vp in the beholding and meditating of Gods Maiesty, as they can conceiue of him, his power, his wisdom, his euerlasting being: of his iudgements; and how he is prouoked; of his patience, and long-suffering towards the world, his daily pulling of them from their pleasures, who thought sometime they should neuer be taken from them; and their owne estate, and seuerall parts of their liues much occupie them; how they may keepe in their way; *For it is the wisdom of the prudent, to vnderstand their way.* Also, how they may hold out constantly the profession of their hope with ioy vnto the end: how they may resist all occasions of euill, (for they presume not without daily helpe from God, for all their strength) they consider what lets they shall finde from Satan, the world, and their owne hearts: and how they may order well their particular actions, in, and through the day, in their callings, giuing to all men their due; that they may prosper, and also, that they may make a good account at the end of the day, and so at their last end. They who haue these, and the seuerall particularities vnder all these contained, and such like, to busie their mindes about, is it doubted, what thoughts, desires, and what occupying of their heads, and hearts they haue, to keepe them *that they may neither be idle, nor vnprofitable?* The thought they take daily (vnlesse they be much blinded) is in the greatest part, this; how they *may haue a good conscience in all things*, pleasing God; and how they may be prepared for the Crosse, and to keepe the same mind vnder it, that being exercised therein oft, and much, they may reape the fruit of righteousness, euen most sweet peace: and *as their saluation groweth neerer, then when they first beleued;* so they may bee fitter, and readier to meet the Lord; their latter daies being farre better then their former; and to bee merrie, whilest they cannot but thinke he loueth them; and neuer at ease, nor to like themselues well, but while they are vnder his gouernment.

They are not sitting off, and on, either in deepe dreames of earthly felicity, or prophane occupying of their heads and harts about vaine and transitorie pleasures, as if they knew no better, (vnlesse they bee fallen asleepe for

for a time, and so haue forgotten themselves) neither saue they good things by starts, as men of the world doe: and therefore euen the ancient in yeeres, who also professe the Gospell, are farre from fathers in the Church indeede, though they be fathers in age, if with them who are fathers indeed, they be not occupied ordinarily and vsually, as they haue been described to be.

For doe we thinke that such as haue acquaintance with God, and are experienced thereby, haue no other things to doe, but that with the scumme and of scourings of the world, they must aske how to spend the long Summers day, and the wearisome Winters night? Although with others, who are prophane, it is so, yet with these, we may see it is otherwise. What, doe men thinke, because the diuell hath filled the most parts of the world with darkenesse, so that the greatest part see none of these things, and hauing no experience of, nor acquaintance with them, doe not desire to bee partakers of them; doe men, I say, therefore thinke, that there is no other, nor better way to take vp the mindes of Gods children, but that they should doe as they doe; And like brute beasts, and wilde Irish, to passe their time as the prophane and irreligious doe, or to iumpe with the world, and so to bee like others? Oh land! oh people, infatuate and sottish! that vnder the Gospell, and the same so long in thee continued; yea, and that in many places so fruitfully and faithfully preached, are yet to seeke of the true fruite of the Gospell; and are not led to God by it, more then if there were none: oh that men created of God to liue for euer, should be content to bee ignorant of it, or to take no pleasure in it: and without care or loue of the infinite good things, which are reuealed to bee knowne and delighted in, of them: The Lord hath done great things for thee (O man) but they are not wonderful in thine eyes: this blessed time is the day of thy visitation, but it is hidden from thee.

Psal. 1. 2.
Psal. 119. 97.

Note.

Luk. 19. 42.

But to returne I haue shewed thee, how some of Gods people haue their minds exercised, when they haue chased away the noysome droue of such vncleane lusts, as were wont in times past to possesse them as well as others; yet doe I not conclude that these are not at all troubled with euill thoughts, and vaine desires, as though I would preferre them before the Apostle himselfe, who said, *that the messenger of Satan (euen some prickes of corruption) was sent to buffet him*: and at another time, *O wretched man that I am! who shall deliuer me from the body of this death?* Nay, I am so farre from saying so, that I contrarily affirme, that their holiest actions are mixed with corruption: and no better then pure and sweet water, running thorough an vn-fauorie vessell; euen their faith, loue, vprightnesse, mercy, &c. Now then, if God should looke vpon their faults, though they may bee kept from foule and filthie vncleannesse, *how should they be able to abide it?* no, if it were no more then vntowardnesse and vnfitnesse to the duties of their callings, and to other good workes, and much wearisomenesse therein. I doe not therefore forget my selfe in speaking thus of some of Gods seruants: for whatsoever I say of them, let no man gather, that it is a making of them equall with the singularest of the Apostles. For wee know what *Paul* could haue said of his ioy in his sufferings, and that oftentimes, and the strangenesse, and variety thereof,

The best are most
troubled sometimes
with lusts.
2. Cor. 12. 7.
Rom. 7. 24.

Not comparable
to the Apostles.
2. Cor. 12. 4.

thereof, and of his lifting up into paradise, and that he had heard such things, as are not lawfull for a man to speake.

Paul had special priuiledges.

Ezech. 12. 8, 9, 10.

Note.

These be fathers.

Tit. 2. 4.

The second sort of the godly, in battell.

Note.

Their practice.

1. Ioh. 2. 14.

These, and such others, I thinke, God gaue him as priuiledges, which were meere arrogancie and ostentation for any man among vs to dreame of, or compare with him in : seeing our sufferings (to speake of them who haue sustained the greatest afflictions for the Gospell in our age) haue been small ; and the other things mentioned to haue been shewed him, are more extraordinarie : but to haue our mindes and hearts so cleansed, and purged from the strength of corrupt lusts, as I haue said, *that we haue no fellowship with them* ; and when they are kindled in vs, to haue grace and strength ordinarily, and vsually against them, and to see and know how to auoide them ; it is so farre off from arrogancie, to thinke that it should bee so, that it is farre vnbeseeeming the grauitie and age of fathers in Christ, and strong Christians, not to haue it so. So that as ancient men, who haue liued long, are called fathers for their age, skill, and experience : so these for their time, and long continuance in Christs schoole are called fathers ; and therefore ought to haue wisdome and knowledge, how to walke thorough the world, (though a wilderneffe) in safety ; how to withstand the diuell in his assaults, (though subtile) and skilfull also in their course and carriage of themselves, how to *be paternes of good life vnto the younger sort*. And thus they hauing their mindes established with grace, and vnburthened of such affections and thoughts, they may rightly, and in good sort, goe about their workes and dealings ; as labouring, bargaining, iourneying, companying, seruing their Prince, and doing any other lawfull actions ; and yet not bee distempered by them : which things for want of such a well ordered mind, no other men can doe, as by the complaints of the weaker sort of Christians may be seene, and by experience of the bad sort of people at this day is perceiued, and daily found. And this for the highest degree, and greatest measure of grace in Gods children.

The second sort is compared to young men, who then are in their strength, rather then when they are either children, or old men : so some of Gods seruants are as yet neither experienced, nor thoroughly acquainted in the Christian battell as the fathers, nor vtterly ignorant of it, as the new borne Christians. These are especially occupied in fighting against tentations, and resisting and ouercomming their vnrule desires, which hale and draw them violently to fulfill them. Therefore, as they who are young men in age, and in their lustie yeeres, are commonly of this middle sort of Christians, (if they be truly religious) : so Saint *Iohn* writing to them, doth shew them what is their chiefe and principall worke ; that is, to resist the diuell, and his strong assaults, which in them being lustie and strong, are not easily subdued : and perswadeth them to this combate, not onely by telling them what a glorious victorie it shall be to them to vanquish such an enemy ; but also that they may be sure of it, as if they had got it already. These knowing by the light of the Scriptures, and the Commandements, how corrupt their hearts are, and how many finfull thoughts and desires doe swarme in them, doe watch their hearts ; whereas before they knew of any danger, they little looked after them : they pray against them now, often,

and

and earnestly; they haue some feare in companie, and alone by themselves, (which is no part of euill mens thought) lest they should bee overcome by any such affections, as they are in danger of, and yet they are oft overcome. They doe also oft times consider, how they may auoide the occasions of sin, lest thereby they should be inticed, and so disquieted in their mindes, and breake out to the offence of their brethren, and the reproch of their profession among the bad: anger, impatience, frowardnesse, fretting, sensible desiring of their neighbours goods, wife, seruant, or such like, which in times past were common matters with them, and their delight; their hearts haue now such smart and wound for the same, that they grow to beware of them, are wearie of them, and ashamed to thinke that such vices should bee found in them; and count it no needlesse nor lost labour to haue their care thus set on worke, that they may auoid them. Therefore such as know the vse of fasting ioyned with their prayers, doe vse it as occasion serueth, and as their neede requireth, that they may the easilier *purge out that olde sower lea-
uen*. They renue their covenants with the Lord to please him better, when they see how they haue slipped and fallen from their good purposes; and yet are soone vnsetled againe. They are in very good case this day or weeke, to withstand any sinne; and yet to morrow, or next weeke, vnsetled and sensibly distempered, though they would not bee so; in their prosperity soone forgetfull of their seruent care which they had, and then as much misliking themselves for it, when they see it: and to bee short, they are much grieued for their sinnes, and yet oft overcome of them by inward suggestion, and outward occasions. And what is such a life, but a combate and conflict? which although it may seeme miserable, yet it is safe: and the life that is void of this, is the life full of woe and dangers. Furthermore, whatsoeuer their earthly dealings are, although they neglect them not, yet they are not most deeply and earnestly setting their hearts vpon them, (as faire as they can espie it in themselves) but often looking to the principall, and that which is most worth, that they may finde peace betwixt God, and their hearts. Through ignorance and vnacquaintance in their Christian course, knowing what hardnesse and difficulties are in their way, they are many times discouraged; but they, who haue laid their foundation strongly, rise vp after some heauinesse, and discomfort; out of their sleepinesse and securitie, complaining thereof, and come to themselves againe. All good helpes that they can enioy, they are glad of; publike, or priuate, and thus (I meane, by the strength hereof) they haue oft and much refreshing of their mindes, and put away much tediousnesse, fearefull pangs, and dangers of euill: by all which, and such like, it may be perceiued, what the thoughts of such are, and how their hearts in great part, are occupied. And although they haue not, (as the former sort which I haue spoken of) ability and strength to occupie and exercise their senses and minds so continually, and constantly to be heauenly hearted, and to haue God their guide so sensibly, as they: (for want of experience, and perhaps knowledge too) yet are they much delighted with the good examples of such as goe before them, and giue them light; and to be framed after them, as they are after Christ, is the thing which they most looke after and desire.

*Sinne is odious
to them, though
not euer over-
come of them.
Note.*

Note.

*These are some
time discour-
aged.*

*Cant. 3. 2. 3.
Glad to vse
all helpes.*

They

How the minds and hearts of the

*Set against
smaller sins.*

Note.

They hauing through Gods goodnesse preuailed somewhat, especially at sometimes against their strongest corruptions, which were wont to beare too much sway in them; they earnestly are set against the smaller, and such as seeme lesse dangerous; as the idle, & vnprofitable rouings of their braine: (which do not directly so much carry them after euill, as hinder them from good, blindfolding their iudgements first, and then poysoning the will afterwards) and as the dreaming of outward peace, and prosperitie, of long life, of pleasure, and profit; vaine wishings of that which other haue, being things precious in their eyes. Which they are oft tickled with, till they come to better remembrance of themselues; much like the Apostles (when they were yet weake) dreaming of promotion, of an earthly kingdome, and who should be greatest among their fellowes: which toyes, and other like building of Castles in the aire, the diuell had filled not only their heads, but also their hearts with the delight of them sometimes; and their mouthes, also with the talke of them, as their chiefe pleasure.

*These be held
vnder their in-
firmities for
their good.*

Note.

So that they hauing (thorough custome) long lien in them, they cannot so easily and readily cast them off, though they see the shame and vanitie of them. Their labour therefore (of their minds, I meane) is in great part this: to keepe themselues from being taken vp of them, seeing good meditations are hindred, yea, and estranged farre from them hereby; sometime preuailling, sometime preuailed against, whereby their sorrow is the more; but they doe not all the while, see the happinesse of this their combate, which seemeth their greatest miserie. Because it is certaine, that for their great good they are holden vnder of their infirmities, euen that they may bee the more humble, when they see themselues so vnperfect, and corrupt, who yet had dreamed sometime, that they were void of that corruption, (though the more was their ignorance) a long time before: and their short mourning shall bring, after deliuerance from that bondage, great measure and continuance of reioycing. Whereas if they were not held downe after this manner, they should forget what they were in times past, when they liued vnder the power of darknesse, and the bondage of sinne. By this which I haue said, it may appeare how the mindes of these are occupied, and that this second age and growth in Christianitie is a striuing rather, betwixt feare and hope, sorrow, and ioy, then a superioritie ouer the vnrule affections: and an estate standing in need of counsell and helpe, rather then fitted and experienced to counsell, direct and settle others. But the more sure they be of their saluation, the more expert they shall waxe and be in the battell.

*The third sort
of the godly.
Two kindes
of them.*

Gal. 4. 19.

1

2

Now the third sort of the people of God are compared to little children: of the which also wee may see; that there are two kinds; for some are (as it were) in the birth, as the Apostle speaketh to the Galathians. *My little children, of whom I trauell in birth againe, till Christ bee formed in you:* who though they (as yet) know it not, are deare to God, and haue sure tokens of it, as I haue shewed in the first treatise; and they haue many proper tokens of the young ones, and babes in Christ, there mentioned. The other bee such as are young, and hang vpon the breast, euen as infants which are new borne; for as such grow to know the father and mother, when as yet they know nothing else, and crie after them, and desire the breast, whereby they are nourished,

nourished, and ioy and take their pleasure in these: euen so it fareth with this third sort of Gods elect children, if they be well grounded in the truth, and haue rightly been taught; how weake soeuer they be, except in tentation. For they (as the Apostle saith) *know the Father*: such light and vnderstanding they haue of the Gospell, that though they know not how to serue him; which is the estate of the most in y case, yet they know, that his fauour is all in all to them: in so much, as if some of them haue not full certaintie that he is tenderly affected towards them, they so long after it, that nothing can satisfie them without it. About which their thoughts are chiefly occupied, and in the which their delight is, after they know what it is worth, and in the meanes of their spirituall nourishment, which is the word of God; and not least of all in this, that they may not in the smallest thing offend or displease God in that which they know. This S. Peter setteth forth by the same similitude of young children, when hee teacheth young Christians, how they must looke to grow vp in their spirituall life; *Desire* (saith he) *that sincere milke of the word, that ye may grow thereby.*

1. Ioh. 2. 14.

About what their thoughts are chiefly occupied.

1. Pet. 2. 2.

And these are the speciall things which are most apparantly to bee seene in them, by others, and felt of themselues: who also are much troubled for want of stronger faith, thirsting after, and ioying in the sense and feeling of Gods louing kindnesse. True it is, they haue little mind to the sinne, which they were wont to offend in; yet that is not so much to bee counted sound practice of godlinesse, (for that they oft times little mark and consider how they are tempted and inticed, hauing their mind taken vp in that, wherein they most desire): but are more like to fresh and vnexpert souldiers, who haue not, as yet, bin feared in the field: but where they see that they haue offended God, they take it heauily. Their calling is cheerfully followed, whilest their small faith is vpholden, by cleauing to the promise: and as vncheerfully, when that faileth, moning and pining, if it bee long wanting. There is great danger to be feared in both these their estates, through Satans malice and subtilty; which they yet are ignorant of, and vnacquainted with, as they are with most of the other hindrances of their going forward.

Note.

The dangers that these are subiect vnto

The one of them is, lest whilest their comfort continueth, they should neglect their lawfull businesse, as thinking it to bee the greatest let which they haue, seeing by meanes thereof, they cannot attend to reading, praying, and thinking of Gods loue, to the quickening of their hearts when they would: although when they haue leisure and opportunitie to such duties, they haue no such desire for the most part; neither do they vse it commonly to the most and best aduantage of their soules as they might. Here Satan appeareth and sheweth himselfe *as an Angell of light.*

The first danger in comfort.

The second danger is, lest when they bee void of this comfort, they fall into heauie dumpes, distrustfulnesse, and feare, that all was but a shadow, and a dreame: from hence may arise despaire for a time; and after, a sleepe and secure conscience, as fearing that the Lord wil no more restore to them the grace that they were wont in him to find. Here the diuell sheweth himselfe *as a roaring Lion.* But before experience teach how to deale heerein, counsell and helpe of other, who are able to minister it, with calling vpon God,

Note.

The second danger, when they feele want of comfort.

*How the minds and hearts of the**Many defects
are in these.*

God, (as well as ordinarie hearing of Sermons) is chiefly (when they are so weake, that they cannot helpe themselves) to bee sought for, and regarded. And the rather, for that their childishnesse doth require the same. For many follies, weakenesses, and grosse ignorance are in most of them, and many deceivings of themselves, many phantasies, and ouersights are carried about of them: yea, and these not onely long lien in, if they bee troubled with melancholie, and not teachable, neither follow carefully the light which God reuealeth to them; but also the lusts which ruled them before, will hardly be mastered, but keepe their hold, and abide in great strength to their disgrace and discouragement; especially when after that they haue a while ioyed in their saluation, they afterwards not well knowing how to occupie themselves, neither being sufficiently grounded and instructed, shall waxe idle and vnprofitable, and so grow to their old course againe, when they cannot get into a better, which Satan doth mightily labour to bring them to.

*Young Christi-
ans compared
to children.**Note.**These must
grow.
Math. 13. 31.**Psal. 88. 8.**Their duties.**Note.*

For we must remember, that they are compared to children, for that they should daily grow out of childishnesse; and not looke (as it were) to be alwaies set on the lap. Which wisdom God giueth, teaching euen his weake ones to know themselves better from day to day: and to looke to beare some crosses, (which God sendeth for the exercising of their faith and patience) because he their father doth see it meetest for them to haue it so; and to prepare them for greater by little and little. And as children grow to leaue childishnes, so they should begin to mislike such faults as they espie in themselves, as being too childish and vnbecoming them, and not thinke, that they should bee from time to time borne with, and their follies winked at in them. Therefore our Sauour compareth the estate of his Church and people in the first age and beginning of it, *to a graine of mustard-seed*, which being once rooted, how small soeuer it be, groweth forward from appearing aboue the ground, to be a blade, & so to branch. Teaching His thereby, that they should so looke to goe from one degree to another, that though they did not know what was to bee done of them in this their Christian course, when they first entred into it: yet now after they haue bin trined vp in it for a season, and haue tasted of the promise of life, they should hasten thither, thorough all lets which might hinder them; & purge out (as they come to espie them) many vnbecoming qualities and old euill customes, as excrements. And seeing their happinesse is not heere below; therefore they may not dreame of any such thing, that is, to haue their heauen here: nor for their profession sake looke, that the ignorant and wicked world should commend and esteeme of them; but contrarily, yea, and perhaps, of their owne flesh to be despised and hated for it.

They are to begin to know the multitude of fleshly lusts, which secretly lurke within them, seeing they are now much fitter to discern and finde them out in themselves, then euer they were at any time, the Lord tenderly dealing with them, as not to shew them all at once, which were enough to dismay them; nor how many afflictions abide them, which were like to confound them. Their religion must not be to espie faults in other, (for that religion is soone learned) and to hold a vaine and deceitfull hope of their
owne

owne righteousness, when it is but froth : for that is readie enough to take hold on them, especially where they are not vnder good teaching. Neither let them thinke much to heare a rebuke, which fauoureth in them of much pride and blindnes; nor to thinke every good thing rare and admirable in themselves, when many euils are within them, which they do not yet espie and finde out; but reuerence Gods graces in others, that they may the sooner be like them.

Thus I haue shewed in some sort, what are the thoughts, affections, and desires vsually, and for the most part of the weaker sort of Gods children, (about matters of the soule) this being added, that they are grieved, when they are led of the contrarie; and this is to bee vnderstood of that part of their estate, which is free from strong and vehement tentations: for otherwise, it may best bee gathered out of the former Treatise, how it is with them; the which I haue partly laid foorth and described plainly, and partly set down in the way of exhortation. For the same things that I exhort them vnto, are the very anatomie and representation of their hearts, except the diuell hath cast them into some spirituall sicknesse, as I haue said: which he doth to many of this weake sort, as also he may doe, and doth where he can enter, with both the other sorts also. My meaning is, that the children of God weake or strong, do not only step aside sometimes from the peaceable estate, wherein they desire to keepe: but also are in danger (without continuall watchfulness, and earnest and oft praying) to be sensibly dazeled, as men not knowing where they are, and stript of grace vtterly to their owne feeling, as if there had neuer been any. Which I say, that none may bee dismaied, (as they might easily be) if they should heare onely the best of the state and condition of the godly, and not vnderstand something of the worst also; and yet, euen that worst part God turneth to their good, as they in time by experience doe easily perceiue.

Gods children are in danger sometimes to be dazeled and without feeling.

Note.

But if any thinke that this last sort of Gods children (which indeed is the weakest of the rest) or either of the other, be nothing differing from the vnregenerate in their thoughts and desires: they must know, that the secretest hypocrite, which of all vnreformed ones commeth neereft them, is yet farre differing from the weakest true Christian; as both may bee seene by that which hath been said of both, and as the same hypocrite would confesse, if he might be conuerted, and I will in few words shew as much as shall be expedient. For when a godly man dislikes himselfe most, yet euen then hee is farre before the best of the other; who haue not their mindes occupied about heavenly matters; nay the thought thereof is tedious vnto them: they desire no acquaintance therewith; neither delight they to thinke how they may be better reformed; neither can they be brought to put themselves *in the weights of the Sanctuarie*, that is, to trie their estate by the word of God. But their thoughts and desires are about carnal libertie, pleasure, profit, long life, reuenge, &c. euen as their speech is, that commeth from their hearts, frothie and vaine, idle and vnsauourie, earthly and worldly. And when it is any better, it is either by constraint of others, or to shew the pride of heart, or for vaine glorie, or to some such end, or else they are soone wearie of it. So that, it may truly be said, that the desires and thoughts of Gods people,

Yet euen in this estate they differ from hypocrites and vnregenerate.

How they differ.

Note.

How the minds and hearts of the

euen the weakest, differ much from others, who are vnrenued. And this may in some sort shew the vsuall thoughts and desires of this third kinde of godly people, as of the two former.

*These degrees
may in some re-
spect fall one in-
to another.*

As for the diuers measures of spirituall growth in them, in degree one aboue another, as I haue followed the Scripture in the setting out thereof; so I thought good in a word to put the reader in minde of this, that euery action mentioned in the three kinds of our estate, must not precisely bee so appropriated to that kinde, in which it is reckoned, that it may not also pertaine to one of the other: but for the most part, the affections which are reckoned to euery one, are most proper to that, to the which they are referred. Neither is any to thinke, that these cogitations, which I haue set downe to belong most properly, to euery kinde of age in Christ, are the onely meditations and thoughts of them; but that amongst others (according to the diuers occasions of euery one) they haue oftentimes these, and such like occupying their hearts, but more oft desiring, then enioying them: whereas others which are not partakers of the promise of life, haue seldome any good thoughts, or if they haue, they are fleeting and momentany, and either caused by feare, or prouoked of others, and as I may say, violent, so that they abide not; and not voluntarie, seeing they haue not the spirit of Christ, which only doth worke effectually in them.

Note.

*Examples of
these three sorts
of Gods people.*
Exod. 3. 11.

Exod. 10. 29.

Luke 22. 57.
Acts 5. 29.

And all this that I haue said of the three sorts of Gods people, may cleerely be illustrated and made cleere by the many examples out of the holie Scriptures, *who of weak became strong*: As *Moses*, who was first afraid to looke *Pharao* in the face, desiring that another might goe who was meeter then hee; yet afterwards, he was not afraid to doe his message boldly and thoroughly in the name of the Lord. And *Peter*, who in his middle estate, as I may say, was so faint and fearefull, that he was stricken and flighted with the voyce of a fillie damsell, yet after, when hee grew to the degree of a Father, was not abashed at the threat of the high Priest, and yet both these were weaker then in either of these estates, at their first beginning. As the plants, corne, and grasse, are first tender, then stronger, and at last settled and at their full growth. And thus much of the cogitations and affections of the three sorts of Gods children, that it may bee seene that they are not carried about of their lusts as the vnregenerate; but haue their hearts occupied in farre better manner.

CHAP. 9.

*Of the second kinde of euils or sinnes to be renounced,
namely outward.*



And thus to returne, and to ioyne this which followeth to the end of the seuenth Chapter, for this former came in by way of a parenthesis, to answer a question propounded in the entrance into it. Now that I haue spoken of inward lusts and sinnes of the heart, and shewed how they are disliked and renounced of all true beleevers: it followeth, that the same be proued, concerning the outward sinnes of

of the life, that they abhorre and shunne them also; that al who list, may see, they haue little caule to please themselues, or to reioyce either about their saluation, or the goodnes of their heart, if their behauour be stained with outward wickednesse, and their holy profession blemished with open and shamefull finnes; which is the more to bee marked, seeing many boast that they haue good hearts to God, when their liues are wicked. When *Samuel* willed the people to trie their repentance to be sound, he willed them to put away *Baalim* and *Ashtareth*, that is, their strange gods, and shameful Idolatrie which they had delighted in. And *Paul* telleth the Corinthians, that they must cleanse themselves from all filthines of the flesh, as well as of the spirit. But the lesse shall bee needfull to bee said of this, seeing the whole course of the Scriptures, both doctrine and examples, as also common reason doe testifie the same, that none can proue their hearts vpright, if their behauour be offensive and euill.

Outward wickednesse must be renounced.

1. Sam. 7. 4.
Vide Iudg. 10.
14.
Hol. 14. 1. 2.

2. Cor. 7. 1.

Proued.

For doctrine first, that of *S. Peter* doth plainly shew it, where he saith, *If a man after he hath professed a Christian course by acknowledging the forgiuenes of his sinne, and the hope of euerlasting life, shall yet bee intangled againe in his old finnes, and overcome of them; the latter end of that man is worse then the beginning: for it had been better neuer to haue acknowledged the way of righteousness, then afterwards, to turne from the commandements giuen vnto him.* And they that doe so, are most fitly compared to dogges which returne to their vomite, and to swine which hauing been washed, doe wallow againe in the mire. *S. James* also is bold to say, *that if the tongue onely bee unbridled, be the rest of the life reformed how it can, euen that one disorder in a man professing the Gospell, shall be enough to testifie against him, that his religion is nothing worth, but vaine.* If his religion bee in vaine, hee can neither haue any part in saluation, nor in a godly life: *How can wee which are dead to sinne,* (saith the Apostle) *liue any longer therein?* The reason is, seeing they which are dead to sinne, are so made partakers of the power, vertue, and grace of Christ, that naturall corruption hath lost her force to bring forth bitter fruites. So that neither men can professe religion, without casting away their old behauour, but they must bee dissemblers: neither can they bee truly godly, but they must endeouour to walke free from offensive euils, this alwaies prouided, that these offensive euils bee such, as are knowne of the parties to bee finnes.

1. By doctrine of the Scriptures.
2. Pet. 2. 20.

James 1. 26.

Rom. 6. 4.

Note.

As for examples, they are many and cleere, which set this truth plainlie before our eyes. When *Ioseph* saw that hee could no otherwise keepe fauour with his Mistresse, and hold still many other liberties, which in his place hee did enioy, vnlesse hee would defile his bodie, and giue ouer himselfe to her whorish demaund: because hee was a godly man, hee would neuer consent; although hee brought vpon himselfe thereby, vtter displeasure, and (for ought hee could see) perpetuall miserie. *How can I* (saith hee) *doe this great wickednesse, and sinne against God?* *Moses* being a very man of God, refused, when hee might haue enioyed it, to be called and counted the sonne of *Pharaohs* daughter an Idolater, and chose rather to leade an hard life with the people of God in the Wildernesse, then to liue in sinfull pleasures for a season. *Zachens* one of the chiefe Tole gatherers, an infamous

2. By examples.

Gen. 39. 10.

Heb. 11. 24.

Luke 19. 2.

The fins that he
loued best are
renounced of
the beleener.

man counted by the very multitude, (inſomuch that they thought hardly of it, that our Sauour Chriſt would goe into the houſe of ſo bad a man) yet when Chriſt had conuerted him, whileſt he abode that day with him, and for prooſe thereof, had pronounced of him openly, *that he was that ſame day made the ſonne of Abraham*, who at his entring in vnto him, was a manifeſt oppreſſor and poler of the people, what did hee? a thing ſeldome ſeene in ſuch as haue their hearts nailed to their goods, and haue their whole delight taken vp in them: Hee reuenged himſelfe vpon his couetous and miſer-like mind, and his greedy deuouring of other mens goods: and as ſweet as they had been to him in times paſt, yet to ſhew how this ſinne was in account with him, *hee giueſh halfe of them to the poore; and made reſtitution with the reſt, fourefold*, to ſuch as he had wronged.

Note.

Oh worthie example to all oppreſſors, or Vſurers? with whom all is fiſh that commeth to net; and which (whoſoeuer ſmart for it, begge, complaine, yea and pine away for very ſorrow of that which they haue loſt) will not forgoe any peece of their appetite, herein comming behinde *Iudas* the traytor. Oh happie *Zaccheus*! who haddeſt learned in ſo ſhort time, that which many of thy companions in ſinne, (as greedie as thou wert, as vnmercifull to the poore, as violent in drawing from others, to the enriching of themſelues) can neuer learne in all their life time. Full truly doe they verifie the Scripture, which ſaith, *It is as eaſie for a Camell to goe thorow a needles eye, as for a rich man to enter into the kingdome of God*. Well it were with them, if they could learne of thee to caſt vp their gorge, and to ſet leſſe by that, which aboue all things, yea aboue God himſelfe, (though to their owne perpetuall ſhame and woe) they haue made their delight.

Luke 7. 37.

But I muſt proceed. To end therefore, without laying foorth any more examples, how forcible is that of the woman in the Goſpell of Saint *Luke*, who hauing been (as *Zaccheus* had) a woman of notorious life; yet when ſhe ſaw that her *many and great finnes were forgiven her*, had her vnchaſt life in ſuch deteſtation, that in token thereof, ſhe made her eyes which had allured men to vncleanneſſe, a baſen of water to waſh Chriſts feete, and her haire of her head, which had been abuſed to the ſame purpoſe, now (in token of vtter renouncing ſuch vngodlineſſe) a towell to wipe his feete? and yet this deteſtation is not ſaid to haue been ſhewed by all theſe towards thoſe finnes, which had not greatly troubled them, but they were thoſe which had ſtucke moſt neere them ſome time, and in which they had moſt delighted.

Now if theſe with many other could not allow their finnes, which by nature they loued, and by cuſtome they had long lien in, wee neede not doubt, but that other, leſſe inticing them were much further from them, and renounced of them: that it may truly be concluded, that the beleener in Chriſt forſaketh his old finnes euen outward and open with which hee had been branded, as well as the inward, though they were neuer ſo pleaſant vnto him before God calleth him effectually to true and vnfaigned repentance.

CHAP. 10.

*Of foure sorts of such as hope for saluation; yet renounce not open
sinnes and outward offences.*



Vt we need not spend many words about this matter, that the seruants of God haue, and ought to cast off outward sinnes. Another thing here is chiefly to bee regarded; and this I thinke good to aduertise the Christian reader of, that there are many who seeme godly, and are not, but doe lie; that he may take more heed to himselfe, lest he bee found of the number of any of them. I referre them all to foure speciall kinds:

the first are grosse offenders, whom euery vile person which knoweth them to haue made greater shewes of godlinesse, then the common sort doe, (and yet not to bee lights in good liuing, nor such indeede as they goe for, but deceiuers) euery vile person (I say) will bee ready to laugh them to scorne, and hath reason enough, hee thinketh, (they being such) to bring them into disgrace. For when such a prophane person once hath found out their hypocrisie and hollownesse of hart, by open and oft committed euils, hee is the further off from all little reuerence, (which yet hee shewed to them before) and hath Christian religion it selfe in meaner account afterwards for their cause. I will not denie, but (such is his shame) that if any walke sincerely indeede, and without iust cause of rebuke, yet hee is little moued to bee better reformed by their example, neither greatly reuerenceth them, or takes any good by them, but reprocheth them rather. But that is, because he hath seene so many, who beside some outward appearance of zeale, were little more gracious in their liues, or better then himselfe; and therefore he is hardened to thinke so of all the rest. Which wilfull blindnes and hardnes of heart, though it be too fearefull a signe of Gods vengeance to him, and that God hath giuen him ouer vnto his owne hearts desire; yet in the meane while, this in great part may be iustly attributed to the liues of those, *who professing godlinesse, yet in their deeds denied the same*, and were nothing lesse then they went for. Whose cursed course of liuing, (I meane them which haue caused others to fall most dangerously) doth witnesse and speake sore against them, and they are enemies to their owne soule, and nothing the men they goe for: and seldome haue I seene such to be reclaimed from their euill custome and course when they haue long lien in it, (if they had knowledge that they did euill) and to bee brought to any such change, that in charity, better hope might be conceiued of them, but as they liued, so they haue died; that little other good could easly bee reaped by them, but this, that such as knew them might beware of them. For when they be so grosse in their liues, that for all the appearance of religion, they bee iustly ill spoken of among the prophane, it had been better they had neuer made any profession at all: as in that one example of *Saul* is to bee seene, who though he offered sacrifices to the true God; yet hee did things odious in

4. Kinds of the.
1. Grosse offenders.

The ungodly
will scorne pro-
fessors, if their
liues be faulty.

2. Tim. 3. 5. 6.

Such are sel-
dome reclaim-
ed.

1. Sam. 22. 18.

the eyes of the wicked world, and such as the worst of his seruants could not be brought to approue, and ioyne with him in, saue that one, I meane cursed *Doeg* the Edomite.

1. Cor. 6. 9. 10.

Reuel. 22. 15.

*The second sort
of bad profes-
sors, ignorant
and careless.*

Note

*Note the wofull
estate of the
rude ignorant.
Note.*

But of such as are notorious offenders, howsoeuer they haue a shew of godlinesse, there is no question, but that their estate is damnable, the Lord himselfe giueth sentence on them so plainly, saying: Know ye not, that the vnrighteous shall not inherit the kingdome of God? Be not deceiued: neither fornicators, neither Idolaters, nor adulterers, nor wantons, nor buggers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God. And againe: Blessed are they that doe his commandements, that their right may be in the tree of life, & that they may enter in through the gates into the city: For without shall be dogges, and enchanter, and whoremongers, and murtherers, and Idolaters, and whosoever loueth or maketh lies. But of this first kind, enough.

Now if to the fore-mentioned sort of euill liuers, we shall adioyne three other kinds of bad ones, it shall easily appeare that there are infinite persons liuing among good Christians, and of some so accounted of also; at least of themselues; who yet haue not renounced open and apparent sins. The first of these three kinds, are the rude and common sort of people: and as ignorant for the most part, as they are rude and barbarous. These, as they feare no danger by their sinne to meet with them, so their owne speeches doe best bewray them, what religion is in them, and how God is worshipped of them, when they be reprov'd, their shift and answer is; that their hearts are as good as the best mens, though they cannot talke greatly of religion, nor make no such shewes as many can: and as for their liues, they hope they serue God as Christian people ought, (they say) and keepe there Church, and haue no acquaintance with any that hold false opinions, but haue the good will of their neighbours, and if neede were, could get the hands of many, for their honesty. Indeed (they must needs say) they haue such euill nature, that they cannot but be angry, when they haue occasion offered them; and reuile, and reuenge when men prouoke them; and that some are so euill, that they can neuer be in charity with them: and though there be hard agreeing betwixt them & their wiues, yet it lasteth not long, though it be often; neither haue they many times had their neighbours to set them together, they thanke God; and they thinke the best couples iarre sometimes. They giue their seruants and children liberty to doe what they will, and to goe where they list, so as it be but on the Sabbaths, and on some other holy dayes, as long as they will doe their businesse; and if they hap to curse and ban, or sweare, (they say) they were greatly vrged to it; and though they doe not like this singing of Psalmes, and prayers, and reading in their houses, (for they thinke there is reason in all things) yet they loue as well to heare their owne man say seruice, (I speake in their owne phrase) and sometime to heare a good pulpit man too, as the best. And they hope, they say their prayers (which they count the tenne Commandements, and the Articles of their belcefe, as well as the Lords prayer) in their beds by themselues, although they follow not the orders of some of the precizer sort, who must haue their whole households (forsooth) to come together

to prayers, which they must needs say, they doe not like, neither can they away with it. They thanke God, they know as much as any of these Preachers can teach them, and that is to loue God aboue all, and their neighbors as themselues. And when their cattell, or they themselues be not well, but so as they thinke they are bewitched, they say, they see no harme in it to goe to a cunning man or woman.

They are no common gamesters, they say, but after they leaue worke, when they haue any good companie, such as they themselues bee, and on the Sunday out of seruice time. The world being so hard as it is, they are faine (they say) to put away their bad ware for good, and to mixe drosse with corne, and to make a lie in commending of that which is euill, or else they cannot liue. And if they bee told that God will cast such into hell for their euill liues, they hope, they say, in most things, they serue God as well as others; and God haue mercy on vs, they say, if wee should bee damned for euery such thing: and we repent when wee haue done; wee cannot bee Saints heere; we will set our good will to Gods, and that which we cannot doe, we hope Christ hath done for vs; and if the hardest should fall out, yet if we may haue but one houre to repent vs before wee die, wee trust to doe well enough.

Note.

These, with many more such speeches, which lay open their heart, and estate which they are in towards God; to euery man that can iudge, are suitable fully to the course of their liues: and therefore he that iudgeth by the Scriptures, will thinke them farre from euerlasting life. And yet as grosse and brutish as they are, there want not such who should tell them the truth more plainely, who yet hold them vp with good hope of their saluation, in so dangerous estate as they are in: which they themselues so flatter themselves in, that they had need to be driuen from their deceitfull hold by all meanes possible, and not vpholden therein; being not vnlike to them in the Prophet *Jeremie*, who saith of them; *They haue healed the sores of my people with gentle words, crying, peace, peace, when there is no peace.* Alas, the Apostle might ill say, that hee, to whom the Lord hath giuen assured hope of saluation, must renounce yngodlinesse, and worldly lusts, of necessity; if a man loaden with such a burthen, might yet, as one that runneth well, attaine to the crowne of glory in the Lords kingdome!

Yet there want not such as flatter them in it.

Jerem. 8. 11.

If any maruell what I meane to set downe this rabble of euill qualities, it may please him to vnderstand, that it is the thing which I am to proue, that no such life stuffed with such grosse iniquities can bee that life, which God will accept of: and yet many thousands thinke otherwise, and their opinions being most welcome to these, whom I haue described, it was most meet that I should by so good occasion, debarre such ignorant men, hauing no good conscience, (as much as in me lieth) from such boldnesse.

Besides, I would wish others (who doe not perhaps vtter their mindes so rudely and plainely as these, but are more subtile to beguile themselves) to take me as speaking to them; if their liues bee corrupted, and defiled with these, and the like offences; and yet will needs hope and trust for saluation: for it is to be feared (and therefore I account this watch-word not in vaine) that many a one will be readie to laugh, when they heare the homelinessse

Many laugh at the rude for their homely speeches, who yet are like them in qualities.

Note.

of their speeches, who had more neede to weepe for being so like them in qualities.

A third sort.
Ciuill Professors.

Matth. 21. 31.
5. 20.

1. Cor. 10. 5.

Note.

Matth. 5. 20.

Some of all
these three sorts
are sometimes
pricke in con-
science.

Exod 9. 27.
1. King. 21. 27.
Psal. 50. 16.

Prou. 26. 9.

Mark. 6. 20.

But to proceede : of these three last kindes, there is a second sort, which come yet more neere (in the iudgement of men) to the godly life, and may seeme to haue great wrong offered them, if they be not so taken. These are hypocrites, but differing from the first sort, seeing they shun infamous abominations; who because they keepe within some ciuill course of honestie, and are free (some of them especially) from grosse offences, thinke themselves to be of the best sort of good liuers, and scorne to be accused, though their open faults are many; whom God doth sufficiently brand with the marke of infamie, when he saith; *that harlots shall enter sooner into his kingdome then they.* In this respect he speaketh so, for that their sinne being manifest, it may sooner and easier bee repented of. But because they take no warning by his word; hee doth further bewray them, and set them out in deede, to bee knowne for such as hee neuer tooke pleasure in, bewraying their hypocrisie, as it is to bee seene in *Judas*, and giuing them ouer in the end, to their owne desires to commit grievous sinnes with greedinesse; that seeing they would needes offend (in a closer manner) otherwise then God would; hee lets them offend sometimes, otherwise then they themselves would, euen shamefully; and suffereth now and then, here and there, in all ages some of them, to hang and drowne themselves, or to die in despaire, or in some other miserable manner, when their sinnes are brought to their remembrance powerfully, if possibly hee might bring some of the rest to repentance by their example. These perswade themselves that they doe liue godly, and yet by apparant prooffe of Scripture, they may see plainly, if they would examine it, that they do not so: for of such our Sauour speaketh when he saith to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen.* These (it feareth me to vtter it, but that it is Gods truth) as farre off as they bee from Gods kingdome, (to the sight of men) goe in sundry points, farre before the two former sorts, who yet thinke their estate to bee good. Oh therefore how many (thinke wee) doe perish? And yet some of all these three sorts, are sometime pricked in conscience, and sore disquieted in themselves for their sinnes, (which is hardly procured and wrought in the most hearers, no not euen by oft and sound teaching) but yet indeed this is onely a slavish terrifying of them, for feare of the punishment: in which feare they doe also confesse their sinne, and that in teares sometime; and yet though they take Gods word and couenant in their mouthes, they hate to be reformed. And therefore doe the more harme, according to the saying of *Salomon* in the Prouerbs: *A parable in the mouth of a foole, is like thornes in the hand of a drunkard, which pricke themselves, and those which are neare them.* So such as be talkers of the Scriptures, and yet will not be guided by them, doe hurt themselves, and such as heare them. There may bee seene in them for the time, a leauing of some of their euill qualities, that a man would maruell at them, as *Iohn Baptist* did, when hee saw the *Pharisees* resort to his baptisme. Howbeit this is but externall, in some things, and for a season, as *Herod*, who did many things at Iohn his teaching: and as *Ephraim* in *Osee*, whose goodnesse

was

Of foure sorts of such as hope for saluation,

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was as the morning dew. In their trouble they seeke the Lord, but they seeke him not, as they who would finde him: for then would they not leaue off to seeke, vntill they had found him, as the Church did in the Canticles. Neither doe they regard his waies, when their trouble is ended; (though they sought him early while it lasted) as *Iob* speaketh, describing the hypocrite thus; *The hypocrite doth not pray*, that is, serue God alwaies: meaning, in one condition of life as in another; in peace, as in trouble. Yea more particularly, when God smiteth and plagueth them, (either by their enemies, diseases, losses, or such like) they couenant religiously with him, *that they will neuer fall from him any more; but they flatter him with their mouth, and dissemble with their tongue; their heart is not upright with him, neither are they faithful in his couenant.* They will sharply tell others of their faults, though they be but small; yea though they be but so in their opinion; as though they could not abide that God should be dishonoured: but they themselues will not take a reproofe, but hate them, who giue them admonition. They are zealous in some things; but it breaketh out many waies, not to haue been true godlinesse, by their inconstant seruencie and other passions.

Hos. 6. 4.
Micha 6. 6.

Cant. 3. 3. 4.

Iob. 27. 8. 9. 10.
Note of their
hypocrisie.

Psal. 78. 36. 37.

Psal. 50. 16.
Iohn 3. 19.

They heare the word of God willingly sometimes, and some of them speake of it with ioy, and wonder at the heauenly wisdom of it; but it vanissheth away and flecteth: whereas, if it had been sound, it would haue increased and continued, as the hearb that taketh roote in good ground, becommeth fruitfull. So they attaine to many good gifts of God, whereby one would thinke sometimes, that they were not farre from eternall life; but they either *burie them in a napkin*, and doe no good with them, or vse them amisse, (as *Iudas* did Christs communion with him), to their owne hurt, while they dare bee bolder by meanes of these gifts to offend God, then if they had them not.

Sudden flashes
of grace.

Luke 19. 20.

Note.

But if I should reckon vp the bead-roles of open and apparant faults, though not odious to the world; which they suffer in themselues, and nourish (yet vnder the name of infirmities), it should easily appeare to such as haue any iudgment in the Scriptures, that they cannot be reckoned among them who renounce their sinne, or among the beleeuers, and beloued of the Lord. For howsoeuer he gather his elect out of all these kindes, yet are none of them to be accounted for his, while they abide and continue so. From these faults therefore let the beleeuers separate themselues.

The third sort of these three last kindes, and diuers from the two former now mentioned, may bee added; who, being sore stumbling blockes and offences to many, deserue to be reprobued with the former; yee shall know them by the description which I set downe of them, by rehearsing their particular properties; who if they repent not, wil in the end (though I hope better of some of them) prooue no better then the rest. These though their sinne cannot properly bee counted hypocrisie, as the former sinne is (for they doe not so much seeke the applause and praise of men), yet it is cleere, that they are not faithfull in the couenant which they made with God, when they first imbraced and receiued the Gospell; that is, that they would set God before them, and walke with him continually; neither abide they in their integritie which they seemed sometimes to haue.

A fourth sort of
bad professors;
schismatiques,
inordinate
liuers.

Among

Of foure sorts of such as hope for saluation,

*They are taun-
ters, railers,
and slanderers
of their bre-
thren.*

*And censurers
of others.*

*Note.
Soone ripe in
their owne con-
ceite.*

*2. Thes 3. 17.
11.*

*Inordinate li-
uers.*

*Note.
Worse in dea-
ling then men
who professe no
religion.*

Among whom they are to bee counted, who seeming to bee of the forwarder sort, doe yet offend dangerously, and suffer the same blemishes before men, to breake forth in countenance, speech, behauiour, (against such as they mislike, though far better then themselues) which testifie, that their hearts are inwardly poisoned in the sight of God: who for their zeale that they haue towards the worship of God, do think so well of themselues, that they cannot brooke nor abide any other, who differ from them in iudgement, about some things; though they haue no cleere ground in the word of God for their so doing. And if they be at variance with any, (how honest and godly soeuer) yet they cannot affoord them a Christian and friendly countenance, nor speake a word to them, without taunting, girding, rating or wounding them, and in their absence deface and defame them very vncharitably, for somewhat which they mislike in them, and yet oft times without any iust cause at all. Yea and some of them being themselues but priuate men, (but put the case, some of them be in the Ministerie and men vnlearned) doe make it a great piece of their religion, to censure sharply, and descant arrogantly of their betters and superiours: so that it is well knowne, that many of them haue turned vtterly to become Schismatikes, and others haue not bin farre from them. Which kinde of zealous professors, I doe the more boldly reprove; because some haue thought me a fauourer of such; their readinesse in receiuing the Gospell I haue well liked, and as I haue been able, furthered it: but this arrogant, bold, and vncharitable spirit of theirs, bringing forth such fruite, as I haue mentioned, (neuer taught them in any sound Ministerie) I vtterly mislike, and haue done from time to time, since I had any iudgement. Who hauing been content for some yeeres space, to be taught, (as seeing great neede thereof) haue in a few yeeres, I may say moneths, outgrowne their teachers, (in their owne iudgements) and haue thought almost none of them, good and meete enough, or sufficient for them; and therefore some of them haue giuen themselues (as they say) to grow by their priuate reading, when they might haue been taught also in the publike assemblie: which some of them refuse to doe, especially by the ministerie of such as they are exasperated against; and so, for the seruing of their owne cancred humour, they sinne against God in breaking one of the greatest commandements. I giue herein a taste of the rest of their qualities of like sort: Is this behauiour befitting Christians?

To whom may bee referred these, who goe for zealous persons, and yet liue *inordinately*, without attending vpon any honest trade, but are idle, vnprofitable, busie bodies, and counting it godlinesse to talke of the faults of others; yea and oftentimes speake to please such as are in the companie, and this not by vnawares, or suddenly, at some one time; but oft, and without any heartie repentance, (for else they would amend:) which when they haue done, how can they deserue any such name of reuerent Christians, or to bee so accounted? when they, who will bee thought forwarder then other, shall not looke also, that they liue more without offence then other, but in their dealings one with another shall be worse then such ciuill men, as haue no religion; what a reproch is it to them? when there shall be

be contending in words, bitterneſſe, open braules, vnſeemely crowings one ouer another, caſting one another in the teeth with their infirmities, reporting in all companies what wrongs they haue ſuſtained one by another, laughing for ioy when they are fallen, whom they miſlike, when there ſhall be froward and curriſh answers, *taking all things in the worſt part*, and for no perſwaſion, remitting any thing of their vttermoſt due, toward ſuch as bee in their danger, what reckoning is to be made of their religion? when men will be taken for earneſt profeſſors, and yet they ſhall be found hollow, and double in their dealings, one ſpeech to ſome, and at ſome time, but contrarie at other times, to other perſons; and ſo be void of plaine dealing: ſo that for commoditie, they depart from manifeſt duty, what are they in reſpect of that which they doe pretend? when they dare yet feed their eyes with vnchaſt lookes, thereby making way to the defiling of their bodies, when they will nourish the occasions thereof, although not ſo openly, as others doe, by companie, talke, amorous lookes, laſciuious and wanton ſtage playes: and to conclude, when they carrie about them ſuch other bad qualities, though more ſubtilly couered and ſecretly hidden in them; let no ſuch pleaſe themſelues in their ſeruing of God, by praying, hearing the word, or in the beſt things that are in their liues, for all their hope is but deceiueable; they are groſſely guiltie of great vngodlineſſe, the which the true Chriſtian hath baniſhed from his life and renounced.

Rom. 1. 29.

Theſe with the former are farre off from a godly life.

Now if this ſort (partly mentioned alreadie, and partly to bee mentioned) who (I muſt needes ſay, for ſome religious duties which they doe) come moſt neere of all the three former to the godly life, (as no doubt they doe) doe yet faile of it, and haue little part in it: I ſhall not need to ſhew how farre others (of what profeſſion ſoeuer they be) are off from it, I meane Papiſts, the Family of loue, which ſect are no better then coloured Atheiſts, or any other of the ciuiller ſort, who, like *Gallio*, meddle little with religion: of whom, as a matter not doubtfull needleſſe, I will now be ſilent.

Much more Papiſts, Familiſts, &c.

Acts 18. 15.

For the benefit and good of the offenders whom I haue bewraied, and to gather into a ſumme, that which I haue ſaid of the renouncing of inward and outward euils, this I ſay, if by any meanes, I may ſet before their eyes, and perſwade them, how odious their eſtate is: (and I ſay it in compaſſion of them) that neither the inward rebellious luſts, which I haue ſpoken of, nor the outward behauiour which I haue mentioned, is any way or in any manner beſeeming the Chriſtian man. But whileſt the Lord vrgeth this at his peoples hands, *that they haue no fellowſhip with ſuch vnfruitfull workes of darkneſſe, but cleaſe themſelues from all that is euill, both of ſoule and body*; ſo long ſhall it be reprochfull for all which reioyce in the name of Chriſtians, to be either in their hearts ſtained with ſuch corruptions, or in their liues defiled with ſuch blemiſhes. Which being ſo, is it not to be wondred at, eſpecially, ſeeing the will of God is ſo cleerely reuealed, that this ſhould be ſo harſh and vnſauourie a thing; yea and fooliſh euen among ſuch as will bee thought zealous, that wee ſhould ſo particularly ſift our ſelues from theſe, when yet the Lord by the Prophet requireth that this bee done againe and againe, ſaying, *Fanne your ſelues, fanne your ſelues, O nation not worſhie to be loued*? It is manifeſt in the better ſort of thoſe forenamed, that in their particular

Reprochfull for any to reioyce in the name of Chriſtians, and to be ſtained with inward luſts, or outward euils.

Ephes. 5. 11.
2. Cor. 7. 1.

It ſhould not be counted harſh to ſift our ſelues particularly, and oft.
Zephan. 2. 1.

Note.

cular actions, and daily course of their liues, there is small moderation of their affections, and vnbridled desires, or watchfulnesse ouer them, so that well ordered gouernment is as farre off: and therefore rash and vndiscreet going about their matters is almost euery where to be seene, which, beside offence to God and men, bringeth bitter repentance (if any) to themselves.

Other disorders
of such profes-
sors.
Earthlinesse.

Note.

Beare with me (gentle Reader) though I goe farre, and abide long in them; it may bee some shall take more good at the hearing of them, and their hearts more relent, then euer they could bee brought to doe at the committing of them. Such frowardnes, heartburning, and most sore broiles there are one against another, and that for trifles; such earnestnesse is also in their worldly dealings, and yet deadnesse of heart, and little courage in matters of the soule; such nimblenesse and vnweariednesse in the one, and such tediousnesse and irkesomenesse in the other; that all which see their conuersation in the one and the other, would gesse that the things which they contend about, were matters of life and death; the other very light and of small reckoning: such griping of the poore and needie, in their sales, covenants, and other dealings, especially not forgoing or yeelding the least piece of their right, (be their necessitie neuer so great) nor any regard had of their distressed estate; who can thinke of it without lamentation? Such giuing mens selues the bridle in their merrie makings, (I speake still of such as fauour the Gospell) to talke what they will, so as it be not meere impious, how vnprofitable soeuer it bee to edifying, or hurtfull to example; (when yet for euery idle word men shall giue an account;) when as also such times of friendly meetings should be vsed for the gaining of one another to God, or confirming one another in their most holie faith, as also for the prouoking to loue. Such vnquietnesse in the gouernours of families, for euerie thing that is not to their liking, as petty losses, and discommodities in house, or without, by neighbours or seruants, when yet their owne vnruly hearts and impatience doe make their losses farre greater then they are, and they should haue learned to bee prepared in the day for the troubles thereof: I vnderstand this of professed Christians) let such as these are little reioyce in themselves. Such broiles and breach of dutie betwixt husband and wife; such strife, and oft contentions, that euery small occasion of dissenting one from another about any thing, must bring peeuishnesse, heart-burning, strangenesse, sowernesse; yea and oft times absence from bed and boord; so that they must commonly haue a day of debating the case before it can be forgotten and digested, who can thinke how common it is, without deepe bewailing it? And where more agreement is betwixt couples, yet to marke how little one is the better for the other, to Godward in knowledge, faith, amendment, meeknesse, patience, by reading, praying, communing together, and watching ouer one another, for their mutuall good, (which yet they should doe to others) and therein bee helps each to other, as well as in things of this life: to marke, I say, how little good is done betwixt them, is it not worthily to be complained of? And yet of these two things, the latter is thought needlesse to be vrged; as though weightier matters were in hand alwaies: the former is defended, that sometime iarres must needs be, and it cannot be otherwise, and therefore not to be spoken against.

Idle talke.

Matth. 12. 13.

Vnquietnes.

Note.

Vnprofitable-
nes.
Heb. 10. 25.

Gen. 2. 18.

1. The. 5. 14.

Again,

Againe, in such as receiue the Gospell with good liking, how doth the pride of life, (I meane iolity in earthly things) beare sway in them, the fittest bane of many other to poyson them? What resting of themselves is there in the commodities, pleasures, preferments of this life, which yet they may lose ere to morrow) in ease and prosperitie, in wife, children, friends, (great benefits no doubt) and in that which they haue? and in the sumptuous apparelling of themselves, thinking themselves thereby, to bee others then they are; and therein not onely to impouerish themselves, but in all outlandish and monstrous manner to disguise themselves, thinking that others admire them as greatly, as they doe themselves, how doe they fill their harts with these, and please themselves therein; I say not, till they displease God, but till they are eaten vp of the loue of them; yea, and their Religion so quailed and cooled in them, that yee may easily see, that *they loue darkenesse more then light, and pleasures more then God*, howsoeuer they hold still with the Gospell, lest their iniquitie should be too manifest to them? I may say, as many haue confessed, and I hope by this, and such like remembrances, some other will be admonished to remember, consider, and confesse; that they haue so offended in some of these, that their consciences haue accused them, that the life thus led, is not the life which God requireth, nor these are not the workes which faith affoordeth; neither is this a denying of themselves, to giue all to themselves, which heart wisheth, or eye lusteth after; neither is *this to take up their crosse daily*, that is, receiue meekely the troubles which God sendeth them, without which yet, they cannot follow Christ, nor be his Disciples.

Pride of life.

Ioh. 3. 19.
2. Tim 3. 4.

Note.

Luk. 9. 23.

What should I speake of them, who although they will boldly affirme, that they will not beare with the sinne of any, (no not their owne children) to offend God for their sakes; yet will take part with them hauing done wickedly, and bolster them vp, when they should bee punished, though it be to the offence of many? What grieuous eie-sores are they to many, who suffer such as are vnder their gouernment, not onely to runne after their pleasures, at such times as they should serue God, and neither teach them their selues, nor bring them where they may bee taught, but also are priue to their stealing of their neighbours commodities; yea, beare their saucines, stoutnesse, and malepartnesse, and annoy other with such intollerable burthens, vntill they be check-mate with the most ancient Elders; and at last come to a fearefull end themselves, and kill their parents with their sorrow and grieve? But alas, what end is there of complaining, (I say againe, not of irreligious, prophane and blockish men, but of such as looke verily to be saved) if I should not plucke my pen from paper? For I haue said nothing of the hollownes in friendship among Christians, as they are accounted: how their loue is mixed with much *disimulation in word onely, not in heart, and in deed*: and how hardly credit may be giuen to their faire words, or countenances? But as for fashion they were shewed; so according to the fashion of the world, they are changed into another affection, then they promised. I haue not mentioned many of the strong corruptions and ranke rebellions, breaking out in some Christians, and those of no common hope among their brethren.

Ill educating
their Children.

Note.

Hollow friend-
ship.

Rom. 12. 9.
1. Ioh 3. 18.
Prou. 20. 7.

Vncharitable
firmises.

Iam. 3. 1.

Note.

I haue scarcely mentioned this, what deadly suspitions, and hard concei-
uings they haue of many, better men then themselues; how inperiously
they iudge, and masterlike they censure them, whom they are not worthie
to liue with: when yet it is giuen vs in charge, that *wee bee not many masters*:
yea, & these faults are committed many times, when no occasion is giuen;
which maketh their sinne the greater: and if there were any, yet meeknesse
and lenitie, which should bee in all reprobours, might easily remooue them;
whereas froward and vncharitable condemning doth no good. A poyson
which dwelleth (as I haue said) most principally in the Schismatikes of our
time, and such as haue learned that way: who if they had not deceiued
themselues, in thinking themselues the most zealous of others, they should
haue allaid the bitterness of their stomackes with humilitie and loue, which
would haue been a more comely ornament then the other, whatsoeuer they
thinke of themselues. But heere an end of these things. That which hath
been said, doth too cleerely prooue, that all these kindes, though they hope
for saluation, yet renounce not open sinnes, and outward offences, and ther-
fore are farre from it.

CHAP. II.

*Of certaine obiections raised from the former doctrine, and answers thereto: as
why we should put differences betwixt men: and whether the godly
may fall reprochfully, and what infirmities
they may haue.*

Ob. Are all
such damned?

Answer.



Note.

God shoales out
some from o-
thers.

Psal. 1. 2

50. 16.

2. Thes. 1. 6. 7.

Iohn 10. 1.

Vt mee thinkes I heare some obiecting thus: What
are all damned, and out of the estate of grace, which
commit any of these sinnes? And may not many of
these offenders (notwithstanding their faults) bee the
children of God? and if men committ such faultes,
doe they not (thinke wee) repent afterwards? (I
say, if they doe, (to answer all three in one word)
these obiections are soone answered). Also they say,
they cannot abide that such differences should be made of men. And haue
the godly, whom ye shoale out of others, no faults, but are they without in-
firmities? are they so pure, that they liue not as other men? and doe not
their liues gather vp the common sinnes of the time, as holy as they bee?
and doe they not lie in them also for a season, as well as they who are
not thought so holy? Which if it bee so, why should wee haue such diffe-
rences of men? why should one bee shoaled from the other? I answer,
as for differences of men, they are put by the Lord himselfe, both in name,
conuersation, and reward: to the Thessalonians, hee saith: *The Lord
shall recompence tribulation to them which trouble his: but to these which are
troubled, peace and rest*: and the end of the Ministerie is to shoale Godse-
lect, and beloued ones from the world, and to bring them to his sheepe-
fold.

As concerning infirmities, it is defended by no Christian, that the most
godly

godly which liue heere, are void of them, but rather confesse that they bee burthened sore with the waight of them: & so they may be, although these foule euils be not common with them, nor long lien in of them, which I haue spoken of; of whose infirmities I will say more, when I haue satisfied in some sort these obiections.

*Infirmities
in all.
Marth. 7. 22.
25. 34.*

Therefore where it is demanded, if they bee not partakers of the same sins that other men are; I denie not, but that it is possible for them in some sort, and for a time, to be carried after the streame of the euill example of so many, which are in the world so common, and almost vniuerfall: for the best liue, *where Satans throne is*, that is, among the children of disobedience, who are ruled by him, (euen as the Israelites and the Egyptians dwelt together) whose vsauourie and stinking breath, what maruell were it, if the whole and sound should be infected with it? And further, as they may possiblie haue their part in the sinnes of the vngodly; so I denie not, (if God beare not the greater authoritie with them; and if his word be not the more regarded of them) but that they may also lie still in the same loathsomnesse for a season, though smally to their comfort. This to bee true, both lamentable examples of the Scripture do shew in *Noah, Lot, David, and Peter*: and wofull experience among vs in all ages doe testifie. But what then? are they therefore giuen ouer of the Lord to lie and abide in them, and being washed, to wallow againe in the mire?

*The godly some-
what infected
with common
corruptions.*

Note.

And as I denie not but that it may be possible, and is too cleere by wofull experience, that the best may be snared with the sinnes of others; so yet, I say, that when they fall, it appeareth plainely, that it was the subtile malice of the diuell, watching his opportunitie so narrowly, that hee deceiued them; rather then that they were giuen ouer like wicked men, to lie therein, and to adde sinne to sinne, without combate and conflict, as though they *had made a league with sinne, and were without God in the world*, as the other be. And the rather I say this, because when they haue been awaked, and come to themselues againe, they are so strangely amazed at their offence, and so tremble to thinke what they haue done, and can haue no peace within themselues vntill they returne: and that after they haue got out, they are made more warie and vigilant against the like another time; the which of the wicked cannot bee said, in any of their repentings, till God change their hearts indeede; although in suddaine and rash feare they may bee flighted, till it vanish away againe like smoake, and so come to nothing.

*Difference be-
twene the fals
of the godly and
the wicked.*

*Cant. 5. 2.
Note.*

Cant. 3. 4. 5.

Last of all, when haue they fallen dangerously, who had so well begun? Hath it been while and when they haue held on in their course of Christian dutie? Haue they been violently carried from the platforme and direction of a godly life, whether they would or no, as not knowing what they did; or how they were brought to it? Yea rather, haue they not at such times giuen themselues the bridle, and suffered their mindes to runne too farre, after that which they tooke pleasure in, and offended by? and haue they wisely auoided the occasions of such mischiefe and danger at such times, as they vsually were wont? Neither obiect heere, that a man cannot bee at all times watchfull, and the wisest shall, or may bee,

*The godly fall
not, but when
they are secure,
and take li-
bertie.
1. Sam. 25. 24.*

sometimes

Prou. 9. 17.

Psal. 89. 31. 32.

Psal. 91. 11.

*How we may
be fenced.*

2. Chron. 16. 9.

Act. 13. 22.

2. Sam. 11. 4.

Psal. 51. 5.

Prou. 4. 23.

Heb. 3. 12. 14.

Prou. 10. 9.
Note.

2. Tim. 3. 13.

sometimes overcome. I answer: were they warie, but as they haue been vsually, when they were preferred from such reprochfull falles? For if it were so with them, they could not thus offend: but if they haue been wearie of Gods gouerning of them, and haue thought long till they haue gotten more libertie to the flesh; and to be at their owne hand with the world, and to count *fallen waters sweete*; it is no maruell though they haue smarted with *Dinah*, for ranging, and seeking to haue their will amisse: for if his owne children prouoke him, he must *punish euen their sinnes with the rod, and their offences with the scourge*, till they returne and say, wee haue sinned.

God hath promised to *keepe vs in all our waies*, wherein hee appointeth vs to walke, and whilest our minds are leading vs thither, wee are in no danger, and he hath promised vs strength to walke in them. But if wee will runne out of our bounds with *Semei*, where our owne hearts tell vs that wee are in danger; is it any wonder, if afterwards it take hold of vs? and was it not thus with that deare seruant of God, whom the Scripture commendeth by this title, *that he was a man according to Gods mind*? that when that one time befell, more to his reproch then all other, hee was found to giue himselfe the bridle of vnlawfull libertie, and to shake off the secret reigne of holy feare, more then vsually hee did? And who denieth, but that in such a case, if they refuse to stand vpon their watch, they may become like other men? but yet for all that, is there great difference betwixt the one and the other, as hath been said, the one offending in that sort seldome; neither then long lying therein: the other making it his practice to breake out, one way or other. And therefore wee must know, that when wee haue obtained once to beleue; and thereby to haue our poysoned hearts purged and made cleane, as it is the greatest of all other benefits; so it is, and may be kept so, by such meanes as God hath prouided, and not lost any more, but confirmed and continued in the feare of God. But then, as wee bee one with Christ, and partakers of him, and as branches of a vine, which sucke our sappe, and draw our spirituall strength and nourishment from him; so it is required of vs (and wee willingly yeeld to it) that *wee hold fast the beginning of our abiding in him*, that is, *our faith vnto the end, and that we take heed that there be not at any time in vs an euill and corrupt heart, which will make vs fall from the liuing God*, to our owne deceitfull imaginations and desires, and so to fall dangerously, and to purchase heauineffe thereby, our bellies full.

And this leteuery one endeaour to do, and he shal see himselfe so strongly fenced, that through Gods blessing, (which faileth not in such a case), he shall be free from the diet of the carelesse liuers. (who are euery while shaken) because they *who walke vprightly, walke safely: but hee that peruerteth his waies, God will finde him out*. For whereas many of Gods beloued ones procure sore wounds in their liues, and anguish thereby, it is but the fruite of their owne labours, who will not bee held within holy compasse, but pleade for some vnlawfull libertie, and count it stricnesse more then needeth, (by harkening too much to the vnrule flesh), to tie themselves to any certaine directing of themselves in his seruice; (when yet his seruice

is

Certain obiections raised of the former doctrine answered. 149

is perfect freedome) whose euils I defend not: but yet I say, as I haue said, if they be his, they shall rise and repent with *Peter*, if they haue fallen with him, when yet the wicked shall lie still and waxe worse. 2.Tim.3.13.

But ye demand, and would needes haue me answer, whether I can warrant such as feare God, that they shall neuer fall into some reprochfull and dangerous euill, as other men doe, as well as they may breake out some other waies. If I might answer a wise and sober demander, I would not refuse to speake my minde; although it may in part be gathered by that which I haue said already: vnto such a one therefore, I say (for if any other see his owne practice not to agree with my answer, let him impute it to his owne sinne rather then to my rashnesse). I say therefore, seeing rare and deare seruants of God haue fallen thus into shamefull sinnes, it may seeme scarce possible for the best in these latter times, being farre inferiour to some of them in grace, to bee free from the like fearefull falles. But yet wee must know, that some other of his good people, God hath preserved from that kinde of shamefull sinnes and stains, *Enoch, Abraham, Caleb, Iosua*, with many others: and therefore it may of vs bee hoped for, that wee may doe so, especially seeing it is no other thing then wee are commanded to haue speciall regard and care of; that is, *to liue without iust reproch in the midst of a crooked generation, and unstained.* Saint *Peter* saith, *If yee haue these things, yee shall neuer fall*: that is, dangerously, to take any great hurt thereby.

No warrant of
not falling dan-
gerously.

We may bee
preserved from
foule falles.

2.Pet.1.5.
Col.1.22.
Iam.1.27.
2.Pet.1.10.

Therefore by these, and such other perswasions, wee ought to be encouraged; for to vs there is good hope to obtaine grace hereunto. But seeing all Gods children cannot alike bee perswaded, that they ought to giue all diligence hereunto; euen that they may be vnrebukeable amongst men, as *Paul* did, and so taught other to doe; but thinke it impossible to liue so constantly, but that they shall sometime breake out dangerously: Therefore such must be taught wisdom by experience, and some of them being more proude then others, must haue their pride abated, and their hearts humbled, and healed by such medicines; (for grieuous falles are physicke for pride); and many who haue some grace, but not the grace which is sufficient for them, are dangerously proud, because they haue not fallen shamefully; that is, into some odious crime, and yet they haue fallen shamefully, (if they could see it) in that they are dangerously proude: if God therefore seeth it meete to abate their pride thereby, they may possible fall after such a manner, and this is one way, whereby a godly man may fall reprochfully.

The first end,
why God suf-
fers some to
fall so, that
they may be
humbled by
their falles.
Note.

The second end,
to magnifie his
mercy in for-
giuing great
sinners.
Ioh.21.15.

Another way, if it bee for the more manifesting of Gods glory in forgiuing them so great a trespasse, they may also fall dangerously, and to the offence of others: For God our mercifull Father seeth this expedient oftentimes, as both in *Peter* and *Dauid* it came to passe, as also in many others. Who doubtlesse loued the Lord more, then some others of his faithfull people, which neuer fell in that manner, (as *Peters* answer, and *Dauids* Psalmes doe cleerely testifie) yea, and such loued him the more, euen for that very cause, seeing they obtained mercy against so great sinnes of theirs, and fearefull iniquitie. But yet they fell grievously,

Luk.7.47.

What infirmities the godly may haue.

Joel 2. 12. 13.

*A third end
why the faith-
full fall, in re-
gard of others.*

(as their stories doe testifie) when others, not so renowned as they, with neere acquaintance with God, are not reported to haue broken out so openly and dangerously. And why hath this been so, but to the end, that it may be seene, that God hath shewed great mercy towards such, and got himselfe a name therby; as that he is slow to wrath, and of great kindnes, as the Scripture reporteth of him.

And from hence ariseth a third end, why God suffereth some of his deare children sometime to fall offensively, that is, for the staying and vpholding of many weake seruants of his, from terror and despaire, after some sore and heauie fall. For when they know and see this, that hee hath forgiuen so great offences, to such as haue fallen grievously, they also receiue hope to finde like mercy; who otherwise beholding the heavenly course of such excellent seruants of his, how holy and sincere it was, (saue in some such offence) should haue bin vtterly discouraged, yea and like to haue despaired of their owne good estate: and the rather, for the high opinion that they conceiued of them, if they had not seene or heard of these their falles. For these causes therefore the Lord may, and often hath let some of his deare seruants fall dangerously: first, for the humbling of them; and secondly, for that they may see his exceeding bountifullnesse, in pardoning so great sins, that they may loue him the more; and thirdly, that others farre weaker then they, yet faithfull, may be encouraged to beleue, that their sinnes shall be pardoned, and their weake seruice accepted of him; for as much as they haue seene that God hath pardoned great offences in some, otherwise farre more excellent then they: which if they were not perswaded of, they should bee discouraged much, because of the great graces and gifts in them, farre exceeding those which are in themselues, as I haue said.

1. Tim. 1. 16.

*Otherwise no
feare of falling.*

Psal. 145. 14.

Psal. 130. 3.

Note.

Luk. 1. 5. 4.

*Gods tender-
nesse ouer his.*

Deut. 33. 12.

And otherwise, or in other respects, they need not feare that God taketh any pleasure to cast them downe, who desire to stand, (when his propertie is rather *to raise up them that are fallen*): or that hee seeketh euery advantage, against their infirmities, who doth not *locke straitely what is done amisse* of them; but helpe their weaknesse, supply their wants, and deliuer them from such dangers as they feare, so farre as it is expedient; or else make them able to beare them. For prooffe wherof, they may remember how he kept them, when they had small skill or ability to keepe themselues, after that they first embraced his promises: will he not much more keepe them safe, now they haue experience of his kindnes, and the power of Christ working in them? Nay, that which is more, *when they were his enemies, hee gaue his sonne to die for them*: and now they are reconciled vnto him, and approued of him, as his beloued ones, shall they not much more be preserued by his liuing in glory, from the fearefull iudgements, which in his wrath he executeth against the vngodly of the world?

Rom. 5. 10.

Col. 1. 23.

*Sweete comfort
to the weak.*

Therefore if thou beest *grounded and established in faith*, and holdest fast the beginning of thine ingrafting into Christ, bee of good comfort, thy greatest danger is past: for can he that loueth thee dearely, meane hardly against thee? *Is there with him yea and nay, with whom there is no shadow of change?* The Lord witnessing to that which I say, with reuerence and thankfulness beleue it, either thou shalt not fall reprochfully; or if thou doest, it shall be

Note.

be

What infirmities the godly may haue.

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be thus as I haue said; euen so as it shall turne to thy good: and it had need to bee to thy great good, which cannot bee without the great offence of so many as shall know it. For though such as shall perish may turne this which I say, to their owne great hurt, as *they doe the Scripture also*, (seeing to the vncleane, all things are vncleane), yet if thou shouldest slide, the Lord will hold thee vp, and make thee stand more constantly after. The world seeth no whit of this, but counteth it all arrogancie, boasting, and falsehood, because indeede they belecue no more then they see, or then their reason and fleshly wisdom can pricke into: which is an vtter enemy to this heavenly truth: but O faith, what precious secrets art thou able to reueale to vs of Gods minde and will? and how safe is he, (yea in this dangerous wilderness of the world) in whom thou dwellest, seeing the Lord hath said; *This is the victorie that ouercommeth the world, euen our faith?*

Rom. 8. 31.
2. Pet. 3. 16.
Tit. 1. 15.
Cant. 2. 6.

Cant. 2. 14.

1. Ioh. 5. 4.

And this for answer to these objections. Now as I haue promised, I will shut vp this part of Christianity, concerning the renouncing inward and outward euils, concluding what infirmities the godly shall be subiect vnto: which shall both sufficiently prooue, that they count not themselves without sinne, as they are charged by many; and yet for all this, that they are not companions with the vngodly, in harbouring and nourishing these worldly lusts and vngodlinesse, which I haue spoken of. The lesse shall neede to bee said of this, seeing it may, and that not obscurely, bee gathered, by that which hath been set downe, both that they doe not (with the Puritanes) dreame of any such perfection; but *that when they haue done all they are unprofitable seruants*; and say with the Apostle: *Oh wretched men that wee are!* and also, further then they are glad to be ruled by God, they feare the same fallies that others doe. But because they are not all spirituall, that is, spiritually minded wholly and altogether, as they are not wholly flesh, that is, corrupt; but both these contraries fighting together (as the Apostle saith) *one against the other*, are in their soules: therefore it commeth to passe, that they are subiect, (through this concupiscence & infection which is in their flesh) both to the diuels suggestions, and delusions of the world, and they may be carried after diuers and strange lusts, and to commit outward sinnes one after another, further forth then by the graces of Gods spirit their corruption be bridled, held backe, and subdued. But if that grace be quenched or quailed, then euill desires are kindled, and gather strength to bring forth fruit accordingly.

What infirmities the godly be subiect to.

Luk. 17. 10.

Rom. 7. 24.

Gal. 5. 17.

And this may bee, yea and no doubt is, the estate of many of Gods seruants: and of such especially, as for want of good experience, and acquaintance in the Christian life, and battell, are more easily deceiued, and beguiled then others are. And hereof it is, that many haue been ouertaken, and oft doe slide, and fall dangerously, and are carried from keeping a good conscience, and from well doing: and diuers commit those sinnes which they had long abstained from, hoping that they should neuer haue fallen into them any more. But what then? are they therefore like to the sundrie sorts of the former wicked ones, of whom I spake before? No, nothing lesse: for either they are warie and watchfull against them before hand, lest they should fall; and it is their greatest care, that they may not fall into

The state of weaker Christians.

These much differ from all wicked.

them:

What infirmities the godly may haue.

Note.
Phil. 2. 12.

1. Ioh. 3. 21.
Psalm. 4. 7.

them : or when they see how they haue been ouercome and deceiued, they lay it to heart by and by, bewaile it, and are much humbled to see how they haue been circumuented, and cannot be quiet, whilest they seeing God offended, they are not reconciled to him againe. And on the contrarie, if they preuaile ouer their sinnes, and hold vnder their affections, and keepe their consciences quiet and excusing them, that so they may walke with God, and abide in his fauour; then are they more ioyfull then they, who haue all that their hearts can wish. And although all haue not the like knowledge, how to do and goe about it; yet it is the earnest desire of their heart to haue it so. In token whereof, euen the weakest which are new borne, are heauie, and cannot easily be comforted, for that they see continually how they haue displeased God.

Rom. 7. 15.
Note.

And to this purpose I might say much more, whereby all that can iudge, may see, that these sinnes are of infirmity committed by them: and that they are haled and drawne to doe such things, as in no wise they would, when they are come to themselues, and when the spirit of God ouerruleth and subdueth their loose and ranging affections: neither would they haue been carried after them, euen then when they were haled to the committing of them, but that they were weake to performe that, which faine they would haue done. I say, who doth not see, that these men sinne not like the other, but in such wise as the best, and dearest of Gods children in all ages haue done, who neuer fully satisfied themselues (no not the best of them) in that which they did.

What sinne of
infirmity is.

Note.

And this is properly sinne of infirmity, when partly of knowledge, but more through frailtie, an offence is wrought to the displeasing of God; and when of such an one it is committed, as because he hath his heart sanctified, would not doe it: and yet because the power of corruption at that time is greater in him, then the strength of grace, therefore he was ouercome of it, and forced to yeeld to it.

Wicked sinne
boldly.

Their sorrow
is carnall.
Note.

But I demand, whether any such combat or conflict be found in the vngodlie, and workers of iniquitie, in them of whom I haue before spoken. Haue they feare before the sinne committed, lest they should fall into it? But by what signe doe they prooue it, and by what reason can they perswade it? who neither watch against it, neither haue their hearts out of loue with it. Nay they are so farre from striuing against it, that they are set on fire to commit it; and would hate him deadly, which should earnestly disswade, much more withhold them from the committing of it: or doe they after the committing of it, bewaile it, for that God was offended thereby, and for their vkindnesse against his Maiestie, and for his dishonour thereby? It may be for feare of hell, and damnation, if they bee neerely vrged, and lest it should come to light, and so bring reproch and pvnishment vpon them; *They may bow themselues like a bulrush for a season.* Which kind of men (that I may prooue it to be true, which I say of them) when that pang and qualme is ouer, are not onely merrie and quiet againe, when yet they haue no word of comfort from God, but are readie to the like sinne againe; yea, and many of them commit it againe indeede a little while after.

But

The heart once purged, how it must be kept so afterward.

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But will any call this, *wholesome and godly sorrow which bringeth repentance*? Alas! it is as farre from it, as is the East from the West. Neither haue they any strife or combat before, or after the committing of sinne, as being either distracted in themselues for that, which they haue done; or fearefull, lest they should commit the euill which they goe about, further then this, that their conscience may secretlie tell them it is still, but they repell that warning of conscience, and will in no wise heare the same. And therefore they sinne not, as Gods children doe; that is, by infirmitie. And thus much for answere to the former questions.

CHAP. 12.

Of the keeping of the heart once purged, in the same good plight afterward.



Ow I hauing shewed how God maketh the hart new, and changeth it, before it be fit to be employed in wel doing, and in bringing forth fruites of amendment; and also how it being changed, renounceth euil both inward and outward: wee must know how to keepe it in good plight afterward; that we may be able from time to time, to continue that course, which by the first change was begun, and so doe any such duties, as

The heart purged, must so be kept.

we are bound to performe, which otherwise cannot be. For as vessels, which haue been vnfaourie, are not onely once seasoned, but kept sweete afterwards, that they may bee fit for vse: and as men vse to purge their springs from that which might stop them; so are our hearts to bee preserued in the same sort, that they become not bitter and corrupt, as of themselues naturallie they are prone to be. And the best haue need of this helpe whiles they carrie flesh about them, therefore much more younger beginners. It is the Lords commandement, that when our hearts are once cleansed, *wee should keepe them so with all diligence*; that is, watch, trie, and purge them from all defilements, whereby they are wont to be tainted, and poysoned. We must watch them, lest we should, for want thereof, be deceiued with the baites of sinne: wee must examine and trie them, seeing no man can watch so carefully, but that much euill will creepe in: and we must purge out that filthie drosse of concupiscence which we find by examining, that it set not our wil on fire to satisfie, and performe the desires thereof.

A simile.

*Prou. 4.23.
How the heart is kept.
Note.*

And the man of God, who was best acquainted with the heart among many thousands, both how euill it is, and how it is in the best manner to be looked vnto and preserued, hee hath taught the same: that the seruant of God, who hath by his mercie his former life purged by the forgiuenesse of his sinnes, must keepe it from new infections hereafter, *by taking heed, and looking to the same, according to Gods word.*

Psal. 119.9.

This is plaine to them that haue experience in the Christian life, that men walking among so many snares of the Diuell, baites of the World, and meeting with so infinit rebellions, and lusts of their owne hearts, as cannot be

what danger growes when the heart is not kept.

The heart once purged, must be kept so afterward.

Luk. 12.35.

Great labour
thus to keepe
the heart.
Note.

be expressed, but as we finde them out by obseruing them, are not without continuall danger and hurt, if they be not acquainted with this holy watch and ward: but by the helpe of this, their knowledge may bee as a light to them in this darke world, and their prouident care, as a preseruation from the infection of sinne, which otherwise in all their dealings will meete with them. Yea, and (that I say nothing of them, who are without Christ) euen the beleeuers themselues do find much annoyance, and discomfort in their liues for want of this, which neither they needed to feare, neither else should be like to find, if this fore-mentioned counsell of the Prophet were precious to them.

And to this end, that they who haue their hearts thus clenfed, as I haue said, may continue them so still, they must know, that it is no idle occupation thus to doe; but they must bee content and glad to weane their hearts from many vnprofitable, and wandring thoughts and desires, which hold them heere below, and with the which others are carried away, as with a whirle-winde: and to season them with holy and heauenly meditations, as namely, of Gods goodnesse, of their owne frailties, and of their duties; that by the helpe of these, they may the better containe themselues within their bounds, and breake not forth into dangerous euils. These are especiall helps for the well ordering of their hearts still, who haue at any time brought them in order alreadie; this being added, that their reading priuately, their hearing publikely, with their oft and earnest prayers, and Christian conferences be wisely, and at due times adioyned hereunto: of the which heere is no fit place to giue any rules more particularly, because I haue appointed in the next treatise, to direct men how to vse these, when I shall come to speake of the helps and meanes which are to be vsed, for the well gouerning of their hearts and liues.

With this heart
easie to re-
nounce euill.
Psal. 32.4.5.
Heb. 10.38.

Note.

And thus the heart being renewed and kept, it is easie to renounce euil, which otherwise is impossible: for euery one that listeth may see, both by Scripture, and by experience, (notwithstanding our affections are strong, vnruled, and most hardly subdued) with what ease wee may renounce and forsake them, and haue power ouer our will and appetites, when our hearts be thus renewed and kept mastered. That is to say, when first they are purged, and our corrupt nature changed into a better, by beleeuing the forgiveness of our sinnes, and a partaking of the graces of Christ, and after, watched ouer and obserued, that they continue so. Who doth not see, that the stubborne and wilfullest heart which hath most rebelled against good instruction and reformation, yet when it is thus looked vnto, wil be tamed? And to speake more particularly, (for the weake Christians sake) when a man hath once felt damnation, the iust reward of such a course; and on the other side, full deliuerance from the same to bee freely giuen him of God; and thus hath his heart humbly turned towards God againe to loue, & delight in him; who doth not see but that such a man daily hauing in remembrance this vnspeakeable kindnesse of God towards him, and the wofull estate, out of the which hee deliuered him, but that such an one (I say) will be loath to displease him? Who doth not see, but that his heart also hauing sustained so many checks from God, for the disorders of it, and accusations,

for

for the manifold euils of it, and that hee weaning it daily from the old lusts therof, and seasoning it with grace by faith receiued daily; which vanquisheth them; and inuring it with the helpes that may nourish it from time to time; but that it shall with great ease serue God in this life, and haue nothing the toile and labour that others haue, in the going about any good dutie, or resisting any sinne? Let men say what they will, it is the euill gouerning of the heart, and letting it loose to follie, wandrings, and needlesse phantasies, that causeth it to be surfeited with all manner of iniquitie; and the most know not their hearts, how deceitfull, corrupt, and vnholie they be. I speake not onely of the wicked of the world, as the reader may see, I am faine often to put him in minde, but euen of those whom God hath separated from the prophane sort to serue him.

An ill gouerned heart, cause of all disorder.

And although (according to that which they know of the will of God) they haue some care to auoide offences; yet doe not many of them seeke, nor set themselues to know that which they might, of God, nor of their owne duties: neither to grow forward in many good things, as they might doe, beleeuing assuredly that God will supplie their wants, and helpe their infirmities, as hee would they should; but rather doe many things to the great offence of others, and all for that they are so little acquainted with their hearts, (which in many are techie, froward, wilfull, worldly in a dangerous manner) nor with Gods mind and will; by meanes whereof, they maintaine and defend dangerous opinions. As that the Law, in no wise, is to be preached; that Papists & Protestants disagreeing in fundamentall points of religion, may yet agree together, and bee saued, and such like. Many also waxe secure and slothfull, and that in no common sort, and are otherwise blemished dangerously, more then with common frailties: and are not (for the most part) rouzed vp, but by some of Gods sharpe chastisements, as in taking away their deare friends from them; afflicting their owne bodies with some sore sicknes, disease, and feare of death, their minds with darknes and ignorance, feare of Gods wrath and heauinesse, which they thought sometime should neuer haue taken hold of them.

Little acquaintance with our hearts, brings great bondage.

Note.

The vse of the which being learned by the word, they are much checked and humbled to remember their boldnes, pride, and other faults; and somewhat quickened by a liuelie hope, that God will againe bee entreated: also their hearts be brought to stoope and bow to the will of God, more meekly and readily, and not so stiffly to stand in their owne conceit, as before they did. After this manner, God is forced to call backe many of his: but had it not been better for them, without these sharpe corrections, to haue made it their meate and drinke before, to seeke to please him in all things? But thus, their hearts being enlarged and inlightened, they see themselues readily to withstand sundrie tentations, which before they did so hardly resist and gainsay, that they found it a continuall irkesomnes and toile to goe about it: or (that which was worse) through hardning of their hearts, they would not see them at all, which was a fore blemish vnto them.

Now these, and such like outstrayings in them, till God by chastisements call them backe againe, will any say that they be not the fruites of an ill ordered heart? euen as I said before, it is the ill gouerning of the heart; that

The heart once purged, must be so kept afterward.

Note.
A high grace
to live well
without the
whip.

that causeth such excrements to come from it, and such disguising of the person, in whom it breaketh out so offensively; this therefore had neede to be looked vnto with all holy and religious care, which is the point now in hand. And although it bee the exceeding fauour of God, to correct such faults in his children, and to purge them out, and amend them by some fatherly afflictions, rather then they should remaine to the vtter ruine of the persons; yet had it not been much better, that they should neuer haue giuen occasion thereof: and that they had been carefull to keepe themselves within compasse, as some other of their brethren doe? Who though they be not (no not the best of others) exempt from the common frailties of Gods elect, yet doe they so labour to espie, hinder, and hold their corruptions vnder, in secret sifting them, and suing vnto God with groanes and requests against them, so that they break not forth openly, to the iust offence of others, at least rarely; so that it may be seene, they *keepe their hearts with all obseruation and diligence*, more then the other doe.

The faithfull in
part thus kept
downe.

And yet for all that hath been said, I denie not, but that the dearest children of God may possible, nay easily, as we haue seene, be, and are at sometime holden vnder this bondage by Satans subtiltie, some more then others: so that for a time they shall be drowned in the loue of earthly things, or be carried away by those which are sinfull, rather then obtaine a delight in heavenly. But by the spirituall armour of Christians, if they bee once well exercised in it, they may, and doe thus farre preuaile, that they recouer themselves againe, and get superioritie ouer their hearts, and find and feelee, that God is chiefe, and all in all with them, to delight and ioy in him, (as I doe not see why it should bee otherwise with any such as haue truly *tasted how good the Lord is*) and also they cut off numbers of those earthly and noisome pleasures which they were wont to solace themselves with amisse, before they considered more aduisedly of it. But will any gather, that I doe make so light a matter of sinne, (whiles I thus speake) as though I thought it might be shaken off, as a bur hanging on our garments; which the holy Ghost saith, *cleaueth fast to vs*, as things glued together, and is euer about vs? For I know sinne is raging, and the diuell is strong as a Lion in his suggestions and assaults, and hardly gainsaid, shewing himselfe an Angell of light, and wee sillie to discerne, and weake to resist: yet this I must say, that the mightie *Lion of the tribe of Iuda*, is stronger, and Christ giueth wisedome to find out his subtilties; and greater is *the spirit of God which is in vs*, if we confidently beleue and trust thereto, then the sinne which deceiueth and inticeth vs to the same.

Sinne is not
shaken off as
a bur.
Note.
Heb. 12. 1.

2. Cor. 2. 11.
1. Ioh. 4. 4.

Grace to van-
quish sinne,
may be obtain-
ed, and more
and more from
day to day.

But we haue not this grace (yee will say) and therefore what is it to vs? We haue had it, (I say againe, so many as I speake of) and haue bin taught, and haue a promise to overcome by faith; and therefore we may do so still: and that, better and better every day, the more experience wee haue. And although, I grant that these things are hard to such as are not thoroughly seasoned with the knowledge of this doctrine, nor instructed oft, and made familiarly acquainted with the will and louing kindnesse of God, (whose case is much to be pitied, and their growings cannot be great) yet it is most certaine, that where these things are often taught, and vnderstood, it shall goe
farre

farre better with them then with others. And they shall with more ease get victorie ouer their speciall corruptions, as sloth, distrust, and such like, so as they shall not breake out offensively before men, whereas they, who are not acquainted and seasoned with them, shall not haue such experience of Gods power in helping them to ouercome the same; but be seruants vnto them, which they might otherwise haue mastered. Such are constrained to crie out oft times and complaine, saying: Oh our sinne had neuer broke out openly in the sight of men, if we had not let loose our heart first, in the sight of God.

Such gouernment therefore, as euery of Gods seruants according to the measure of their knowledge, may haue ouer their hearts, I wish might bee kept and continued: which doubtlesse, although it ouercome not all tentations; yet should it weaken them very much, and diminish their strength, so that the cursed fruites of them should not so easily, nor so often breake forth to annoy them. *The good treasure of the heart*, if it were carefully kept, would bring forth better things. If ye aske what; my meaning is not, that only in the exercises of religion, as prayer, reading and hearing, we should haue helpe and furtherance thereby, to worship God feruently, (which commoditie were not small) but in our earthly and ciuill actions, affaires, and businesse, wee should reape the benefit thereof, by doing them aright. For though it be no common thing to be found in the world; yet if men had a continuall care ouer their hearts, to keepe them well ordered, they should shew it in their talke and dealings; at the market, in their buyings and sellings, in their families, and among their neighbours, as well as among strangers, and in all things about which they may lawfully be occupied.

In all these, I say, men should behaue themselves plainelie and simplie; iustly, peaceably, patiently, meekely, kindly, gently, faithfully, temperarly, and humbly, (of what state and degree soeuer they be, and yet without any disgrace to them; nay with the greatest honour and credit) yea and mercifully also, as occasion should bee offered: which (I thinke) if they were found in Christians, (as where else are they to be looked for?) they would no lesse ioy the hearts of them who should behold them, then adorne and beautifie them, who should be paternes and examples of them. And who can say otherwise, but that it were a little heauen, to deale with, and liue among such? Euen as wee see it is a peece of hell, to dwell with them that are of the contrarie disposition. As if *Iacob* must haue been constrained to abide with *Esau*, and as Gods people in their captiuitie, did find, in dwelling with the *Edomites*. God of his singular loue, (I confesse) restraineth many from the excesse of euill, that they would else doe: seeing otherwise, none could be able to liue by them. But whereas some are thus bridled by good lawes, and some for shame and vaine glory, do depart from much iniquity; and thus patch vp a kinde of life among men, yet know they, that without religion, (that is, a feare of breaking out of Christian bounds, which onely is to be found in an heart well gouerned) they shall neuer please God, nor haue fauour nor approbation, no not euen of common men. But of this wee may complaine and crie out, till wee haue worne our tongues to the stump,

Psal. 51. 5.

The good treasure of the heart being kept, bringeth forth good things. Luke 6. 45.

Note.

A peece of heauen to liue with such as keepe their hearts well.

Psal. 120. 5. 6. Note.

Without it no thing fauourie.

158 *The heart once purged, it must be so kept afterward.*

stumpe, without redresse. For the foule staines, and shamefull blots which are contrarie to the forementioned vertues, are still vsuall (as they haue been) almost euery where; both in many of the Ministerie and people, and so will be; as though godlineffe were tyed to the Church walles, and to the pulpit.

Note.

Fruite of a well ordered heart.

But for all this, wee may see that the heart being well ordered, will neither suffer the affections to stray farre, nor willingly harbour euill lusts, as hath been said, and though they may creepe in by stealth; yet by examination, we shall finde out many of them, and shall be readie, when they are found, to purge them out, and expell them also, before they shall (being so nestled in vs) bee able to poyson our liues. Oh gaine vnualuable! for who can say lesse of it? that by the benefit of a well ordered heart, wee may conquer many dangerous sinnes, which others (for want of it) doe vsuallly commit, with shame and much sorrow accompanying them. Now when we see the fruite of this well seasoning and keeping of our hearts in frame, what should be in more account with vs? yea what should hinder vs from being so fenced and safely kept? or what should wee thinke more needfull to bee done, then the labouring for it, when we see it so great a treasure; and such fearefull bondage for want of it, to come vpon vs?

Note.

The looking to the heart in a good mood only, dangerous.

But, alas, this looking to our hearts by fits, now and then, when the good mood taketh vs, as it is too common, so it is most dangerous; and suffereth not Christians to see, much lesse to enioy one halfe of the sweetnesse, which God bequeatheth to them. I meane, if wee gouerne and looke to them but as men in the world commonly looke to their outward seruing of God: that is, to pray when night commeth, goe to the Church when the Sabbath commeth, to fast when Lent commeth, and repent when death commeth. And so the wisdome of the flesh counselleth vs to looke to our hearts sometime: but that we resolute and arme our selues that the heart bee thus looked to in all that wee doe, (as frailtie will permit) and care had ouer it, that it follow the light of knowledge going before it; oh, that is thought too heauie a burthen, and an estate too vncomfortable! *To reioyce in the Lord alwaies, to pray continually: in all things to bee thankfull*, as the Apostle commandeth: and *Day and night to be meditating on the word of God*, and the varietie of the infinit good things contained in it; and *aiming at it, as at a marke, how wee may walke after it*; oh, that is counted tediousnesse, and bondage intollerable! And yet none of all these precepts can bee vnderstood of the outward actions of our life, the eare, and tongue cannot doe these things alwayes: but the heart may meditate, reioyce, praise and pray at all seasons, and vpon all occasions, if once it hath gotten a pleasure in them, for it shall neuer want occasion. And if wee can obtaine to haue God in our remembrance more vsuallie then wee were wont, or then others desire to doe, and spend our thoughts and set our delight on him; shall wee thinke any thing too good for him? should wee not constantlie take vp our hearts in heavenly cogitations, as wee are willed, when wee see, that all other are but vanitie and vexation of spirit? If it pleaseth him to aske our hearts, as he doth, when hee saith, *My sonne giue me thine heart*, should wee not thinke our selues happie that hee will take any thing at our hands,

Note.

1. Theſ. 5. 16.

Pſalm. 1. 2.

Pſalm. 119. 15.

Heart may alwaies be lookt to.

Note.

Coloſ. 3. 2.

Prou. 23. 26.

when

The heart once purged, it must be so kept afterward. 159

when *David* being a King, wished that he had any thing that would please him? Psalms. 116. 12.

This taking vp of our delight in the looking to our hearts as we are able, should the more be sought after of vs, if it were but for this cause, that if wee haue not rule ouer them in our common actions thorough our life, we cannot haue them at commandement in the chiefe seruices of God. And from hence it is, that Christians of good hope, doe complaine, and that oftentimes with bitternesse, that their hearts are so swarming vsually with vaine thoughts, euen whilest they are in hearing and praying: the reason is, because at other times they are vsually so occupied throughout the day, feeding vpon their delights, that God is almost whollie out of their remembrance, especially to direct and leade their hearts; and therefore also their actions, and speeches are much offensive in lightnesse, rashnesse and vnreuerence. The which being common with them in the daily course of their life, they cannot possibly haue them otherwise at hearing or praying. All which yet are contrarie done, when the strength of concupiscence, I meane, the corruption of the heart (*which is without measure euill*) is mortified and asswaged first; and then still subdued after, and restrained, and the heart daily seasoned with good meditations, and watched ouer, that it may be kept cleane, and fit to dutie. Another cause why the heart should be looked to, otherwise it will not be ready to any dutie. Note.

And thus I conclude; that the onely way to curbe vp and hold in our intemperate lusts, and euill desires, that they breake not out into further vngodlinesse, is, that our hearts be first purified through beleeuing, that our sinnes are forgiven vs, and wee made partakers of Christ his grace; and so our consciences appeased; and that they bee continued in the same good order afterwards. How we may be fit to pray and meditate.

And they, who will not see and follow after this, but thinke to abstaine from sinfull tentations, and serue God in an honest and godlie life, howsoeuer the heart bee little looked after; shall reape a slight fruite of their travail; neither leade the life which is approoued of God, (as hath been said) nor find the comfort which they imagine they shal haue, at leastwise which they heare to be granted by the Lord. But it commeth to passe, as it is written, that as they serue him, so he serueth them: for as they serue not God in heart and deed, but in word; so their peace is not in heart and deede, but in word; their ioy, not in soule, but in countenance; a false comfort, (and that appeareth in time of need) as they gaue to him a false worship. It is profitable for vs to weigh this: for such as crie out of vs, as of Precisians, for teaching and vrging this, doe proue, to their cost and iname oftentimes, that they had been happie if they could haue receiued this our doctrine, howsoeuer they reproch and speake ill of our liuing. Who should not haue branded themselves with sinnes, that they could neuer after weare out the staine of them any more, if they had bin as the strictest Precisians in their behauiour before. The only way to curbe our lusts, is to looke to our hearts.

It hath been shewed, how the heart being kept pure and cleane, the vnrule desires and appetites which arise from thence, shall be kept vnder in vs, and the power of them shaken and weakened. This is thus to bee vnderstood; that euen as, if our hearts were altogether pure, all our

160 *Rules to be obserued for the effecting of a godly life.*

*This cleansing of
the heart is not
perfect.*

Heb. 12. 1.

Rom. 7. 24.

Psal. 130. 3.

*This cleansing,
though weak,
is a great pri-
uiledge.*
Note.

Prou. 16. 32.

Luke 18. 9. 10.

thoughts and desires should bee altogether holie, and none of them vn-
cleane; so our hearts being purified and clensed, but vnperfectly, and in
part; our desires therefore cannot be (in the perfectest and best Christians)
altogether good and pleasing to God, but vnperfect; that is to say, many of
them euill, and many which are holy, yet mixed with sinne and corruption.
Whereby it commeth to passe, that the holiest seruants of God, both carrie
about them the noysome remnants of sinne whilest they liue, as loathsome
ragges, (*for they cleaue fast vnto them*) and also they complaine and groane
vnder them as heavy burthens, saying, *O wretched men that wee are, who shall
deliuer vs?* And againe, *If thou, O Lord shouldest looke streightlie what is done
amisse, who should bee able to abide it?* This (I say) is the perfection of the
best: that they who charge vs to challenge a puritie to our selues, may bee
ashamed.

But yet lest wicked and vngodlie men should thinke this is a small gift
and priuiledge, that Gods seruants haue in this, that they be in part renewed,
and so bee brought to thinke that there is no great difference betwixt the
godly and themselues, they are to know, that to haue our hearts changed
but in measure, so as it be in truth, is a benefit of greater value, then the
whole world; and what maruel if the ouercomming of malice, and reuenge,
(but one affection) bee of greater value then *the winning of a Citie?* And
whereas they thinke there is no difference betwixt the one, and the other,
they may vnderstand, that the meanest person hauing a cleane heart,
though not perfect, is by infinite degrees more holie, and consequentlie
more happie, then the most glosing professor which wanteth it; the one
being saued, the other damned; as we read of the *poore Publican, and the vain-
glorious Pharisee.*

CHAP. 13.

*Of the summe, and manner of handling this second part of a godly life: and particu-
larly of the rules to be obserued for the effecting of it; namely know-
ledge and practice, and a vertue to goe with
both, which is vprightnes.*



And thus (Christian Reader) I haue set downe to thee,
one part of the life, which God requireth of thee
whosoever thou art, who lookest for saluation at his
hands, being a belecuer in Christ: that is, that thou
shouldest renounce the euill lusts which swarme eue-
rie where in the world, and vngodly life flowing out
of the same; and how this should be done, and how
farre thou maist attaine hereunto, euen so farre as
mans frailtie will permit, and not as the vnbelecuers; only be sure that thou
hast this which hath been taught thee, in some measure wrought in thee in
truth. But in all that I haue hitherto set downe, thou hast been taught on-
ly to cast off that which is sinfull and naught; which to doe, is (no doubt)
a great part of godlinesse: but heere hath been nothing said of the mani-
fold

*The second ge-
nerall branch of
the life of the
belecuer.*

Rules to be obserued for the effecting of a godly life. 161

fold points of dutie on the other side, and of the goodnesse which is to bee found in vs, and in the which Gods people must *shine as lights vnto the world*. For this is the glorie and beautie of a man, as *Salomon* saith, *That which is to be desired of a man, is his goodnesse*. Of this life therefore, which must bee wrought in stead of the former euill conuersation, and bringeth forth fruite of amendment, and consisteth in the doing of good works, I am now to intreate and speake. And as this is more hard to attaine to, then the other (as hard as that is): so it is farre more precious, and beautifull to be doing of good, then to auoid euill; though hee is a rare man, who is not to be charged that way.

*Matth. 5. 16.
Prou. 19. 23.*

*More hard and
excellent to doe
good, then to
eschew euill.
Note.*

The which I say, first, that they may see what a great portion they haue euen in this world, whom God hath framed thereunto, namely, to the renouncing of euill, how contemptible soeuer their estate bee to them, who know it not, neither can iudge of it according to the truth.

And secondly, that they, who rest in it, and can say, they hope, yee see no great euill in them, may know, that if they be not also giuen vnto good workes, the greatest perfection that they can reioyce in, is this, that they are but halfe Christians.

*Not to rest in
that.*

But the matter is much and large, which must needs be handled in the laying forth of this point, to shew fully and cleerely for the simple hearted Christian, what this part of a godly life is: therefore I will make no longer stay in any thing (as neere as I can) then I must needs.

First then, I will set downe some generall rules to direct thee how to practice all duties commanded, which otherwise might be gone about to small purpose; then I will more particularly shew, wherein this part of godlines, or of doing good, doth consist: that is to say, in duties of holinesse to God, and in righteous dealing towards men, and sobrietie in the vse of our own lawfull liberties, with reasons: lastlie, I will answer some obiections brought against the godly life.

*Three branches
of this second
part of this treatise,
and which they are.*

And where I say, I will giue thee rules which shall helpe thee to practice the godly life, marke them well: for because this point is not well learned, therefore many which would gladly liue well, attaine to it in no good sort to bring it in credit with others, but meete with many vnsettlings, discouragements, & coolings of their zeale, yea oft times dangerous out-strayings, neither finde the going about it so pleasant, as toilesome and tedious. And it is so in great part, because it is a worke whereto they haue not been trained, nor soundly instructed about it. But as they partly see by the examples of others, and partly also do ghesse by themselves, so they goe to worke, but not able to direct their waies aright, as Gods word teacheth. Now the generall rules are these: First, knowledge of dutie, with a delighting therein. Secondly, practice of that which we know; the which practice or endeavouring to follow that which we know, is that *liuing by faith*, or *labouring to keepe a good conscience*, which the Scripture so oft and diligently commendeth vnto vs. And for the better furthering of vs herein, these vertues are necessary: vprightnesse, diligence, and constancie.

*Necessitie of
rules to liue
well by.
Note.*

And to begin with knowledge, as it is in all sciences, professions and trades, that they who goe about to practice therein, must needs haue some cleere

*The first rule to
liue well, is
knowledge.*

Knowledge
what.
Note.

And to grow in
this knowledge.

2. Pet. 1. 5.
Rom. 2. 29.

Ioh. 13. 17.

With this know-
ledge must goe a
delight in it.
Prou. 2. 4.
Note.

Prou. 2. 10.
Without this
delight, no fruit
of knowledge.

Ioh. 3. 10.

Knowledge an
excellent gift.

cleere and good vnderstanding of those things which appertaine to the same; so much more in this practice of Christian duties, it is requisite, that he who beleueth in God, (for such an one onely can bee a practicer heere) should haue some true knowledge, what is good and godly, that he may discerne it from the contrary, and of things good, which are the best; and such an inlightning of the mind to vnderstand the will of God about good and euill, that we haue with it, spirituall wisdom to applie and referre the same to the well ordering of our particular actions, that we rest not in seeing the truth only, but approoue and allow of it, as that which is fit to counsell and guide vs: but yet so, as euery one is able to conceiue and attaine vnto that which I say, that both he may grow and increase in this knowledge, who is indued with the greatest measure of it already, and hee may not be discouraged that hath any true measure of it at all. This knowledge, S. Peter saith, *must be ioyned with faith*, (that particular duties, as *patience, temperance*, and such other like may be practized) and that *not in the letter only, but in the spirit also*. And it is that, of which our Sauour Christ saith: *If ye know these things, happie are you if ye doe them*.

This heauenly vnderstanding, if it be loued and delighted in of vs, and *desired as gold, and sought after as siluer*, and not weighed and esteemed of vs, as a thing common and of no value; will with her beauty so inflame our harts, and set vs on fire with the loue thereof, that wee shall thinke long, till wee haue been led by it to the practicing of that which wee know, (being the high way to the Kings Palace) which is farre more precious then the knowledge it selfe, and will most certainlie follow the same. Therefore Salomon saith: *If knowledge once enter into thine heart, and wisdom delight thy soule, then shall vnderstanding preserue thee, and counsell shall keepe and direct thee*. And they who haue not this knowledge in greatest account, and delight not in it, whatsoeuer learning, or wisdom they haue, they are as far from practice of it, or bringing forth the fruit thereof in their liues, (otherwise then ciuilly) as if they were blind and ignorant like the common sort; which in *Nicomachus, a great man in Israel*, and other of the Pharisees and Scribes, is easie to be seene.

And this is the cause why many which are learned, and of the Ministry, or otherwise, wittie, and acquainted with the Scriptures, are farre from a godly life indeede, for that they haue not their hearts led by Gods spirit to loue and delight in this knowledge of Gods sacred will, (vnlesse it be for some earthly aduantage, which they hope for thereby, or for vaine glorie) more then all other things beside: nor spirituall wisdom to square their actions thereby, to the end they may follow it as their guide in their whole course, as seeing it worthie to set their delight therein; but to account that a foolish thing, and easie to bee attained, when yet it is the most precious, and the hardest of all other, yea a farre more hard and difficult matter, then the getting of all their learning by labour and studie. What then doe I say? that their learning and great knowledge is nothing? or do I go about to deface and make both odious? No, I am farre from it: but rather I say freely, that they are great and excellent gifts of God; and by many degrees, they may be neerer to an happie estate who haue them, then such as want them.

But

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But yet this I say, that many which haue them, haue not therewith that which giueth an edge to them, and which maketh them profitable, sweete, and precious both to themselues and others: they haue not the salt of grace, <sup>But without the salt of grace vn-
sauiourie.</sup> which onely maketh them sauourie, nor the loue which onely maketh them ^{1. Cor. 13. 1.} fit to edifie, (whereas *knowledge without it, puffeth vp*, and the *tongues of Angels* to expresse it, are but *as a tinckling Cymball*: neither haue they eye-salue to see, that except in humilitie they be content, yea glad to be led in their daily conuersation by the light and helpe of the same; they haue no other fruite of it then earthly and transitorie: in ostentation, and comparing with others, to disgrace them, and to be counted great masters when they attaine to great applause; when yet indeed many of them haue not the sweet fruit of it themselues, neither shew that amiable vse of it to others, as some meane cuntry-men doe, which labour faithfullie to make conscience of that which they know. And I say with the Psalmist, that hee who hath fewer gifts of vnderstanding, so as hee liue after them which he hath, is wiser then they: for thus hee saith: *Thou hast made me wiser then my teachers, then the an-
cient, or men of experience, because I haue kept thy commandements.* ^{Psal. 119. 99.} Therefore with the Wiseman I conclude, that the delighting in this spirituall knowledge, which I haue spoken of, is one speciall thing, necessarie to the leading of a godly and vpriight life; ^{Prou. 19. 2.} *without the which the minde is not good*, and consequently the life cannot be approued: so that they, who care but little for knowledge to guide them, haue as small pleasure in the godly life, whatsoeuer they thinke of themselues; (to the shame of such I speake it) who say in their hearts, they know enough for their parts, (for if they knew more, (they say) they must follow more.

Therefore condemning both bare literall knowledge, without the loue ^{The second rule.} of it, and delighting in it, as insufficient to guide to godlinesse, and much more, the loathing and contempt of it, I proceed to shew, that with such a well affected heart, wee must practice that which is commanded vs, that is, *seeke to walke worthie the Lord, and please him in all things.* And this practice is ^{Colos. 1. 10.} the second rule to direct vs to the life of the beleeuers, and is both inward and outward: inward, when in resolution of our mindes, and desire and <sup>Psal. 119. 10.
Act. 11. 23.
Act. 9. 31.</sup> purpose of heart we doe it; outward, when in our liues we expresse and declare the same in our walking.

But to begin with the first. Wee must haue our hearts prepared and ready to bee set on worke, and imployed in any good seruice to God, or our brethren, as I shewed at large before in the renouncing of euill, and therefore the lesse shall be spoken of it. And this well ordering of the heart, is a most precious grace of God; as without the which, no good can bee well done. But when wee haue such awe ouer our affections, as to chuse, desire and delight in that which we know to be good, and as occasion shall be offered; yea and to be vehemently grieved with that which hindreth vs therein, the members and powers of our minds shall be readie to put in vre and practice the same.

Therefore this inward readines of the mind, and feruent desire of the hart (we see) must be blowne vp in vs, and nourished as a sparkle or coale of fire: that (as it may be obtained) there may be some abilitie & strength thereun-

Deut. 6. 5.

to. For the which cause the Lord requireth, *that we loue him with all our hearts, soule and might.*

Jerem. 48. 10.

This strength although where it is not knowne, there is felt no want of it: yet such as see it requisite in their actions, do soone feele it to be missing, and a great piece of the beautie of thole workes which are done without it, to be wanting. As when they are gone about coldly and in deadnes of spirit: and so likewise, they can best tell, how well it becometh their actions, who haue obtained it of God, and testifie it throughout the course of their liues. For when men vnderstand, that God hath so appointed, that they should bee zealous in doing their duties, as remembring that of him they shall receiue their reward, *and that his businesse ought to bee gone about seruentlie* and with conscience; though they haue no great example of such practice in the world, it will hearten them on with courage vnto the same, by the helpe of his spirit, which leadeth thereto. And yet *if the Zeale of Gods house consumed them*, as the Prophet saith, *it did him*, this were no perfection, but that which ought to be laboured for, as euery one may attaine it; and in the whole course of mens dealings and duties to God, some measure of it: in so much, as where it is not found and enioyed of men, they should count it their sinne.

*Our affections
must be stronger,
as the good is
greater.*

And heere this one thing is to bee considered, that our affections of chusing, and embracing good things bee so ordered, that they may bee equally more slacke or strong, as the goodnes of the thing shall be greater or lesser: (as in praying to God, rather then giuing their due to men). Also that (in an equall comparison) the duties of holines to God, be preferred before duties to men; and with more bending our force and strength, when we go about to performe them, then when we are to discharge these.

*How we come
by this grace.
Ephes. 4. 22.
2. Pet. 1. 4.*

And if it be demanded here, how we shall come by such grace, as where-by we shal be able to embrace, chuse, and follow the good, which we know; I answer: that we receiued such grace, *when we first beleued in Christ; where-by our hearts were purified, and cleansed from the strength of our old corruption;* which (if wee remember) doth warrant vs not onely, that our Lord Iesus Christ hath taken away the guilt, and punishment of our sinne, and imparted and giuen freely to vs his obedience; but also grace and will to loue pietie, and goodnes; and power, *as to kill sin, so to quicken vs to newnes of life.*

Rom. 6. 4. 5.

Note.

So that if wee feele it not vtuallly, and ordinarily, wee haue lost and forgone it, either through our own forgetfulnes, sloth or carelesse negligence: or if it be through any other infirmitie weakened in vs, we ought to stirre vp our selues with cheerefull confidence, to the recovering of it againe, and not to be content to be spoiled of so great a treasure. But if this earnest desire after goodnesse, and vehement zeale of honouring God by that which we know, be quenched: whether it be ouerwhelmed with sorrow, feare, or such like passions, or dulled and made blunt in vs through lightnesse, and in following the desire of our hearts amisse, wee are in no wise fit to honour God in any seruice, vntill wee be importunate with him to restore to vs the grace which wee were wont to finde and enioy. Thus much of the first part of practice, namely that which is inward.

I will now goe forward with the second part, which is a branch of the
second

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second rule, and helpeth forward to the leading of a godly life; that the beleeuers may, by it, be able to guide themselves aright, and with much ease, in respect of those, who be not acquainted therewith. And this it is, that in well doing, we stay not in our good desires, and in the readines of the heart to do good, but procure, accomplish and performe the same duties outwardlie; that we endeavour at least, euen where we cannot performe, as occasion shall be offered, and that in one commandement as well as in another, so farre as it may be obtained. So that in all parts of sanctitie and holinesse, which shall be wrought in vs, and by vs, this ought to be as a perpetuall law, that all the members of our bodies, and our particular actions, may all become most fit instruments and helpes to shew forth, and expresse the same. And that is it, which the Apostle to the Romanes meaneth, when hee saith: *Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts thereof, neither giue yee your members as weapons of vnrightheousnesse to sinne, but giue your selues vnto God, as they which are alieue from the dead, and giue your selues as weapons of rightheousnesse vnto God.*

As we desire, so must we endeavour to do good.
Psal. 122. 8. 9.

Note.

Rom. 6. 12. 13.

By this we see, that not onely the heart with her members, that is, the cogitations and desires in those which are iustified by faith, must be consecrated to the honour and seruice of God, but also the bodie with the parts thereof; the eare in hearing, the tongue in speaking, the eye in seeing, &c. that so wee should be his wholly; and in one part of our life, as well as another, doe that which pleaseth him.

All parts of our bodies giuen to serue God.

No man doubteth, but that we should doe good workes, as well as haue our mindes and hearts inwardly purged; but that wee should be diligently giuen vnto euery good worke, and make a trade of godlinesse, to applie and follow it; so that while wee doe one good dutie, wee should not neglect another, (which in good husbandrie about things of this life is much regarded) that few will grant, or be readie to yeeld thereto: yea and that *our conuersation should be in heauen*, that is, that our common course of life should be heauenly, whilest wee liue heere vpon earth, and that wee should not onely giue no occasion of offence in any thing, but also in all things seeke to approoue our selues as the faithfull seruants of God, that (I say) few doe ioyne with vs, in, or consent that it should be so; and yet to speake the truth, what can please God in the actions of our life, without it? Thus much of the rules: The vertues which further vs herein follow, which are, vprightnesse, in this Chapter spoken of; and diligence and constancie or perseuerance, mentioned in the next.

Make a trade of godlinesse.
1. Tim. 5. 10.

Note.

2. Cor. 6. 3.

The first then of these vertues, which should make our practice both inward and outward more pure and perfect, is vprightnes, and that is, when in a single and true heart, wee loue, chuse and desire, and doe any good thing, specially because God commandeth, and for that end. This vertue was commended by our Sauour in Nathanael, when he said: *Behold a true Israelite, in whom there is no guile.* Many actions, otherwise feruent enough, for want of this sinceritie, are but froth, (as were the hot enterprises of Iehu against idolaters) and cause them who haue long pleased themselves therein, at length, to crie out of their doings, (though admirable in the eyes of others) and to say, they were but hypocrisie; or if not so, yet not done in sinceritie.

The first vertue is vprightnesse.

Deut. 18. 13.
Ephes. 6. 14.
Ioh. 1. 47.

Note.

There

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*Pretences in
good actions.*

Note.

There are many starting holes in the denne of our harts, and many waies we can deceiue our selues, that the good which we doe, is not as it seemeth: but as it is not all gold that doth glister, so the touch-stone of Gods word doth finde much drosse therein: yea the Lords weights of the Sanctuarie doe prooue them light and windie, which in our iudgements and perswasions were weightie and substantiall.

Psalm. 130. 3.

Wee are brought oft times to bee earnest in good causes, and to further them, as for friendship of others, and for companies sake; so for malice; for our commoditie, vaine glorie, and for feare of some sore punishment or danger, if wee should doe otherwise: when our pretence in all these, is, that it is good; and commanded; yea and wee meane well many times, and are feruent in a good thing without these euill respects; and that partly for the commandement of God; but not onely, nor resolutely for that; but more for other considerations, then that: Therefore in such cases and trials, wee are found to bee others, if wee examine it, then wee would. Although I would not bee taken, as though I should meane, that there were no vprightnes, if any feare, or other fleshly respects should be mixed therewith: (so as wee be not ruled by them) for otherwise our best actions are mixed with corruptions.

2. Cor. 1. 12.

Note.

And thus I conclude this point as the former, and say with the Apostle: *This shall be our reioycing, (if wee haue any worthie the speaking of) that in simplicitie, and godly purenes wee haue our conuersation in the world among men.* This vertue theretore (I meane faithfulness, and vprightnes) going with our practice, in performing the duties which wee know, shall both set our selues about them with more roundnesse, and (as farre as they can be discerned) shall cause them to shew more beautie to others, and raise more admiration in them.

*Necessitie of
those rules and
vertues.*

Now if this should bee thought needlesse of some which shall reade it, that I speaking of the true Christian, doe vrge and require vprightnes and singlenes of heart in practizing godlines, seeing I haue said as much before, in the Chapter of renouncing sinne: I answer, that it is alike requisite in both; and that as well we shew integritie in the practice of good duties, as in the forsaking of euill. And thus with the rules, I haue set downe one of the vertues, namely vprightnes: which is necessarily to be learned and kept of all such as hauing obtained the gift of true faith, doe set themselves to leade a godly life. I say, such as haue true faith, because no other haue any possibilitie to enter, and set vpon it. Whatsoever faire shewes they make in their doings, they doe but dawbe with vntempered mortar. And if thou thinkest to set vpon the godly life without it, thou shalt offer to God a broken peece of worke, no better then the offering of *Caine*; although it shall seeme to thy selfe, to be as holy as the sacrifice of *Abel*.

But if thou hast tasted aright of this gift of faith, and then going about to leade a godlie life; thou being soundly instructed in these rules, before set downe, and perswaded that they with the vertues here added, must guide and helpe thee to the right performing of all dutie; then (euen as skill and vnderstanding of the rules in any science or trade, with willingnes and endeavour, maketh the workman fit to vse and practice it) thou shalt finde great ease

ease, not onely in withstanding the deceitfull baites of sinne, but also constantly breake thorow many and diuers lets, which thou shalt meete with, that they shall not withhold thee from going forward in thy Christian course. For it is mens naked, and vnarmed venturing, and going abroad in the world, (which is as a shop of vanitie and inticements) it is this, I say, that maketh them come home with so many deadly wounds, feareful falles, and grievous offences, (I speak of the better sort of people, as well as of the common professors, though the worst seldome feele them) and they shall neuer finde it otherwise, till they doe better adresse themselves, and be furnished with this holy attire, as hath been said, to the great worke of Christianitie.

Vnarmed venturing abroad; is cause of sore wounds.

But because I haue appointed a more conuenient place hereafter, where I shall more fully speake of the armour, which God hath prepared for the safe-keeping of his; I referre the reader thither, for more full satisfying of him about this matter. Only one or two obiections, which may arise from the doctrine which I haue set downe, shall more fitly be answered here.

CHAP. 14.

Of the answering of some obiections about the former doctrine, and of the other two vertues which helpe to a godly life, diligence, and continuance, both which must be done in humilitie and meekenes.



First this, whereas these rules haue bin said to be able to carrie the Christian belceuer, in a well ordered course of liuing, some object thus: It falleth out often times, that wee haue a very good desire to doe that, which we know pleaseth God; but we find no strength to performe. And further, they say, wee doe not so much maruel that we attaine not that which we seek, when the Apostle himselfe maketh the same complaint, where he saith, To will is present with me, but I find no way to accomplish that which I desire. I will not answer this as the deuoutest Iesuits do, namely, that God giueth his grace, and we may receiue it if we list, although wee haue no assurance of his fauour by faith: which is a meere mocking of poore people, whilest they are warned to seeke that with vnsauoury and vn-

Obiect. We cannot doe as we desire.

comfortable wearying of themselves, which they can neuer possibly finde: But this I say, if this bee oft and earnestly desired of thee, (as it was of Paul) Gods grace shall be sufficient for thee.

Note.

Answer. 1.

And further, if thou hast neuer so feruent a desire to ouercome euill, and to doe that which thou knowest to be good, and yet hast not thy heart possessed of the fauour of God, and taken vp therewith, but standest waueringly affected about that matter, thy desire is not that desire which I haue spoken of: neither therefore able to helpe thee in that which thou wouldest; it being no fruite of faith. For this it is that ouercommeth all lets in the world, and no other thing, euen this faith I meane, whilest by it we are perswaded that Christ Iesus so loueth vs, that he is readie to doe any thing which is expedient for vs: because of the great fauour that he beareth vs, whereby wee are

2. The best desire without assurance of Gods help, is vaine.

1. Ioh. 5. 4.

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Phil. 4. 13.

are made able also, and in whom wee can doe all things, as shall be expedient for vs.

Note.

Rom. 5. 10.
& 8. 31.

Why Paul overcame not all rebellion.

2. Cor. 11. 7.

Paul was not carried into grosse iniquitie.

We may looke for the like grace that Paul had in our measure.

2. Chron. 16. 9.

Note.

2. Chron. 28. 7.

For as nothing can separate it from vs, so he thinketh nothing too good, or too precious for vs. So that hee, into whose heart his loue is shed plentifully, is perswaded, that as hee hath saued him from the greatest danger of hell; so hee will much more saue him from the smaller, of being overcome of his corrupt lusts: and that hee, who hath bestowed by free grant and sure promise, the greatest benefit vpon him, namely, the kingdome of heauen by assured hope, will not denie him the smaller, that is, grace to liue Christianly heere on earth. *For he that hath giuen vs Christ, by whom we haue the former, how shall hee not with him giue vs other things also?* And if not as wee would, yet that is best which he giueth.

Now for the other part of the obiection, that *Paul* himselfe did not finde grace to overcome the rebellion of the old man, that is, his corrupt nature; I say, it is true, that fully and perfectly he did not: to the end, that hee might alwaies haue a mark of his vnworthines, and sin remaining in him, & thereby remember, that it was of only mercie that he was pardoned, & the grace of God, that kept him from falling away from him. And further, wee must know, that for two other causes hee obtained not the thing which he asked of God, first, that hee might be abased, and kept humble vnder so great grace as he had receiued; in regard whereof, he confesseth himselfe, that the messenger of Satan was sent to buffet him, lest he should haue been exalted and lifted vp aboue measure, through the abundance of reuelations: and secondly, that he might from time to time find sweetnesse still in the forgiveness of his finnes. But although hee was not perfect here, as an Angell; yet was he not carried of his lusts into grosse iniquitie, as some dreame, because he cried out and complained, *I am carnall, sold vnder sinne: O wretched man that I am!* And it was necessary that hee should mislike and be grieved with the smallest rebellion or resistance of goodnesse, and with some vnfitnessse to his calling which hee felt sometimes, and to other good duties: but yet Gods grace was sufficient to keepe him, that he fell not into that depth that he might otherwise easily haue done.

But I haue in effect answered this already by another occasion. Now to applie this to our selues, and not to be gluted with it as many are, I say; that we likewise through the same grace in our measure, may looke with good cheere to be deliuered from the yeelding to our wicked lusts, which most dangerousslie incumber vs, as he was from his: we being resolued, that our most louing Father (for the tender care hee hath ouer vs) is alwaies *looking downe from heauen, and beholding who is upright hearted towards him* (how weak foeuer in his owne sense and perswasion) *that hee may shew himselfe strong towards him*, and thereby supplie his weakenesse. And thus the desire to keepe a godly course being soundly planted in vs, and the same proceeding from faith also, who doubteth but that it may haue strength to doe such outward duties as are required, though weakely, yet soundly and in truth of heart: to endeouour at least, (which God will accept) though we doe not alway preuaile ouer such strong corruptions, as oftentimes for want of such grace doe master vs? But in thus speaking, I shew, what Gods children may confidently

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confidently looke for, not what euery one obtaineth. And except the sin of incontinencie, against the which God hath provided a lawfull remedie, we haue both promise from God, and we by the power of our faith, doe enioy such victorie ouer other sinnes, as whereby wee may walke without iust reproofe amongst men, and keepe our peace toward him also: this being added, that when wee are craftily deceiued by the vncessant malice of the diuell, (although not without our owne sloth, sleepinesse and securitie) wee haue accessse, as in time past, and recourse to God by the meanes of our aduocate, and doe recouer our hope and hold againe.

Note.
2. Cor. 12. 9.
Rom. 7. 25.

1. Iohn 2. 1.
Note.

Thus I haue shewed, how they who haue a will and good desire, may looke for strength also to performe, in some good sort, the duties which seeme so difficult and impossible to them, so that they neede not bee greatly troubled with that obiection. But because many of Gods deare seruants finde it not thus oft times, neither are able to say, that they feele this, but contrarily doe complaine that their life is full of disquietnes, for that they cannot ouercome the force of anger, impatience, raging, frowardnes, and such like, neither liue godly to their contentation, although they desire it: because, I say, these may be discouraged by this doctrine, I would haue the vnderstand, that I haue not in the former answere to the last obiection, set downe what euery godly Christian doth or shall feele (as I said before), but what God of his bountifull liberalitie hath provided, that they may feele and finde, and how their estate may be bettered, and their spirituall liberty enlarged.

Many weake
discouraged for
want of this
victorie.

Besides, many good people doe not know this, in a long time, what God hath bequeathed them; nay, many of them neuer know one of the many sweet liberties and priuiledges of Gods children; but only receiue so much light from the father of light, (and therefore are lightly called the children of light) as whereby they see the way to his kingdome: and according to the knowledge they haue of his will, thereafter they declare and shew it forth in their liues; but nothing as they might, and as some others doe.

Many know not
their libertie.

Note.
Ephes. 5. 8.

Now to proceed to the other vertues which further our practice of a godly life; such as receiue and desire to attaine to the grace which I haue spoken of, that is, to be more sound and better settled in an holy course, they are and must be glad with all their heart to be diligent and painfull in this worke of the Lord, and to abide constant therein, that they may by these two vertues adioyned, nourish all good desires, and holie endeouours, after they be once planted in them: and hold out the contrarie, whilst they be not yet greatly troubled with them; and set on worke their knowledge through euery part of the Christian life, in such practice, as it may well be seene whose seruants they are.

The two next
vertues, dili-
gence and con-
stancie.
Note.

This diligence and constancie, in whatsoeuer they bee vsed, they bring great things to passe, whether it bee in any trade, or in the searching out of things obscure and hard to be found out, euen where only the light of reason is followed: and who doubteth then, but that in holy duties, wherein men are guided by the spirit of God, most excellent effects are brought forth by them? Neither is any dutie indeed well performed without them; for which cause S. Peter speaking of the godly life, teacheth that all diligence

Diligence and
constancie bring
great matters
to passe.
Note.

R

must

2. Pet. 1. 5.

Jerem. 48. 10.

James 1. 25.

must be added thereto; *Giue all diligence* (saith he) *to ioyne with your faith ver- tue*, as if he should say, that all is lost without it: and *Jeremie* saith, that *hee is cursed, that doth Gods businesse negligently*. And of constancie, what saith Saint *James*? *Hee that looketh in the perfect law of libertie, and abideth therein, if hee be not a forgetfull hearer, but a doer of the worke, shall be blessed in his deede*, that is, in so behauing himselfe.

What diligence.

2. Pet. 1. 8.

Ephes. 5. 15. 16.

Rom. 16. 19.

& 12. 11.

Note.

Constancie.

Iohn 8. 31.

& 15. 5.

1. Tim. 5. 10.

Gain of these.

Reuel. 2. 19.

2. Tim. 4. 8.

Note.

*Many pay deare
for their liber-
ties.*

Note.

*Want of these
dangerous.*

Prou. 23. 17.

Therefore, by the first of these two, namely, diligence, let them be readie to take all occasions and opportunities to the doing of some good, and to shunne idlenesse and vnprofitableness, that so they may bring forth much fruite, redeeming the time wisely, while they may; and that with a thousand times more gaine then others doe: and not as slothfull, and vnthrifitie persons, passe it ouer idly and vnprofitably, for the pleasing and satisfying of their foolish appetite, for the present time.

By the second, namely, constancie, and continuance, let them not onely keep their hearts and liues in the same good estate, whereunto by diligence they haue already brought themselues, but also waxe more fruitfull, and their hearts be more enlarged: and so daily become followers of euery good worke, vntill their latter yeeres bee better then the former, and vntill they haue finished their course with ioy. And being once acquainted with the gaine that these bring with them, they shall doe as the Merchants; who when they be farre from home, hauing their mindes set vpon their aduantage, suffer not themselues to range after pleasures, but busily follow their trade which bringeth in commoditie: so that whatsoeuer part of the Christian life they are occupied about, (holding these vertues for their companions) they may count it the most happie time, which is so bestowed. For in so doing, they weane their hearts and mindes from much draffe and worldlie lusts, which would, if they might bee lodged there, much annoy them: and thereby they are much more readilie disposed vnto dutie, then such as will not embrace them; who being contented with any vncertaine and deceiueable perswasion of Gods fauour, and refusing to bee holden within such narrow streights and compasse of this holie and Christian counsell, that is, of going forward by diligence and constancie in their course, breake out oftentimes to their trouble, danger, and discredit; when the other are quiet and merrie. And because they account it bondage to bee held in after that manner, therefore they finde that they pay deare for their liberties, when they bee after, constrained to repent the seeking of them, and yet cannot easilie recover their inward peace which they lost for them, nor shake them off againe, when yet most gladlie they would.

And for want of these two, and through the contrarie, sloth and inconstant vnsetlednes, in that they do not settle themselues to one good thing or other; euen the most of the godly doe not finde that sweete fruite in their life, which is to bee found, namely, of safetie vnder Gods protection from time to time: but by improvidence, and wearines of well doing, they do by little and little plunge themselues into some deepe vnsetlednes, out of the which, it is hard to rise againe. Therefore *Salomon* in two words hath fitlie expressed them both, saying: *Let the feare of the Lord bee in thy heart continually:*

Of diligence and constancie, which further a godly life.

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usually : which is as much, as a diligent care to please him with constancie therein.

Thus as I haue said, to these former rules and vertues which guide vs to liue godlily, these two are cōmanded, diligence and constancy. By the one, that we be readily prepared, as we ought, to practice good, and so resist euill : whereas slacknes and no care, or too little, is condemned. By the other, that thereby we may continually goe forward in doing good, and fleeing euill : wherein all staying, ficklenes, or going backward, is very dangerous. Hereto belongeth that to the Corinthians, when he hath said: *Awake to liue righteously, and sinne not*, he addeth: *Be stedfast and vnmooueable, alwaies abounding in the worke of the Lord: knowing that your labour is not in vaine.* And after; *Watch, stand fast in the faith, quit your selues like men, and be strong.* And this is necessary about all things, that so we may become that simplicitie which is meete for them who are in Christ.

Now that this our diligence and care in all good duties ought to be for continuance, and euen while life lasteth : let vs know, that the Lord commandeth it to all his children : according to that which is written, *Hee that abideth to the end, he shall be saued.* And in another place, *If ye continue in my word, and it abide in you, then are ye my Disciples indeede*; and, *Aske what yee will, and it shall be done to you.* And yet this might bee spoken to small purpose, if the Lord had not promised as much to his faithfull seruants; that they shall haue grace to perseuere, giuen them from aboue, as he saith by the Apostle: *He that hath begun this good worke in you, will performe it untill the day of Iesus Christ.* Also to the Thessalonians: *Faithfull is he that hath called you, which will also doe it.* If it be demanded, how he will inable them, seeing there are many feares in their life of finall falling away; the same Apostle answereth this, in the Epistle to the Colossians, saying: *To the end ye may walke worthie of the Lord, (and please him in all things) and be fruitfull in all good works, and increase in the acknowledging of God, yee must bee strengthened with all might through his glorious power vnto all patience and long sufferance with ioyfulnesse.* And S. Iohn speaketh to the same purpose, thus: *Greater is hee that is in you, (that is, the Spirit of God) then he that is in the world, that is, the diuell.* The fruit of such a course is both an happie ende here, (as it is written: *Marke the end of the vprihts and iust, for the ende of that man is peace*) and happinesse for euer after. As wee reade where Paul saith; *I haue fought a good fight, I haue finished my course, and kept the faith: from henceforth is laid up for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day; and not to mee onely, but to all that loue his appearing.* But I haue bene long in the former points, and by occasion haue shewed throughout the whole discourse of the godly life, that it must be continued to the end: I cease now to say any more.

Thus hauing set downe these vertues which must guide vs to practice the godly life throughout our whole course, it may easily be seene how euery man who is come thus farre, may prooue himselfe a repentant person, and bee apt and fit to bring foorth the fruites of amendment in his particular actions, and how his whole conuersation may bee such as may be-seeme a man of God, so farre as humane frailtie will suffer: wherein, be-

Ephes. 6. 11.

1. Thes. 5. 6.

Gal. 5. 7.

Note.

1. Cor. 15. 58.

1. Cor. 16. 13.

Diligence and care must be continued to the end.

Matth. 24. 13.

Iohn 8. 31. &

15. 7.

God promiseth to the faithfull grace to perseuere.

Phil. 1. 6.

1. Thes. 5. 24.

Col. 1. 10. 11.

1. Pet. 1. 6.

1. Iohn 4. 4.

Psal. 37. 37.

2. Tim. 4. 8.

Of diligence and constancie, which further a godly life.

Other two ver-
tues humility
and meekenes.
Matth. 11. 29.

cause wee follow Christ Iesus himselfe, wee must know, that all our duties must be practised in humilitie and meekenes: for so hee saith, *in submitting your selues to my doctrine, and in leading the godly life, learne of me to bee humble and meeke.*

Note.

Ephes. 4. 2.
Col. 3. 12.

As if he should say, if ye be haughty and high minded, so as ye despise the simplicitie of my doctrine, and think it too base a thing for you to be subiect to; or froward & vnttractable, that in some points ye will hold back, though in some other ye be obedient; ye can neuer liue godly, as God requireth of you. These therefore must haue no place in Christians, either Ministers, or priuate persons, but the contrary vertues, as I haue said; which are oft times in the Scriptures set downe together, as well as in this place: that wee may know how needfull it is, that they should alwaies goe together; and that although there be many goodly gifts in a man, yet if hee hath not these, they shall lose their credit, and beautie amongst those which behold them, and withhold their commoditie from him who wanteth them.

These alwaies
necessary.

The Christian
life, no idle nor
vnsettled life.
Note.

And these two are not particular vertues which sometime only may haue vse, but such fruites of the spirit as necessarily are required in all actions: so that at no time, humbleness of minde, and meeknesse of spirit may be wanting. All these vertues (I confesse) are common, as well to the forsaking of euill, as to the doing of good: and so vnderstand it, though it be put out of place. But I set them downe here, seeing the former part of this treatise was so large. And that which I haue said of this matter, I wish to be well obserued, that the life of the beleeuer is a continuall proceeding in the departing from euill, and endeououring after duties, in such manner as hath been said: and a settled course in repentance, and a constant walking with God; and not an idle, or vncertaine stumbling vpon some good actions (whiles a great part of his life is neglected, and not looked after) hee must not bee sometime at command, and ready to offer his seruice to God in some good moode, and after take his owne libertie to doe what he listeth.

Note.

Luke 17. 7.

The Lords seruice is not like the disordered seruice of many vnreformed Gentlemen, where, besides the attending at table and on horseback, the attenders may runne where they will: but it is like to a well gouerned family, where all are appointed their office and place, in one thing after another to be well occupied, and kept from idleness; and yet not discharged thereby, to doe what they will after. So our Sauour teacheth it should be with his seruants, as with a seruant in a family, who when hee hath wrought in the field, is not by and by discharged of other duties, but then doth businesse at home: so they, when they haue been fruitfull, and haue purposed to doe all that is required of them, haue done but their dutie.

The end of one
worke the be-
ginning of ano-
ther, yet with-
out toile.

Deut. 12. 7.
Matth. 11. 30.
Deut. 12. 18.
Note.

So that the end of one worke is the beginning of another: and yet all without toyle and tediousnesse. For so hath God prouided, that his seruants may be merrie at their worke, yea, whatsoeuer they shall put their hand vnto; and the more duties they doe, (redeeming the time from idleness, and vnprofitableness) the merrier. There is much work in the Lords family, as there are many places to serue in: And the slothfull and idle ones, howsoeuer they can haue place sometimes in earthly gouernment, yet are they expelled from thence. And this is that which S. Peter warneth vs, that wee be
neither

Of some particular duties pertaining to God.

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neither idle, nor barren, which we shall auoide, if we be filled and furnished with the traine of heauenly vertues, as knowledge, faith, loue, patience, godlineffe. And herein is our heauenly father glorified, if we bring forth much fruite. Ioh. 15. 8.

To this end, we must know that Christianitie is fitly compared to a trade, wherein men goe from one worke to another; and a Christian hath many sinnes to weede out, and to labour against, and therefore is not careleslie to marre all his worke in an houre, that hee hath well followed fundrie daies; as he that loseth all that hee hath by a cast at dice. He hath also many duties to looke vnto, towards God, his neighbour, and himselfe: wherein it shall be found requisite for him to be carefull, after the doing of one, to goe to another: and not to admit any thing against the peace of his conscience, no not in his recreations, nor in his weightiest worldly dealings, feastings, companie, &c. but to see the vnitie of the spirit kept in the bond of peace. And as the Physitions doe well direct, that for the preserving of bodily health, it is good to rise from our meate with an appetite, and not to overcharge the stomacke: so it is none of the meanest rules for maintaining our soules health, to keepe alwaies an appetite to some new dutie, when we haue performed the old, and not to be so wearied in the doing of one, that we be vterly vnfit to goe about another. Note.
Keepe alwaies
an appetite to
some new dutie.

Ephes. 4 3.

This one thing being thus from time to time carefully regarded, shall make all the rest well and rightly vsed, and the whole life thereby kept in frame and good order. For thus to bee settled in our Christian course, that with full resolution wee be willingly weaned from our euill lusts, and corruptions, or readily disposed to one good dutie or other, and not weary, but when we finde any inclining thereto, it be forthwith disliked; (as there is good cause, we seruing so bountifull a master as we doe, who haue God the commander of our worke, and a promiser of blessing vnto it): Thus (I say) to be settled, who can say, but that it is a singular testimonie of their spirituall welfare to all that practice it, and the best and greatest furtherance of a godly and well ordered life?

— CHAP. 15.

Of some particular duties pertaining to God directly in the first, second, third, and fourth Commandments.



Now the rules and vertues hauing bin set down, which help to the practice of a godly life, I wil shew in what points this life consisteth, and set downe a summe of it: but more briefly I will doe it, because it may in some sort be gathered by the description of the vngodly life: and also for that no man can set down all the particulars of it, but they must bee learned and knowne of the true Christian, out of good Catechismes, and by daily and attentive hearing of his ordinarie Teacher, who is able to instruct him herein, and by a diligent search into his owne life by the Commandments.

The second point in this second part of goalines, wherein this performing of good duties doth consist.

R 3

But

Of some particular duties pertaining to God

But yet to helpe the weake, that they may see how to draw out of this whole treasure, and rich hoard of the Commandements, for the better ordering of their waies, through their whole course, that which shall be necessarie, (seeing they shall not alwaies haue other helps at hand) I will set down some of the chiefest, throughout them all. And first those duties which directly pertain to God, (following the order, which I did in setting downe the sins before): According to that which is in the Apostle, where he saith, that the knowledge of saluation teacheth vs to liue holily, righteously, and soberly, &c. and to giue vnto God the things which are Gods.

Duties towards
Gods person.
Note.
Knowledge of
God.

Note.

Acknowledge-
ment.

Psal. 73. 25.

Trust.
Hope.

Dan. 3. 16. 17.
13.

Note.

Patience.

Psal. 3. 6. 7.

Phil. 4. 10.
Rom. 12. 12.
Col. 1. 11.
Joy.
Phil. 4. 4.
Psal. 4. 4.

Thankfulness.
1. Thel. 5. 18.

And first of all, to begin with the duties of the first Commandement (the life and light of all the rest), it is first required, that we seek & desire to know God, though not perfectly, (which we cannot do) yet as he may be knowne of vs, as his word doth reueale him to vs: that in his nature and properties, he is spirituall, infinite, pure, holie, righteous, onely wise, constant, omnipotent, onely good, one in essence, three in person; and in his workes, as his constant decree, and execution of the same in creation and gouernment; in all, most admirable; as we see in the earth with her furniture, wherewith we are best acquainted; although that be but as his footstool, to conceiue of his glorie in heauen, which is as his throne. But alas, this knowledge of God is weake euen in many a true Christian beleeuers: but that euery one is then fit to learne it aright, when hee is once a true Christian. Furthermore, wee must acknowledge, that is, allow, and in heart yeeld and consent vnto the truth of those things which we know of him: that then wee may safely and boldly beleeuers in him, and cleaue to him. For this knowledge of his Maiestie causeth all his faithfull ones to be truly knit vnto him, and to fixe their whole delight in him, so that, they say with the Psalmist: *Whom haue I in heauen (O Lord) but thee? and who is he on earth, whom I desire in comparison of thee?* So that none is, as the Lord, vnto them.

We thus cleauing vnto him, and knowing our selues to be safe vnder his wings, grow to put our confidence in him, that he will helpe vs in all our necessities and tribulations. And from this confidence, arise many other Christian duties; as to hope and looke for that helpe which in confidence we assure our selues of, from the Lord: yea although meanes be wanting, yet wee giue glorie vnto God; as the three children which being cast into the burning fornace, committed themselues vnto his protection, although at that time they saw no likelihood of help at all. Againe, through this confidence, wee are not afraid, no not in greatest dangers, but are patient, and without murmuring hold our peace, because wee know the Lord hath done it: and that which is more, we count it good for vs that wee are afflicted, and receiving all as from a father, doe reioyce soundly, and heartily in them, through hope at least. And through the same confidence, we reioyce in euery condition of life vnspeakably, yet no otherwise, then as we bee afraid to doe any thing, which may displease God, as I shall say afterwards: because we know, that although this is wearisomnes to the wicked; yet there is cause continually offered vs, to be carefull, that in all things we may be approued of him.

And seeing we behold, how all good things do flow to vs from God, therefore we offer vnto his maiestie, this other dutie, in all things to be thankfull: namely,

namely, with a kind heart testifying, that al our welfare commeth from him: and so do we in our wants and necessities lift vp our harts vnto him by prayer, for the obtaining of y things which we want. And when he thus bountifully imparteth to vs all good things, which yet are but the smaller fruits of his fauour, (and yet, if they were not enough, hee would send vs more and greater) who doubteth that with all our hearts and strength, we are affected to loue him, more then wife, children, house, land, or whatsoever is of greatest price in the world beside? yea, that in comparison thereof, the best things of price, are reckoned but as dung? And in token of this true loue to God, we giue our selues to solace our soules in him, as *Dauid*, euen when he was in danger of his life, did comfort himselfe in his God, because it is so sweet and beautifull, to think and meditate oft times vpon the infinit good things that doe flow from him vnto vs: but most of al desiring to enioy his presence in heauen, which shall be with fulnesse of pleasures for euermore.

Request.

Loue.
Phil. 3. 8.
Cant. 2. 4. 5.

1. Sam. 30. 6.

Desire Gods
presence.

And further, because all which know God, and put their confidence in him, and loue him, are ouerwhelmed as it were, with the infinitenesse and excellencie of his glorious Maiestie, therefore they are drawne to behaue themselues more reuerently, and vprightly before him, then before the greatest potentates in the world: and therefore are prepared to walke before him continually in an holy & childlike feare, desiring that he will teach them by his wisdom, direct them by his prouidence, and blesse their whole course, so as they may comfortably feeble the same, through their life.

Reuerence.
Feare.
1. Pet. 1. 17.
Acts 9. 31.

The second com-
mandement.

Now besides these duties of holinesse which we owe directly to the person of God, meerly spirituall and inward, there are other whereby we worship him outwardly, which also are parts of this holinesse towards God; it followeth therefore, now to mention some of the chiefe points of this externall worship of God both publike and priuate; and in what manner it should be vsed: but before, it is to be knowne, that he will allow of no other meanes of worshipping him outwardly, then hee hath appointed and prescribed himselfe in his word. And therefore the office of the Ministry it selfe, (by which God is truly worshipped publikely) must not bee an office to sacrifice and say Masse for the sinnes of the quicke and dead, (which Gods word plainlie condemneth) neither must it be any other then that which God acknowledgeth for his: that is, a publishing and preaching of the Gospel, and glad tidings of saluation by Iesus Christ to penitent sinners and beleeuers, and a ministring of the Sacraments, which he hath ordained to be vsed for the comfort and strengthening of them.

Gods worship.

Isai. 1. 12.
Iohn 4. 23.
Ministerie.
Rom. 1. 16.

Such ministers they must be at the least, which serue him, whatsoever graces they haue beside, if they would that God should acknowledge and take them for his: and after such outward maner must they worship him in al dutifulnes of hart, both magistrate and priuat person, who will worship him aright. And amongst the publik seruices of God, these are some & the principal, with prayer of faith by voice expressed, thanksgiuing, cōfessions of sins, and singing of Psalms, the fruit of the lips, with the censures of admonition, and excommunication, as cause doth require: which I knit together for breuitie sake, seeing I haue onely taken in hand, to set downe shortly, what the parts of Gods outward worship are, (not largely to handle them) that all

Publike prayer.

Censures.

may see the better hereafter, when I shall come to it, how the daily direction for a Christian life, may fitly bee drawne out, and made vp of the whole bodie of godlinesse laid together in the commandements.

Publike fasts.

*Joel 2.12.
Extraordinary
thankes.*

Hest. 9.17.

*Luke 18.13.
Iohn 11.41.*

*Private wor-
ship.*

*Manner spiri-
tuall.*

Note.

To these may be added, publike fasts, when the people of God by some especiall calamities either hanging ouer them, or alreadie vpon them, or for grieuous transgressions against God, doe abase and humble themselues more earnestly and feruently, to intreate God against them. Also publike thanksgiuing for some rare benefit or deliuerance sent vpon the Church. In all which publike actions the Lord requireth streightly, besides, that wee should loue, desire and procure them by all meanes that we can; so, that we shew all reuerence in the vse of them: as by bowing our knees in making our prayers, lifting vp of our hands, or eyes, as occasion is offered; so casting downe or lifting vp the countenance with cheerefulnesse, as the matter requireth.

Another part of Gods worship is, when the most of these now spoken of, are vsed priuately of vs. Also the talking and conferring of the word of God, in mutuall instructing, admonishing, exhorting, comforting, or any way else which is fit for edifying; as singing of Psalmes, and thanksgiuings in Christian families, both ioyntly and seuerally, according to their particular occasions and opportunities, and namely at meate and at rest. And to conclude, wee must all, both Magistrate, Minister, and people carefully auoide, and watch against all occasions of superstition and idolatrie: and be zealous against the same, to the rooting out and abolishing of them, as much as in vs lieth; and carefully retaine, and hold our companie and familiarity with the true professors and worshippers of God; and continue daily our frequenting of the places of publike assemblies of Gods people, and not breake off our fellowship, as the manner of some is. Neither giue or take occasion, one or other of vs, in our seuerall estates or places, of hindring or cooling our holy and comfortable proceedings in the Lords pure worship and seruice.

But seeing the Scripture teacheth, that hee is not a Iew, which is so onely in the eyes of men; neither is the drawing neere with the lips and body onely spirituall; therefore the manner of doing these duties in Gods outward worship, is also to be learned; (as in a word I haue touched before) that as in themselues they are good and godly; so they may, as they come from the beleeuers, be also sweete and sauourie in the Lords nostrils, namely, that as they proceede from faith, so they may be seasoned with holy affections, as oft as they are offered to him.

So that wee are to know this, that when we shall set vpon any part of his worship, which now hath been spoken of, it is highly displeasing to him, to goe about the same lightly, rashly, falsely, hypocritically, and vnprofitably: for that were abominable to him, as a dead sacrifice. But contrarily, wee must vse them with all high reuerence, being prepared rightly before; well affected in the vsing of them; and aiming at the most profitable end which hee hath appointed, that so wee may be approoued and allowed of him.

Now if I should particularly declare how and after what manner, euerie part

part of the outward worshipping of God should be vsed, as I haue shewed in generall; I should tarie too long in this matter: but in some few of the principallest particulars I will shew it, that thereby may bee seene what is required in the rest. In the preaching of the word, being the way to inlighten vs, first with faith; and after, to settle and establish vs in the truth; we should come prepared to the hearing of it after this manner: laying aside all filthinesse of heart and hands, which might hold out wisdom, wee being readie and desirous to receiue it with a meeke and hungry soule; and therefore not rashly, and little regarding what we go about; neither comming with a captious and malicious purpose to heare. In the action it selfe, we should be thus affected; with our whole soule to marke and weigh the matter, that so wee may be touched with it accordingly: that is to say, with hearing our faults, we should be pricked, & relent; with hearing promises, beleue, and receiue comfort by them; by doctrine of duty, to be fully resolved to practise it; and therefore not to haue our heads full of other matters, running vpon our profits and pleasures, or in hypocrisie; and though we take some delight in that which we heare for the time present, yet not to be contented to rest therein, without the feeling of the true worke of it in vs. After wee haue heard, wee should giue all diligence to muse and conferre of the things which wee haue heard, examining them by the Scriptures, with the good men of Berea; and finding agreement betwixt both with more boldnesse to set our selues forward in euery good way by the helpe thereof.

*How Gods wor-
ship is to be vsed.
The word.
Acts. 26. 18.
Preparation.
1 Pet. 2. 1.
Iam. 1. 21.
Acts 10. 33.*

*In hearing.
Eccles. 4. 17.
Acts 2. 37.*

*1 Thes. 3. 4.
Note.*

*Having heard.
Acts 17. 11.
Note.*

This is the right maner of hearing the word of God preached, which the Lord hath taught his people to endeouour after: as whereby hee warranteth them singular fruite and blessing. And if wee were alike directed in all the rest, how greatly (thinke we) might a Christian bee holpen and enabled to the true worshipping of God by the same? which now beeing not knowne of many, and therefore not rightly and reuerently practised, is a thing most vnfauoury and irksome vnto them. Not much vnlike to this, is the true manner of the priuat exercise of Gods word in reading and conferring vpon it; that with high reuerence in hope to get profit thereby, and praying earnestly for the same, wee should goe about it: whilest wee are at it, withdraw our minds from all other things; and after, apply it profitably and readily, to vse it to those good ends for which it is appointed.

*How conference
and reading
should be vsed.*

To the Lords Supper, if wee desire to finde it (as it is in it selfe) an heavenly banquet) we should see that we come in our wedding garment, meet guests for such a table, apparelled with the robe of faith and repentance; without which, the Lord of the feast wil neither look vpon vs, nor welcome vs, but *expell vs rather*. In the time of our receiuing, we should be heavenly minded, much comforted and made glad, as feeding vpon such dainties, whereby our soules and bodies shall liue happily for euer. And afterwards, to be thankfull to the giuer of so great good things; and a long time after, to retaine the strength wee receiued by them, to the ende wee may feele our selues ready to testifie the same by all dutifull obedience for the time to come.

*How the Lords
Supper should
be receiued.*

*Math. 22. 13.
Note.*

Of prayer also, which shall bee more fully spoken of in another place, there is an holy and reuerent vse to be made, (though many are little acquainted

*How prayer
should be made.*

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Matth. 6. 9.

1 Tim. 2. 8.

Psal. 116. 13.

The third com-
mandement.
Luke. 1. 75.

Note.

Ioshua 7. 19.

2 Cor. 10. 31.

In all things to
glorifie God.

Note.

Col. 4. 4.

Psal. 118. 5. 12.

Iuan oath.

acquainted with it) namely, that we should seriously weigh Gods almighty power, and how fatherly he is affected to vs; which two things should be our pillars to leane vnto, so that we may be the better prepared thereto: that whilest we are in powring out of our praiers vnto him, we may through this confidence, feele our selues effectually moued to *lift up pure hearts and hands* vnto him with cheerefulnesse and patience, and after blessing receiued, be made more readily disposed to pray often with thanksgiuing. And these are some of the chiefe duties to God, and in such manner, as is before mentioned, they are to be performed vnto him.

Now further wee are commanded not onely in his worship, but also in our whole life, euery where to seeke his glory: for so hee hath willed vs, that we should frame the whole course thereof holily throughout the fixe daies, that so we may glorifie him therein. And who doth not see, that this should be so: namely, that in our life and behauour wee should as well *walke worthy the Lord in all things*, as in the worshipping of him both publikely and priuately, as wee haue beene directed before? That so there may be in these two commandements, fully laid foorth vnto vs, a summe of all outward duties, which in the fixe daies wee ought to performe vnto him; and in the due practice of both, we may shew forth the fruite of that knowledge, acknowledgement, faith, feare, and loue of God, and all other inward graces, which we haue beene taught to honour him with, in our hearts, by the first commandement. Therefore, as I said, the duties inioyned vs in this third, doe most fitly goe with those of the two former: that not only in the time of preaching and prayer, and such like exercises of religion, but also in our common and vsuall speech and actions, we declare what a worthy and reuerent estimation we haue of the Lord: as by speaking all good of his name, word, and workes; and in our lawfull callings, by ordering and behauing our selues wisely and gratiouly; that all which liue with vs, may see that our religion is ioyned with the power of godlinesse. And this ought to be done of vs in all estates and conditions of our life, both in prosperity and aduersitie; and as many as we can preuaile with, (our owne familie and charge especially) wee must labour to perswade vnto the same: yea and if we at any time fall by infirmity, yet that we acknowledge the same, as cause requireth, and so returne to the Lord againe; as *Iosua* exhorted *Achan* to do. To be short: *Whether we eat or drinke, or whatsoever wee doe else, all is to be done to the glory of his name.* And in mentioning the commonest of our actions, as our eating and drinking, hee excepteth none; to the end, that wee may carry our selues in a stayed and well ordered course continually, whilest we shew that in the smallest matters, and in our actions, which seeme least weighty, we be afraid to offend: as in our common talke, that *it be sauourie, and for edifying.*

And seeing wee vse the name of God very oft both in our common speech, and particularly in an oath, his mercy, iustice, wisdom, & power are to moue our hearts, as oft as we haue cause to speake of him, with all high reuerence to vse the same. But more especially, when iust occasion of swearing by him is offered, we should diligently consider the person of the Lord, how hee is a reuenger of all such as take his holy name in vaine: and the

the matter it selfe, about which we sweare, that wee doe it in truth, in righteousness and iudgement. In truth, so that whatsoeuer bee affirmed or denied, may truly and for certaintie bee affirmed or denied: and whatsoeuer bee vowed or promised, bee promised and vowed without fraud, and simplie. In righteousness, that there bee a iust cause of our swearing, and that which is agreeable to the will of God. In iudgement, that it be done aduisedly, not lightly, or rashly, but that wee may take comfort in performing that great dutie aright, namely, that wee haue made knowne the truth, which being made knowne by vs, hath cut off some great doubt and controuersie.

1. Truth.
Ierem. 4. 2.

2. Righteousnes.
3. Iudgement.

And euen so should wee behold the workes of God (as the firmament; with the Sunne, Moone, and Starres: the earth with her furniture, as the corne, grasse, trees, and her large prospect), take sweete feeling of Gods Maiestie, and beautie which shineth in them, reioycing with reuerence, that he hath giuen vs this cleere glasse to behold his face in: (although this we must know, that in al these inferiour creatures and workes of his, wee see not any part of his throne, but onely some part of his footstoole): which should moue vs therefore, in all our actions to beware of hypocrisie.

In beholding
Gods workes.

Note.

Seeing therefore wee haue daily vse of these, I thought good to make mention of them, (yet in as few words as I could so large matters) how wee ought to vse them: let the residue bee learned by ordinarie hearing those, who being furnished with gifts fit for this purpose, are appointed of God to make his people sound and skilfull in the; that they may shew to the world, that the honouring of God, as it is set forth in his word, is another manner of life then the world is acquainted with, and so bringeth another manner of honour to him, and comfort to men, then the embracers and louers of the world can be partakers of.

Thus I haue spoken of the behauiour which inwardly and outwardly, both in Gods holy worship, and in our whole conuersation towards God directly, we are to shew in the whole sixe daies throughout our life.

That which followeth next, is that part of holines and obedience which is to be giuen to the Lord, one day in seuen. Nothing differing from all the three former, sauing that, all our owne workes though lawfull on other daies, are on this day, as much as is possible, to be laid aside, that is, except in case of necessitie: and the whole day to bee bestowed in his worship and seruice, & in things directly tending to the same. So that, by vertue of this part of Gods honor, we are not restrained from our sin onely, (which wee are forbidden euery day) but from common labour also, which is an hinderance from the consecrating of the whole day vnto God. And therefore lawfull workes being forbidden, we may assure our selues, that much more he condemneth the intermixing of vaine and foolish Enterludes & Playes, with such like misspending of the time: and the filling of mens mouthes as well as their heads with worldly cares and dealings, too too common on that day, although not tollerable on other.

The fourth Commandement.
Holy keeping of
the seuenth day.
Exod. 20. 10.

Note.

But because the Lord knoweth how prone and readie we are to weariness in well doing, therefore he hath not onely appointed some part of this day to be passed in publike, and other some in priuate exercises of godlines; but also he hath giuen vs great varietie of both sorts, that so the whole time may be

Variety of holie
exercises.

Note.

be bestowed without tediousnes and toile; euen from our preparing our selues to the sanctifying of it, at our vprising, vnto the last duties at our lying downe: which mercifull and wise regard of his, ouervs, if it cannot moue vs to giue our selues to practice this part of holines, (whatsoever our excuses be) wee plainly shew, that our mindes are earthly and carnall, and that we doe but fauour our selues in worldlines, or prophanenes, idlenesse, and ease, when we reason against it, as being too precise.

Publike assemblies.

The publike duties, are the reuerent assemblies of Christians in the preaching of the Word, in prayer, and administring of the Sacraments, on that day especially to be vsed, howsoever on other daies by occasions oft intermitted. All of them are most blessed helpes for the establishing of vs in an holie life. Of the priuate, some doe particularly concerne our selues alone, some are as well for the benefit of others, as for our owne comfort: for our selues, we are to *meditate on the workes of God, euen upon his wonderfull workes, which he hath done for the sonnes of men*; that so we may feele his goodnes many waies; and from the sweetnes which wee perceiue in the creatures, wee may be lifted vp, to behold the beautie and fauour of the Creator.

Priuate exercises.

1. By our selues.
Psal 92. 4. 5.

We are also to thinke of the doctrine which wee haue heard, that it may the easilier be imprinted in vs. And on this day we are more freely to consider of our estate, how we proceed in the religious keeping of our couenant with God: and how we grow in the assurance of Gods mercie, and our redemption, or whether wee goe not backe, or stand not at a stay. And every way as our neede shall most require, wee are to vse our examinings of our selues, meditations and thanksgiuings on this day, not only for our present comfort; but for our more fruitfull walking all the weeke following.

Note.

2. With others.

Conference of good things, tendeth as well to the edifying of others, as our selues. Beside the which there are other duties to bee done to them, as to doe the workes of mercie to them, as well in visiting them in their sickness, relieuing their necessities, breaking off their disagreements, and reconciling them who were at variance, as in spirituall comfortings of them, as God doth inable vs. And these all laid together are as a continuall direction for the holie vse of the Sabbath to vs, (euen as the dailie direction which I shall adde afterwards, is to serue a Christian dailie as long as hee shall liue): for the profitable and heavenly spending of the Sabbath is the market of the soule, in the which, hee, who is wise, will prouide and store himselfe for all the other daies of the weeke, wherein it is like hee shall haue little helpe, but much discouragement, as in the world may be seene. And this holy passing of the Sabbath must bee religiously regarded of all the Christian familie, as the charge giuen to the gouernour thereof doth shew: and of the stranger also who shall come vnder his rooffe. This is a summe of the holinesse, which we are to shew towards God, both on the Sabbath, and on the fixe daies: hee that desireth to heare more fully of this matter, which I may not handle at large, let him reade such Treatises as are written of that argument.

Note.

CHAP. 16.

Of certaine duties to men, in the fifth, sixth, and seventh commandements, the obeying whereof is a part of the godly life.



Now followeth another branch of the second part of this godly or Christian life, requiring of vs righteous dealing towards all men. Where by the way, this is to be carefully regarded, that seeing there is an apparant distinction and difference betwixt those fore-named duties of holinesse to God, and these of righteousness to men which shall follow, and yet both alike commanded; therefore that no man disioyne in his practice, or separate the one from the other, seeing the Lord hath set them downe ioynly together. I speake this, because there are many, who delighting in hearing the word preached, prayer, and reading, (which are duties directly appertaining to God) yet are very negligent in performing that which is due to men; as in doing workes of charitie to the poore, liuing peaceably and comfortably in mariage, or in shunning hasty iudging of their brethre, and in being dutifull to superiours, as Magistrates, Parents, Masters, (no not then, when they command in the Lord:) and so, contrarily some shall bee found doing many things commendable to men, and no religion in them towards God. Which thing, if it be of ignorance, is a shamefull blemish in them, who are guilty of it, seeing they haue had so long a time granted them of God, in which they might haue learned better: but if after it bee knowne, it remaine still, it plainly testifieth that there is in them a wilful disobedience against God, and that the best of their workes are in vaine.

*Duties to God
and man not to
be separated.*

Iam. 1. 26.

And before I enter into the particular duties of righteousness to all sorts of men, it is here as in the fittest place to bee taught, which cannot bee afterward so conueniently added: That we haue this minde in vs, that we *beare loue towards all men, euen our greatest enemies*; from which ground and roote of loue, we may be readie to performe all the duties, which wee shall know to belong to them from vs, required particularly in the commandements following. And secondly, that wee ioyne with it another generall vertue, which is brotherly kindnesse to Christians, which are brethren with vs, which is an holy and especiall loue of one faithfull brother towards another. And these two, are those which Saint Peter speaketh of, when he saith, *ioyne with brotherly kindnesse, loue*: where this vertue is, they haue learned to giue to euery one of the faithfull their brethren, (according to the knowledge wherewith God hath inlightened them) the seuerall duties required in the second table. A rare and singular gift of God; which if wee could see the practice of it, what light of good example it giueth, and what profit; it would inflame vs wonderfully to the practising of it.

*Beare loue to
all.*

*Brotherly kind-
nesse to Chri-
stians.*

2. Pet. 1. 7.

Now follow the seuerall parts of righteousness to men, as they are distinctly set downe in the sixe commandements following, to be performed of Christians, and which helpe to make vp the second part of a godly life. In

*The fifth com-
mandement.*

Many duties to
our neighbour.

all which, although there are many more particular duties to be mentioned then were in the former part,) because wee haue so many dealings, and that with infinite persons) yet I will set them downe with the like breuitie as neere as I can, that I haue done the duties of holinesse to God, leauing the reader to learne the other, (as I haue said before) by other ordinary meanes.

Duties of in-
feriours.

And first the dutie which men owe, as they are inferiours to others, and the superiours to them againe, come here to be considered, both generally, and one particularly towards another. Where this is required of all inferiours, that they so carie themselves in their whole course to them, which by Gods appointment are about them, or excell them, that they may shew in all parts of their liues that they honour them. For so the will of God is, not to require any one especial action or dutie of them, but that their whole conuersation be such towards them, that the person which they take vpon them, and the place wherein they are, may haue more credit and estimation among men, and be vpholden and maintained in such sort, that they may weigh doune all wicked practises of men against the same.

Common to all
inferiours.

Subiection.
Rom. 13.1.

Reuerence.

Iob 32.4.

The duties in generall, which belong to all inferiours, doe arise from this one, as from a fountaine, that is to say, subiection: which is a voluntarie acknowledging, that they are set vnder those, which are their superiours by Gods ordinance and appointment. The which when men are perswaded of, they will readilie goe vnder any dutie that appertaineth to them. And from hence issueth inward reuerence towards them, as to thinke highlie of them for that person, which God hath put vpon them: and therefore also to giue them that outward reuerence, which is due to them: as to rise and bow to them, to giue them the higher place, libertie to speake before vs, and to giue them reuerent titles; and submitting our selues to them euery way, as it is meete: which if in loue it bee not regarded, and the benefit, which God hath appointed thereby to come to their inferiours, considered, that so there may be a preserving of the dignitie and worthinesse of such persons and places amongst men, all confusion and barbarousnesse must needs ensue and follow.

Superiours
dutie.

Diuers kinds of
superiours.

Subiects and
seruants.

Tit 2.9.

1.Pet. 2.19.

And for this cause the superiours againe for thier parts must see, that they carie themselves towards them as brethren, in all courtesie, sauing their authoritie: and further also that they goe before them, both in all innocencie, and example of good life. And because there are some superiours to vs by ciuill authoritie, as Princes and other Magistrates; and some ecclesiasticall, as Church officers; some by nature, as parents; some by age, as the gray headed; and some by giftes, as of knowledge, experience, and other graces: therefore both their inferiours to them, and they to their inferiours, (beside the former duties in generall set doune) haue somewhat seuerally to looke to, one towards the other. To such as haue authoritie ouer them, inferiours must submit themselves, in bearing their rebukes, and receiuing their corrections willingly and without resistance, by *not answering againe*, by sto- macke or countenance; yea though they suffer wrongfully: which commandements S. Peter giuing to seruants toward their masters, who are not superiours of the highest power, or of greatest authority, doth much more bind other inferiours to be subiect thereto.

And

Of certaine duties to men in 5.6.and.7.commandements.

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And further besides this, such inferiours are charged by God to be *obedient only to their lawfull commandements*; so that God be not thereby deprived of his due: for this cause subiects pay tribute to their Princes, and hold both their goods and liues so, as they be at their commandement. And seruants, which will testifie and shew, that they count their masters worthie all honour, do frame themselves to serue them *with faithfulness and diligence, not with eye-seruice*: by the one, seeking their profit and good, trustily; by the other, *doing their duties with care and painfulness, even as to the Lord himselfe.*

Rom. 13. 6.
Obedient.

Tit. 2. 9.
Ephel. 6. 5.

Coloss. 3. 23.
All in authori-
tie, as Princes.
Psal 78. two
last verses.
2. King. 11. 17.

1. Tim 2. 2.
Masters.

Coloss. 4. 1.

So all high Magistrates, both Kings, and such as are in authoritie vnder them, owe this particularly to the people, ouer whom they are, to regard, that the Gospell of Iesus Christ be published freely and purely by the Ministers thereof, through their whole dominion, to bring the people to God: and the same dominion to bee well gouerned, by the right executing of wholesome and good lawes, *that the people may liue an honest and quiet life vnder them.* So also Masters for recompence to their seruants, are charged by the Lord, to shew themselves, as well *good and bountifull* towards them, in recompencing their labour and trauell to the full, as besides it, *to doe that which is iust and equall vnto them*, the which they for their parts doe owe to them againe: which is, to prouide that they may bee taught in the congregation, and at home, as also, to see that no necessities, in meate, drinke, worke, and honest intermission in due time be wanting; neither that they with whom they haue so couenanted, bee kept ignorant, and vnexpert in their trade.

Another kinde of superiours, are kindred by nature, and parents in the flesh, to whom their inferiours and children, for the singular benefits which they receiue from them, (except they degenerate farre from their duties) do acknowledge much to be due to them againe. Among which, this is not the least, that they shew themselves forward in the embracing of holy instruction according to the ripeness of their yeeres. That their reuerence and obedience continue (of children I speake) euē vnto their end, although with more libertie, when they shall bee of more ripe yeeres, their parents themselves consenting thereto. Also that they make no marriages without their consent. That in token of thankfulness, they bee readie to helpe their necessities. And that they bee carefull also to doe their duties, euē to those which shall succeed their parents, by way of second marriage: For their parents are bound to teach them from their youth, (as was said of seruants) to keepe them from idleness, to traine them vp in some lawfull and honest trade, to gouerne them wisely, and kindly, to prouide for their necessitie of marriage, and to minister things needfull for this life, as they shall bee able, and as they may doe it religiously and lawfully.

childrens dutie.

Job 1. 5.
Luk. 2. 51.

Gen. 24. 55.
1. Cor. 7. 36.
Num. 30. 4. 5. 6.
Gen. 47. 12.
Ruth 1. 16.
& 3. 6.
Parents.
Prou. 22. 6.
2. Cor. 12. 14.
Ministers.
Matth. 13. 52.
Act. 26. 18.
Ezech. 34. 4.
& 6.
1. Thess. 5. 14.
1. Cor. 9. 22.
Note.

Of those superiours which excell their inferiours in gifts, the Minister of God is chiefe: who is furnished with knowledge and grace *to conuert many to God, and to perfect them*, as Gods instrument, *vnto the day of Christs coming.* And so particularly, *to lift vp the faint-hearted by comfort, to strengthen the weake; to direct him, that wandreth vncertainly for want of knowledge, and to waite with patience;* (by becomming all to all) *that hee may gaine some to God.* Therefore the Lord hath giuen him a great honour with them whom hee preuaileth

2. Cor. 4. 15.

Hearers.

1. Cor. 9. 11.

1. Theſſ. 5. 13.

Strong Chri-
stians.weaker, their
dutie.The dutie of
the stronger.

Rom. 14. 3. 4.

Note.

Rom. 15. 1. 2.

Excelling in
gifts.Ancient in
yeeres.

Iob 32. 4.

Our equals.

Rom. 12. 10.

By examining,
ſee our wants
and neede of
Chriſt.

preuaileth with, not to be counted their *teacher* onely, but their *father*: they who know their duties, for this heavenly communion, which they enioy with God himſelfe, and with Ieſus chriſt, by his miniſterie, *doe with gladneſſe make him partaker of all good things* for this life, *and haue him in ſingular loue, for his workes ſake*. And this they doe, beſides the ſubiections, reuerence, and obedience (which they haue in common with all inferiours) who are willing to bee taught, and reioyce to bee counted obedient children in the faith.

Among theſe which I count ſuperiours in gifts of the minde, they are to be reckoned who are ſtrong Chriſtians; and whom God hath endued with a liberall portion of heavenly grace, wiſedome, experience, &c. more then other of their brethren, and who know their liberty which they haue by Chriſt, in things indifferent, and abuſe it not. Towards theſe, the weaker ſort muſt know, that it is their dutie, not to iudge them who uſe their libertie which they haue by Chriſt, neither to count them as prophane men for doing that, which they themſelues dare not doe; but to thinke them ſuch, as God will confirme vnto the end: and to conſider that they themſelues had more neede to be ſetled in the knowledge of the truth, then to take vp- on them to cenſure thoſe which are wiſer then themſelues. The dutie of the ſtrong is to beare their infirmities, neither to *pleaſe themſelues in the things which they doe, but to build up the weak, and to uſe their liberty aright, ſeruing Chriſt therein*, and ſeeking the good and benefit of their neighbour, which is done, when for his ſake they abſtaine (where neede is) euen from things lawfull: and then it is neceſſarie, when their weak brother by their example is led to doe that which he hath no warrant of, and therefore *his conſcience is defiled and wounded thereby*, and ſo he waxeth the more backward in the ſer- uice of God.

But beſides theſe gifts in the ſtronger ſort, ſuch as God hath beautified with any gifts, which others doe want, ought to bee had in honour and ac- count for the ſame, and not ſaucily and proudly to bee contemned: for by ſuch, God helpeth forward the welfare of thoſe who do want the ſame. And namely, the ancient in yeeres, and gray-headed, are of the yonger ſort to be eſteemed, and had in reuerence; as *Elihu* hath giuen example in the booke of *Iob*; who being in the company of ſage and graue men, himſelfe but young, did keepe ſilence a long ſpace: and when he ſpake, he ſaid, he did ſo reuerence their age, that he was afraid to ſpeake.

And if we can frame our ſelues to giue theſe duties to our betters, and in- feriours, it ſhall be the eaſier to regard the dignitie and worthineſſe of thoſe *which are our equals*, which in that one ſentence of the Apoſtle, is taught vs, that when the caſe ſo ſtandeth, that wee might ſeeme as worthe perſons as others, and not any thing inferiour to them in the iudgement of men, yet let us giue ouer our right vnto them, (if it be any) *and in giuing honor to them, goe before them*. And when we haue had experience of careful practice, in gi- uing this due to our neighbour, wee ſhall both perceiue our want, and be a- ſhamed to ſee how manifoldly we ſometimes failed herein, (which without faithful examining wil neuer appeare, by means of our ſecret ſelfe-loue) and what benefit we haue of Chriſts righteouſnes in this one cōmandement, to

couer

Of certain duties to men in 5. 6. and 7. commandements. 185

couer our so great vnrighteousnesse committed against it, and thereby set our selues more earnestly to grow sound in the duties of it. This point of humility is for good cause required of vs towards our neighbour, that wee may the more readily yeeld to other duties which follow. Ioh. 13. 14.

And this of the duties which we owe to the person of our neighbour: to the which if we adde this, that we be carefull to maintaine our owne reuerence and credit amongst men, by a course befitting our holy profession, we shall doe well. Maintaine our
owne reuerence.
Phil. 1. 27.

Now we are to see what God enioyneth vs towards their life. To name the duties onely, and barely to mention them, doth little good to the most that shall reade them, either for vnderstanding or practising of them, and to stand long I may not, the least that can bee said of the particular duties in euery commandement, (though breuity be studied for) is more then I meant to be occupied about, the wise reader must haue consideration thereof. The duties to their liues are many: and those both to the bodily life, and the spirituall. From both which we must fetch and draw occasions, for our daily practice, of all that we are bound to performe, about this part of dutie. And to the preferuing of bodily life, health and welfare in our neighbour, as much as lieth in vs, it is required at our hands; first, that hee sustaine no hurt by vs, or any of ours, as far as we can hinder it, in stripe, wound, bitter taunt, or ill handling any other way, either hee, or his, whereby his life might bee made vnpleasant, while he liueth harmelesse amongst vs: nay, though hee should ouershoot himselfe towards vs, and prouoke vs; yet God will haue vs armed against such offences, by that mildnesse of spirit, which changeth our boysterous nature, into sweet amiablenesse, (verifying that which is written by the Prophet, *the Lambe and the Lion or Wolfe shall feed together*) whereby we are made able, and fit to liue euen with bad persons. Which mildnesse teacheth vs, to beare much, and suffer farre, rather then to bee angry in our owne cause; which how weighty soeuer it seemeth to vs, is no better then follie and madnesse; and therefore not to desire or seeke reuenge at their hands, but to wish still their good, and welfare. The sixth com-
mandement.

Bodily life
and health.
To hurt none.
Exod. 21. 22.

Note.

By mildnesse of
spirit to beare
much.
Esay 11. 6.

Prou. 17. 19.
Prou. 19. 11.

And for our owne parts, wisely and carefully, both in words and in deeds to auoide, and cut off all occasions of discord; yea though it be with the forgoing of some part of our right, as *Abraham did to Lot; and to procure peace*, so farre as it may be, without offence to God, or the hindering of our owne saluation: and *taking all things in good part*, as farre as possibly wee may. Oh how much doth hee comfort the life, and glad the heart of his neighbour, whose earnest endeauour it is, to liue thus with all men! though it bee a gift of God, which should shine euen in the rich themselues, as the Apostle sheweth, saying; *Charge them which are rich in this world, that they bee not high minded, but easie to be liued withall.* Cut off all occa-
sions of discord.
Gen. 13 7. 8.
Rom. 12. 18.
1. Cor. 13. 7.
Note.

1. Tim. 6. 17.

But yet it is further required at our hands, that besides the hurting of no man, (as hath been said) wee should doe them good. And indeede, such should our whole course bee towards others, that wee might make easie as many mens burthens as we can, seeing God, in the riches of his mercie, hath vnburthened vs of so intollerable weight, as pressed vs by our sinne: euen as he hath loued vs therefore, so from hence it is, that wee haue loue one to Doe good to
their liues.

1. Ioh. 4. 11.

Note.

In their mis-
eries to pitie
them.

Mat. 9. 36.

Prou. 3. 27. 28.

Shew mercy.

To seruants.

Iob 31. 13.
& 14.

Visit the sicke.

Mat. 25. 35.

Iam. 2. 16.

Iudg. 1. 3.
Iudg. 6. 35.

Helpfulnesse
and harmeles-
nesse, vertues
of singular
price.

What other ver-
tues accompa-
nie them.
Note.

another, as to haue care of their life, and welfare, to maintaine it, as their necessity shall require, and our ability can performe. To manifest it in their miseries by pitying them, and hauing a fellow-feeling of the same with them, and so to testifie it both by words and deeds; as our Sauour by doing the same in pitying the people, who were dispersed as sheepe without a shepheard, gaue vs example to doe the like. And as their troubles and calamities shall bee the greater; so the more speedily to lend our help to them, to ease them as much as in vs lieth.

That this may the better be conceiued and practised of vs, wee may take two examples, for all the rest, to shew it in: for this being so needfull, and that oftentimes; (I meane, to shew mercy) and so much complained of to be wanting, I will stay a while in it. The one is in the distressed case of seruants, who if all hard measure being offered them, they must yet not be suffered to answer for their innocencie, their burthen should bee great: Iob therefore sheweth himselfe to haue learned this compassion effectually, when as he saith, *If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me, what then shall I answer, when God standeth up against me? For he that made me in the wombe, hath he not made him?* This (all men must needs say) is mercie to the life of our neighbour indeed, when we shal shew compassion to them, whom we might oppresse, as beeing not able to resist vs.

The second example is of such as our Sauour speaketh of, who visited him in his members, (though many other who saw their miserie did not so) saying; *When I was hungrie, ye gaue me meat.* Here by his owne words, we may see, that true compassion will shew it selfe by releeuing in time of need, and shutteth not vp it selfe with an vnfauorice answer, as Iames speaketh, *God provide for you.* And as we should shew our helpe, cheifly to the needie and poore, so ought we euer to be readie to help all other with whom we liue, as they shall stand in need of it, by counsell, trauell or the like: euen as Simeon did his brother Iudah against the Cananites, and the rest of the tribes did Gedeon against Midian, and the Amalakites.

But I will with adding a little more now make an end of this dutie towards the life of our neighbour. That which I haue said thereof, may teach how helpfulnesse and pitie is to bee shewed to the bodily necessities, as to the whole life of the needie and afflicted; and likewise how wee must bee readie to helpe all sorts that are distressed: and therefore much more to bee harmelesse and innocent towards them. Vertues they are (these two, I meane, helpfulnesse, and harmelesnesse) of singular price, though little set by in this euill world: and yet he that is void of them, were better to be out of the world. For both of them are accompanied with other Vertues, which doe set out the worth and beautie of them; euen as a chaine of gold, rings, and bracelets, doe beautifie and adorne a comely person. For the latter, that is, innocencie and harmelesnesse, it is accompanied with meeknesse, patience, and long-suffering, without standing stiffly vpon an offence, or hotly pursuing it, but easily passing by it. Also hee that is harmelesse, is gentle, tractable, and soone entreated to forgiue a trespassse, though some can neuer bee brought to it: hee is also peaceable and communicable, and fit to be

bee liued with ; which vertue is rare to bee found. Therefore the innocent and harmelesse man is much to be set by : as being profitable to him who liueth with him, euen as he is commendable among all that know him. And this is to be ioyned with the other vertue, which in this place I before commended ; namely, helpfulnessse : the which hath adioyned to it, mercy and tender compassion to succour them that be in misery ; and kind- hartednesse and goodnesse, as the Scripture calleth it, to preuent euill, and danger from our neighbour, before it take hold of him. And thus much of the dutie which we owe to the body and life of our neighbours.

That which remaineth, is of the regard and compassion which is to bee had ouer their soules particularly. That seeing the multitude of bad examples is one especiall imboldening of the world in euill, we, who are marked more then others, how we liue after the Gospell, which we haue in so great price, ought both to *walke warily towards such, as are yet in vnbeleefe*, as well as vnblameable amongst our brethren, that so wee may hope that one time or other, it may please God to call them home, as the Apostle speaketh both to the beleeuing wiues of their husbands which obeyed not the word, and also to others. And who seeth not, that good example and innocent life, doth more moue the ignorant, and vnstayed persons at the first, then the doctrine, because though they heare it, yet they vnderstand not the power and authoritie of it, neither are able to weigh the soundnesse of it, vntill they see the beautie of it appeare in practice. And therefore he saith ; *Let your conuersation be pure, that they which obey not the word, may be wonne by you.*

With this holy example of life, another dutie is required, that all occasions be taken, and the opportunities vsed of winning men to God, and of confirming them who are in Christ already, and peace making, and reconciling such as be at variance, and *observing one another, and prouoking to loue, and good workes*, and the fruites thereof by instruction, by exhortation, admonition, consolation, and such like. If the desire of the saluation of our brethren were such, when opportunitie serueth, and especially in company, as that for the same, we could neglect our owne ease, and vaine liberties in idlenes, and vnprofitable talke ; there is no doubt, but by kind and wise dealing with them, we should preuaile with some : especially this one thing being added, (a thing of all other most looked after) that with godly counsell, wee pitied the necessities of those that bee in wants, as their case requireth : and that with the bowels of compassion, whereby both their hearts are comforted, and they better prepared, to take good by our counsell and instructions, euen as Boaz did to Ruth in both, when his kind and sweet words to her with his friendly dealing, caused her to say, *Oh my Lord, thou hast comforted mee, thou hast spoken to the heart of thine handmaid.*

These two former duties being rightly obserued, and duly regarded, that is, that we honour the Image of God in our neighbour, as it shall appeare to vs, and that with this humility we ioyne tender loue to his life and person, as now hath been said : wee cannot rest there, but wee must declare the same loue, in not hurting or grieuing him in any good thing that hee hath, and setteth by ; neither can we in truth say wee loue him, when we can be content for all that, to doe the thing which we know, will offend and vexe him.

Pitie to the soule.

Good example.

Mat. 1. 16.

1. Pet. 3. 1.

1. Pet. 2. 12.

Note.

1. Cor. 10. 33.

Win and confirm others.

Heb. 10. 24.

Note.

1. Theff. 5. 14.

Helpe the poore.

Rom. 12. 13.

Philem. 7.

Ruth 2. 13.

The seventh commandment.

Note.
Not to attempt
our neighbours
honestie.

And therefore euery Christian which hath this loue in him, will be ready to giue his neighbour his due in this commandement, not to attempt his honestie and chastitie, which is principally forbidden in this precept. So that through this loue to our neighbour, and all that is his, we must liue to innocently, and chastly, that none may haue cause to complaine, that they bee hurt, or annoyed by vs this way : and that we our selues doe warily shunne and auoide all occasions, whereby wee know wee bee in danger thereof.

Our minds and
bodies must be
chaste.

Therefore for the better obtaining of this at our hands, God requireth this of vs, that both our minds and bodies be chaste : the one pure from vncleane lusts, desires, and thoughts tending to vnchastnesse : the other kept in honour, (for so the Apostle calleth it) that is to say, free from all executing of such vncleane desires, by any strange pleasures, which hee condemneth. And therefore that all the parts of our bodies bee kept continent, as well as the face, eyes, eares, tongue, hands, and feet be turned away from such occasions, as may leade thereunto.

Vnmarried.

1. Cor. 7. 32.

And this is commanded both to the vnmarried, and to those which are married ; but yet with some consideration, and regard had by both. The vnmarried, that they see, that through an especiall gift of God, their abstaining from marriage, be according to the rules before set downe. And for this cause, that they bee very warie and circumspect in the vse of all lawfull liberties ; as of meates, drinke, apparell, sleepe, recreations : and that they giue themselves deuoutly to all exercises of godlinesse, and amongst the rest, to fasting, with prayer, as they in wisdom shall see cause, alwaies remembering that the vnmarried are they *whom may best care for the things of the Lord, how they may please him.* By the which meanes notwithstanding, if they shall feele and perceiue, that they cannot serue God with peace, as in time past, but that their minds and bodies are haled, and distracted, the one by strong lust carrying them, the other by burnings ; they must know, that they are called to the vse of the remedie, which God hath in this case provided for their behoofe and reliefe, that is, the change of their estate, marrying in the Lord.

Married.

Note.

Gen. 2. 18.
1. Pet. 3. 7.

The married couples being cut off (as I haue said) from all other, saue themselves, must know that their sinne is ten-fold greater then the others, if they shall be found either secretly attempting, or openly defiling themselves ; whereby it may be seene, that they doe not regard, and conscionably seeke to preserue the chastitie of their neighbour, a thing provided for by the Lord most principally in this precept ; but rather let them know how to vse their libertie rightly, which God hath in this behalfe granted them. That is to say, that they marrying in the Lord, may also liue in the Lord together : and (to speake more plainely) as they haue married with hope, that they shall finde more helpe thereby vnto godlinesse, then they could haue enioyed alone without it : (seeing marriage was ordained by God himselfe, an helpfull estate many waies), so that *they dwell together according to knowledge*, to performe the more easily all duties one to the other for their mutuall helpe and comfort in the communion of their goods, graces, and persons.

But

But though God accounteth *the marriage bed undefiled*; and the vse of it lawfull, for the encrease of posterity, and the subduing of concupiscence: yet to the ende that Gods people may remooue from them much vnseemely prophanenesse therein, which the irreligious sort inuent to themselves, who neuer vse to looke further into their liberties, if they vnderstand once that they be lawfull; and to the end they may haue the right vse thereof, God hath taught them to sanctifie the marriage bed with prayer and thanksgi- uing, and that nothing be done betwixt themselves to the wound of consci- ence, or the breaking of their peace. And that is the true vse of it, when they are made the more fit and cheerfull thereby, to all duties of holinesse, or at least-wise neuer the vnfitter, which *is to liue in marriage, euen as if they were not married*, and so liue more happily; whereas to liue otherwise, is a great abuse thereof.

Note:

1. Cor. 7. 29.

And as for the Papists malicious railing on married persons, that they liue in the flesh, and serue not God, as Pope *Siricius*: to their shame be it spoken, that God hath made knowne his will in this commandement, as cleerely as in the rest: and giuen grace to them which feare him, to obey him in the same, either Minister or priuat person, more then to them, who in pride and hypocrisie, or in blind intention haue vowed against it. If they had com- plained, that the married estate is through the ignorance and prophanenesse of the world much blemished, and (for so honourable an ordinance of God) defaced, the most being carelesse in the vse of their liberties, and in following the rules which should guide them therein, they had spoken to good purpose, and might haue had many to confirme their saying: But to challenge holines as proper to themselves in their vowing against marriage, is rather arrogancie and follie, then sound reason which requireth a substan- tiall answer; especially except they could shew vs more glorious proofes of holinesse in their professed Votaries, and conuince the best of the married persons of vnauoidable iniquitie.

The Papists who disgrace the married estate. answered.

CHAP. 17.

Of some duties to men in the eighth, ninth, and tenth Commandements.



Nother part of righteous dealing with our brethren, is, that they be not iniured by vs in their goods, which God hath giuen them, for their necessarie vse and comfort in this life. And therefore, as wee would de- sire our selues to inioy with safety, and without feare, the portion which by Gods goodnesse is fallen vnto vs, euen so should our neighbour liue by vs without danger, or iust cause of complaining, that hee is any way annoied by vs. Loe, this is the order which God hath taken and strong- ly prouided for it, that if hee be regarded amongst vs, wee shall not dare bee bold to iniurie one another in the smallest peece of his commodities, but giue him his owne, as the commandement chargeth vs, saying, *Thou shalt*
not

The eighth com- mandement.

Not to iniurie any in his goods.

Rom. 13. 8.

not steale, and as another Scripture saith: *Owe nothing to any man but this, that ye loue him*. And if wee loue him, how can wee grieue him, in withholding that from him, (as was said before) which is deare vnto him?

*Not lay claime
to that which
is another mans.*

*In contro-
uerſie.*

Gen. 13. 8. 9.
*To forgoe part
of our right.*

1. Cor. 6. 5.
Mat. 5. 40.

So that, where the case is plaine, that any thing is another mans, wee cannot so much as lay claime to it, but God is despised of vs. But seeing it is doubtfull oft times whose the right is; and the most contentions, and vncharitablenesse arise from hence, that it cannot easily nor cleerely bee seene into, whose it is indeed: here therefore, although men without Christ, will not easily be aduised, yet the Lord hath prouided, that his seruants shall bee ordered, for the retaining of loue and righteous dealing. That partly they shall forgoe somewhat of their owne right, as *Abraham* did to *Lot*, (if it shall be thought expedient) rather then to breake the bond of loue; partly, if it be in such a matter as is made doubtfull by the subtiltie, negligence, or other default of either partie, (as when a bargaine is made, and yet left vncertaine in some point, which after breedeth contention) the damage ought to fall on him, through whom it came; and if it bee otherwise so difficult, that it cannot betwixt themſelues be determined, let other men of wisedome take it in hand, that if it be possible, suite of law may bee auoided; and yet if that cannot be, let it in loue be prosecuted.

Diuers ſtates.

Luk. 3. 10. 11.

Thus much generally, to shew, that God will haue equitie maintained in the comming by, and enioying of our commodities, and no man wronged in the least part of his goods by vs. But for the more cleere beholding of our duties, in this branch of obedience, or righteousness, (seeing they are many) it is very expedient, to lay them forth more particularly, according to the diuers states of men. Therefore, as some are meere poore men, and by Gods appointment and ordinance, do liue by almes: other can in some sort partly maintaine themſelues, but not without the helpe of their neighbours, by borrowing of them: and the third sort is able to lend, or to giue, or to doe both: therefore according to theſe diuers sorts of men, the ſeueral points of righteous dealing one with another, muſt bee ſpoken of: and thoſe which are beſide them, ſhall be conſidered aſtetwards by themſelues apart.

*The dutie of
them who liue
by almes.*

1. Sam. 2. 7.
Contentation.
1. Tim. 6. 8.

They who haue no other way to liue, or to bee maintained, but by receiuing mens beneuolence, haue their proper dutie assigned them of God, about their neighbours goods, firſt to know, that their poore eſtate is allotted them of God, as the rich mans is alſo: according to the Scriptures, which ſaith, *The Lord maketh poore, and he maketh rich*; and therefore they are to liue in it with contentation. As alſo they may doe, if they know God to be their father, through Chriſt their redeemer: for there is encouragement enough from thence, to liue contentedly and comfortably in any condition, in the which God ſhall ſet them. For want of the which, it is, that neither poore nor rich are contented, without hunting after that which is another mans. Now as it is the poore mans dutie, to be contented with his portion: ſo it is in no ſort tollerable in him, to grudge at other mens abundance; for *ſhall his eye be euill, ſeeing God is good*? Neither ought hee ſo much as to wiſh the ſame, and ſo to iniurie his neighbour: but to receiue thankfully that which befallerh him, acknowledging ſuch to bee Gods instruments,

Not to grudge.
Mat. 20. 15.

Rom. 16. 3. 4.

and

and as it were his hands, whereby he ministreth to his necessities. And because the people of God, which either sent reliefe to the poore of other Churches, as they of Macedonia and Corinth to Ierusalem; or who prouided for their owne poore, as they in the Acts; they did it to encourage them, to remaine and abide constant in the doctrine of the Gospell: therefore the poore which liue with vs, must know this, and looke to performe this dutie also, that hauing such encouragement, they make it their chiefe worke to liue godly and obediently. That is to say, to glad their hearts, who refresh their bodies, when they may see their innocent conuersation; and zeale to Godward according to their sound knowledge.

Rom. 15. 26.

2. Cor. 9. 2.
Act. 4. 34. 35.

Liue godly.

But I lament the estate of the poore, euen as I doe many thousands of others, to thinke how few of them are fit to heare this their dutie with any hope to be the better for it: and what an vniuersall blindnesse and securitie is amongst them; seeing they are as farre from the desire of true knowledge, as they are from possibilitie of obtaining it, (yea though there bee offered vnto them a plaine and easie manner of teaching them): which sinne of irreligiousnesse, as it is at this day for the most part, to bee scene in that estate, so it seemeth to haue been vsuall among such, long agoe; that the poore liued for the most part without care of religion, as by *Jeremie* his words doth appeare. Who when he had, after inquirie, found, that there were few that sought the truth, hee said: *Surely they are poore; for they know not the law of the Lord: I will get me to the great men, for they haue knowne the way of the Lord: but these haue altogether broke the yoke, and burst the bonds.* God moue the hearts of them, in whom it lieth to redresse it, to pitie the one and the other; and to haue a greater care of their good (by prouiding chat they may be taught the saluation and happinesse of Christians) then they (being yet ignorant) haue care of themselves. Euen to be meanes to bring light to some of them who haue long sat in darknesse, and especially for the obtaining of the forgiveness of their sinnes, and the change of their liues.

Iust complaint
of our poore.

Ier. 5. 4.

Act. 26. 18.

But I must remember, that I am in setting downe the duties of all Christians about the goods of their neighbours, and therefore be briefer in it, although intire pitie hath moued me to make this short digression. The last dutie therefore of this sort of poore people, is, with the former, that as much as they be able, and their bodily infirmities of age, blindnesse, lamenesse, and such other, will suffer them, that they redeeme their time from idlenesse, and consequently from other euill passing of the same, to doe any profitable worke which they are fit for, euer tying their hearts, eyes, and hands from pulling to them, or desiring that which is anothers.

Avoid idleness.

The second sort thrt I am to deale with heere, are they, who cannot liue by their labour alone, but stand in need of the helpe of others, by borrowing something of them, that so they may the better prouide for themselves, and theirs. Their dutie is, carefully and faithfully to purpose the restoring of that, which they borrowed, at the day appointed, and that with thanks. And therefore in no wise to abuse their creditor, by a dishonest denying of it, or vnwillingnesse to repay it: thereby, and by other delaies, seeking to defraud him, and thinke hardly of him, if hee requireth it; which to doe, is as if they counted it their owne, and a kinde of theft: and so they shut

The dutie of the
borrower.
Repay truly.

*Kind of theft.
Psalm. 115. 4.*

*Borrow not
without need.*

*If they cannot
keepe day, yet
show their care.*

*The dutie of
the giuer.*

*How to giue
freely.
Mat. 5. 42.
Rom. 12. 8.
Philem. 7.
Note.
Iam. 2. 16.
1 Cor. 8. 3.
Act. 4. 35.
Numb. 36. 12.*

*The dutie of
the lender.*

Exod. 22. 26.

Mat. 18. 27.

vp (as much as in them lieth) mens compaffion from this duty of lending. For a chiefe cause of little lending, is euill paying backe againe that which was borrowed. It is further required of them, that they borrow not without neede; as many doe, to maintaine themfelues in play, and idlenesse: for by that meanes they deprive him, who hath need indeed to borrow, seeing the lender cannot pleasure both. And although they finde fauour to borrow for their necessity, yet they must not looke to borrow that, which they are not like to pay againe, by taking more dealings into their hands, then their abilitie will serue vnto; for many vndoe themfelues, and others, by that meanes: much lesse may they borrow, to lend to another, for their owne commoditie, and as wee call it, for Vsurie. Lastly, if their simple meaning in purposing to repaie it at the due time, bee disappointed; yet their care must bee, to satisfie their Creditor, and content him, with promising new day, and paying part, and euery way that they can, (except it bee forgiven them altogether) to shew, that they were not faultie, nor negligent in this matter.

And this for the borrower: now as concerning such as are able to giue, and to lend, I will set downe their duties in those respects, and how they should vse their goods, to the end they may continue this dutie of lending and giuing still; after, I will shew what rules of righteous dealing they must vse, in the getting and encreasing of their goods, with all men, and in all kinds of their dealings, (as I promised before) that so they may be free from this common euill of wronging any, in and about their commodities.

They who giue, must giue freely, not by compulsion; and cheerfully, desiring thereby to relieue and comfort them who receiue it, for charity and conscience sake; as the necessity of the poore body requireth, and their ability will giue leaue: and so, as they may giue to one, as well as to another, and continue the same dutie from day to day, and in greatest necessity, to stretch out their hand the more largely, without the which necessity, if they bee not hindred thereby, they may continue their patrimony and inheritance, to their posteritie.

The lender is bound to helpe his neighbour, such an one (I meane) as I haue described the borrower to be, if hee be able to forgoe it, and for the appointed time that he hath lent it, not to require it againe; and to receiue it at the due time, without any commodity; much lesse to compound or agree with him for any: for whilest he pretendeth to seeke his poore neighbours commoditie, and yet thereby laboureth to seeke his owne aduantage, with the others hurt; he doth that which is intollerable. But yet it is lawfull for him to take a pledge of him, if hee doubt of his credit, so that it bee not his bed, or such a necessarie thing as hee cannot well spare. And yet for all that, if he see that it cannot be repayed without hazard of his vndoing, hee must beare with him, and shew compaffion either for a time, or forgiuing it wholly vnto him.

These things considered, and wisely regarded, what should it grieve them, whom God hath indued with riches, and the commodities of this life, more then they neede, (to the end hee may proue them, what liberalitie they will shew to their poore flesh) to reach out their hand, as they see

Of certain duties to men in 8.9. and 10. commandments. 193

see most need both in giuing and lending, and there especially, where God hath placed them, and to their owne kinred? And for this cause, men ought to know, that they should bee more moderate in spending wastfully vpon others, (where they need not, neither doth any charitie binde them) or vpon themselves in diet, apparell, or such like: considering that he which hath made them able to giue, might and could haue made them stand in need to receiue; and therefore *we haue the poore alwaies amongst vs, that we may do good to them.* *Men ought to be moderate in spending, that they may lend.* Deut. 15. 11.

But all is too little for mens selues, by meanes either of a licentious wasting; as excesse and needlesse sumptuousnesse of clothing, and prouiding for their bodies; or by a miserable pinching and hoarding vp for their posteritie; that they may exceede and passe their bounds; and that they may match any of their equals to the vtmost, whatsoeuer commeth in by the yeere, or by the quarter, they haue a bottomlesse bag to put it in; none are the better for it, but themselves, and theirs, whereas indeed, none are more the worse for it, then themselves and theirs: as wee see it oft to come to passe; they themselves comming to an heauie reckoning for it, their children for the most part spending it wastfully. *Note.*

But I cannot now bring examples, which in Scripture and experience, are innumerable. And whereas there are two sorts of them, who haue goods for their destruction: the one hath no other thought abiding with him, but about increasing, though he know not why, and perhaps haue neither childe nor brother: of whom it is verified, that the couetous neuer doth good, till hee bee dead, like the water in the yce, which is neuer profitable, vntill it be thawed. The other sort goe so farre in satisfying the desire of the heart, and the lust of the eye, and take such pride, and iollitie in their life, whiles they haue that, which they would, that in stead of giuing and lending, they haue not sufficient at the yeeres end to satisfie all their expenses: what doe I say to satisfie? when they are a whole yeeres reuenue afore hand in charges, besides other debt: so that they, who might with *Iob* haue comforted the hearts of many poore men by lending, are faine to grieve the hearts of many, and those meaner then themselves, by borrowing; or which is all one, by deferring of them who haue neede to vse it being their owne, that they may verifie the words of the Wiseman; *There is an euill sicknessse that I haue seene vnder the Sunne: to wit, riches reserved to the owners thereof for their hurt.* *Two sorts haue goods to their destruction.* *The couetous doth no good, while he liueth.* *Note.* *The lawlesse spender hurt such as they should doe good to.* Eccles. 5. 12.

And thus much of lending, whereby this one thing may appeare, that lending is an helpe appointed of God, for the reliefe and ease of the poore, (without taking any thing for it, and so oppressing him thereby with vsurie), which could not otherwise maintaine their charge; rather then for the benefit and behoofe of such as are well able to liue. Which sort of men yet if in some extremitie, they stand in neede, and haue no way to prouide for it, but by diminishing of their inheritance, or by impairing their stocke and trade, in such a case for a present necessitie, shall not offend, if they require and seeke helpe by borrowing, for some short time, so as they bee readie to affoord the like helpe againe in the like neede. But to doe this vsually, for the increasing of their patrimonie, or for any long

Lending needfull.

Exod. 22. 25.
Luke 6. 33.

Rich borrowing should recompence the lender. *Note.*

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long time, and any great summe; otherwise then by agreement betwixt both parties, that the like gratifying of his part may bee performed, if hee will require it, there is no bond in Christianitie so streight, that it tyeth the one partie to lend it; nor any libertie therein so large, that it giueth leaue to the other to challenge or request it. Both which, I draw from the generall law, which all must be subiect to, namely; *Whatsoever yee would that men should doe vnto you, the same doe yee vnto them*, and contrariwise.

Matth. 7. 12.

Of suretiship.

Now concerning suretiship, this briefly is to bee said, (seeing it is of the like nature vnto lending). Although it should pitie vs to see a man fallen into danger to his creditor through any default; yet no dutie bindeth vs to take vpon vs for him, to meddle where wee haue nothing to doe, except it were in a matter of so small value, that by benefiting him, wee should not hurt our selues greatly. But otherwise, we haue commandement oftentimes to beware of it: As where it is said; *Be not thou of them who are sureties for debt.* And againe: *If thou hast stricken hand, and entred into suretiship, thou art snared.* And so by needlesse dealing in other mens businesse, they bring vpon themselues needlesse troubles, and are also oft hindred from following their owne calling.

Luke 10. 35.
Prou. 22. 26.
& 6. 1. 2

How farre wee may be suretie.

But yet lest wee should thinke that in no case, this dutie were to bee performed, wee must know, that for such as are knowne of vs to be approoued Christians, or our brethren, with good aduice we may, that is, so farre as we are able to beare the burthen: as *Ruben* did offer a pledge to his father, for the safe bringing backe of *Beniamin* his younger brother. But if any such weight should lie vpon it, as that our vndoing or impouerishing should thereby be procured, I say with *Salomon*, *Why shouldest thou cause thy bed to be taken from vnder thee, when thou hast nothing to pay?* For of thee it shall be required.

Gen. 42. 37.

Prou. 22. 27.

Now the duties of righteousness which follow, are such, as we are bound to performe towards all in our common dealings, whereby wee encrease our commodities, that in none of them, wee be iustly charged to doe them any wrong.

Lawfull vocation.
1. Pet. 4. 10.

Deale lawfully.

Note.
Deut. 15. 15.
Leuit. 25. 14.
Amos 8. 5.

Psal. 15. 4.

First therefore let euery man see, that his vocation and trade, by which he getteth his liuing, bee approoued of God, and profitable to men, as the Apostle willeth: and therefore, that they bee no idle persons, Parasites, Iesters, Iuglers, sturdie Rogues, Players, or other gamesters, Dicers, Carders, and such like. Then, that they deale lawfully in euery part of their lawfull calling, that righteousness may bee maintained and practised therein by them: In buying and selling, that the one giue his peny for his peniworth; fully satisfying also the trauell of the other, and cost that hee hath been at; and that the seller performe his peniworth as good as is agreed for, and faithfully: and therefore deceitfull wares, vniust weights, vnequall measures, delay in time, wherein it should be performed, and such like ought to be farre off from the practice of a sound Christian; for herein *promise is to be kept, though to the mans hindrance that made it.*

The same I say of hiring, and letting, that neither partie alone be regarded, but indifferencie vsed, (as much as may be) for the mutuall good of both,

both, vntil the time agreed vpon, betwixt them be expired. Partnership and fellowship in bargaining, when both are at the like cost, or the ones labour and trauell goeth with the others money, by their mutuall agreement, this kinde of contract (I say) giueth no libertie to the one to prouide for himselfe, without regarding the other; but faithfully and truly to deale, that they may both be partners in losses, and in gaine; neither iustly openeth the mouth of others to condemne it.

Partnership.

These being the most vsuall kindes of contracts, doe shew the nature of the rest, which are in vse amongst men, and doe leaue no place to that oppression in the world, called vsurie, or any other such seeking of mens priuate profit in their dealings, without regard of the common benefit of both: that is, when both parties are not prouided for, to their contentation and satisfying according to equitie, and to the meaning and prouision made by God in that behalfe: which is, that the one without the other should not bee benefited nor enriched; but the one to haue care and consideration of the other, and the Common-wealth of both (as I haue said) respected. Which if it were regarded betwixt both parties, could in no wise be iustly complained of; neither is such dealing of the nature and kind of vsurie, whether it bee in hiring and letting, or in any other kinde of contract whatsoever. But that common dealing for tenne in the hundred, or nine, or eight or any such like, which is without due consideration of the Common-wealth and vpholding of both, is vtterly to bee condemned.

Vsurie vnlawfull.

Regard had of both parties is no vsury.

Which if it bee well and duly considered, will soone answere all conscionable men, about the question of vsurie being oppression, that there can bee no vse of them in the Church of God, nor the Christian Common-wealth: the Law-maker hauing said of both, as of witchcraft & of idolatry, *there shall be none such in Israel*, that is, among Gods people. And as for teaching others their dutie, (especially in money matters) who haue not giuen themselves in full resolution to bee guided by Gods word in all things, Preachers may sooner weare their tongues to the stumpe, then they may preuaile with them therein. But there is another thing, of which some professing the Gospel, desire to be resolu'd, and that is about the buying and selling of annuities, and whether they be not vnlawfull.

Matth. 7. 12.

Vsurie and oppression haue no place among Christians.

Of this therefore by so good occasion, as is heere offered, I thinke it conuenient, to set downe the will of God and our duties: and the rather for the ignorance of many about this point, and for the satisfying and answering of the well disposed Christian. For this purpose, wee are to know, that by annuities are meant, certaine yeerely rents or reuenewes comming in, for some yeeres space: and that the owner may sell them quite away for his owne behoofe, there is no more doubt, then there is of selling his patrimony or inheritance it selfe, (if it be expedient) which is (as wee call it) perpetuall.

Of annuities.

What they be.

Now further, there are two sorts of annuities bought and sold among men. The one is, a yeerely summe of money for yeeres, when the seller hath no such annuitie, but as hee hopeth to make it of his labour and commodities. The other is, a certaine reuenew, rent, or part of rent, which he enioyeth,

Two kindes of them.

*The first kinde
full of dangers.*

*Men must not
sell that which
they haue not.*

Note.

*Forehand bar-
gaines seldome
end well.*

*The second
kinde not un-
lawfull.*

*Yet abused on
the sellers be-
halfe.*

Note.
*On the behalfe
of the buyer.*

*Such buyers are
grinders.*

*Some annuities
worfe then ten
in the hundred.*

*How to redresse
such abuse.*

cth, and is willing to forgoe it. The first sort is full of danger, and causeth much wrangling, disagreeing, and contention betwixt the buyer and the seller. And no maruell, when that is bought and sold which the seller hath not. I meane when there is no such, either for him to enioy at his time, who hath bought it, or for the other to performe that hath sold it. Much like them, who sell Hops or Corne, before they see whether they shall haue any to performe or no. In this case, the change of the price causeth the one partie to repent him, and so he studieth how he may shift for himselfe, by what meanes soeuer. And indeed no former bargaines doe commonly, end without iarres and controuersies: neither ought any to make them, before the prooffe and enioying of their commodities, except they be both able for to beare, and also willing to stand to the vttermost of the hurt, that may befall them thereby. But to returne to annuities: let not him who is wise and peaceable, meddle with this first kinde of them.

Now concerning the second, there is no doubt, (as I haue said) but that a man may helpe himselfe with his owne, and therefore such annuities may be lawfully and Christianly bought and sold.

But where (then) is the danger in this kinde of traffique: I answer, it may bee on the behalfe of both parties. On the sellers, by fraudulent and craftie dealing: as if hee haue either sold the same annuities before to another, or if he know it to be litigious, and incumbred, and so he selleth sorrow and trouble to his neighbour, in stead of a commoditie. This dealing is so grosse, and so branded with the marke of infamie and dishonestie by the Lord himselfe, that I need say no more of it. On the buyers behalfe, the sin and offence is, when he knowing the other must sell, and within a certaine time, holdeth him off, as though he cared not for it, to the end he may haue it, not according to the worth of it, and as many other will giue, but for a little; perhaps halfe the value, and so copeth him vp, and sucketh out of him no small aduantage. This is a grinder of his neighbour. Thus come in the annuities that gripe more then ten in the hundred, when the needy seller might, if hee had had good measure, haue made his benefit almost as much more. This dealing if it be vsed towards the wealthy, is ranke oppression, when the buyer lieth thus in the winde, as it were, and will not giue according to the value: but if it be practised vpon the weake stated, and men behind hand, it is as the plucking off their skin from their body. If it be asked, what commodity a man may reape lawfully this way: I say, if he buy the annuities or rent of him, who is wealthy, so as there be plaine dealing, hee may safely enioy the benefit which the other offereth: If hee be but weake or in debt who selleth it, let him be sure he giue to the vttermost value, and in token that he doth so, let him not be vnwilling to release him againe afterwards, which shall alwaies prooue, that hee seeketh not aduantage by him. And this of annuities, (both to direct a Christian how to deale in them, and to answer such as thinke, (without any ground) that no dealing about them is lawfull) what our libertie is. Now that all may come by, and enioy their right in these, and in all other vsuall contracts, exchanges, societies and dealings amongst men (for want whereof are the most broiles and contentions in the world) let this bee for conclusion marked, that truth

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in words, equitie in deedes, and simple meaning in purposes and thoughts. Note.
is to be firmly and constantly retained, and where that hath not been practised, full restitution is to be made.

Now another dutie is, to restore to the right owner, the thing which we Restitution.
finde, if wee can know him, and not to count it our owne. Also to restore
faithfully and without delay any thing which is committed to our keeping
for trust, and not to defraud the partie; whether executors of the will
of the dead, or guardians, that take vpon them the care of orphanes living:
that as the beloued Disciple *Iohn* being put in trust by his Lord and Master,
with *Mary* his Mother to regard her, was faithfull, and *tooke her home to* Iohn 19.27.
him, euen so may they bee true and iust in that which is committed vnto
them. The Lawyer also, to take no causes into his hands, which he seeth can
haue no good end with equitie, and those which hee doth become defender
of, to shew all honest faithfulness, and diligence in following of them. The Lawyers
That they in whom it lieth, make no delayes in the ending of the suites dutie.
which come before them, but with all expedition possible dispatch the
same; *that so their light may breake forth cleerely as the noone tide.* Which grace
is commended in *Iob* through all the World, where it is heard of, that *hee re-* Iob. 31.16.
strained not the poore of their desire, nor caused the eyes of the widow to faile, by long
waiting for her request.

Last of all, to suffer all men to enioy their owne, and as neither by play,
Lotteries, laying of wagers, neither by force, violence, or any kinde of oppression;
so neither by deceit and craft, wee seeke or procure the hurt of our
neighbour, to increase our owne profit. And thus I haue set downe a
summe of the chiefe duties, which our God hath bound vs to performe towards
our neighbour, concerning his goods, that wee be found no way vn-
righteous in our practise and dealings with him, but suffer *him to liue safely* Prou. 3.29.
by vs, as hee trusteth to doe: wherein though I haue laid out nothing in any
large manner, (which was not my purpose to doe further then neede requireth)
yet hee that considereth how many duties heere are to be performed, shall see it
the more needfull to haue a brieue rehearfall of them, being so many; to the
which, as to a glasse, hee may repaire when hee will, rather then to desire some
few of them, handled more largely, with omission of the rest. In these duties
performing, who so setteth himselfe to delight, and Note.
maketh it his pleasure to walke after these rules; and when hee can finde by
due obseruing himselfe, (that hee hath taken any thing wrongfullie) to turne
backe vnlawfull gaine: as his liberrie shall bee great with the Lord, and his
confidence strong, when hee seeth that for his cause, and for the hope of the
reward promised him, hee can bee willing to denie himselfe, and his owne will;
so his example shall be highlie commended, and doe much good amongst men;
and yet this should not bee to seeke with such as goe for Gods seruants, as it is
written: *It is ioy to the iust to doe iudgement.* Prou. 21.15.
And let it bee remembred, that I here teach them, who professe that they
are willing to learne, not the scorner. To conclude: let not onely the
forementioned sinnes against this commandement bee auoided, and the
contrarie duties practised; but let vs euerie way so vse our goods, that
wee may bee thereby *more fruitfull in euerie good worke*, then wee could

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be, if wee wanted them; for this is the right and proper end why wee enioy them, else how shall we be able to giue a good account to our Lord and Master, and to say; *Behold, Lord, here are thy five, or two talents? I haue gained with them many more.* Luk. 19. 18.

The 9. Commandement.

To reioyce in our neighbours credit.

2. Ioh. 4.
Gal. 5. 26.
1. Thess. 5. 14.
Sorrow for their infirmities.
Hope the best.
Ephes. 2. 3.
1. Cor. 6. 11.
Matth. 7. 1.
Tit. 3. 2.
Note.

To couer faults.

Leuit. 19. 17.

James 5. 10.

Rebuke.

Not to disclose unmeet secrets.

The next dutie wherein wee are to serue our neighbour through loue, and to deale righteously with him, is about his name. Herein our loue must shew it selfe to be such, that wee be afraid to vexe or grieue him this way, as well as in his person or goods. The sinnes haue been mentioned more at large, which are committed against this commandement, the duties shall be put in a narrower roome. One of the which is, to reioyce in the good report of as many as wee can heare, and be perswaded of: as the Apostle did *for the good name of the elect Ladie*, who had so carefully walked after the Gospel her selfe, that by her feruent trauell, he had found her children also doing the same. This reioycing for the good name of others, banisheth this secret repining at the same, and enuying them for it, and the poysoned desire of vaine glorie, out of our selues; to the which belongeth this, that *wee sorrow for their infirmities*: so farre off it ought to be from vs, to report them, or heare them of others with delight.

Another is, to hope through patience for better things, then as yet can bee seene in men, remembring what wee our selues haue been sometime: and therefore not rashly to iudge and condemne such, so much as secretly, and least of all to make them odious in companie by vttering their crimes, or allowing others to doe so, wee hauing good hope of them. Concerning the rest who sinne boldly, I say; *Let Baal pleade for himselfe*: for such as defame themselues by their wicked behauiour, are not iniured by vs in giuing warning to others of them. It is also further required of vs heere, that as wee shall bee able, and may get good opportunitie thereunto, wee helpe to couer these faults of theirs through loue, who may bee recovered and brought to repentance: and yet not by flattering them therein, or dissembling the same, (for that is ranke hating of them, when wee, by suffering them to goe on in their sinnes, cause them thereby to come to some open shame and punishment): but doe wee rather, as the Apostle *James* expoundeth this hiding of faults, saying: *Hee that shall conuert a sinner from going astray, shall saue a soule, and hide the multitude of sinnes.*

Thus we should labour to keepe them from an euill name, (who are not shamelesse) and so from further danger, by this our telling them of their faults; which if they be not yet gone abroad, may by it be amended. But as for open and bold defamers of others, they are not to be dealt with priuately, when their slander is spread farre, but to be censured by the Magistrate, that so taking shame for their sinne, they may bee brought to repentance. And this remedie, as it may, so it ought to be sought and vsed in loue, euen as the other by reproofe and admonition: and by these meanes, (the Lord blessing them) both sorts may blot out the remembrance of their sins, both before God and men.

To this dutie belongeth another, much agreeing with the former: that is, not to bewray a secret, when it may safely and without displeasing of God,

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God, be kept in : For both this, and the former goe so heauily to the heart of our neighbours, when they heare that we haue no regard of them, where it might doe them good ; neither doe spare, by inlarging of the report of that which was secret before, to encrease their milerie and infamie, that though they haue loued vs before, yet now their hearts are turned from vs ; (though that be their sinne) for that they see vs not bearing a part of their griefe and sorrow with them, but to publish that, which wee know of them by want of loue to them. For euery truth, and the whole truth is not alwaies to be vttered ; although all kinde of lying and slander be alwaies to be abhorred. I say further, if wee should speake of mens faults with bewailing them, or with a desire that they, to whom wee vtter them, might helpe to redresse them ; yet could we not be iustified in so doing, except wee haue vsed all meanes which wee know, to amend them, and (when there is no other remedie) goe about the opening of the same ; as it were, vnwillinglie ; and in louing faithfulnessse, reueale it onely to such a one, as is likest and fittest to reforme them, and not please our selues therein : In which case the house of Cloe sent word to the Apostle Paul, *that there were dissensions in the Church of Corinth.*

But heere let this bee considered, that all reports of mens faults are not to be admitted, lest wee should nourish the slanderer, as Saul did Doeg, nor all such reports to be reiected, or coldly reprooued, lest wee should imbolden the offender, and the committer of them, as Ely did his sonnes, but so farre as they may bee prooued ; that the guiltie may be duly censured, as Paul did the Corinthians : but not without prooffe, lest the slanderer should be fleshed : for the which cause David said to Saul in this very case, *Why doth the King giue an eare to them which say, David seeketh to kill thee ?* It is moreover required of vs, that we vphold the good name of our neighbour, when we be in place, where he is vnchristianly and reprochfully spoken of, that so we may cause slander and enuie to cease : and not to deliuer him being innocent in such a case, when we may, is little differing from defaming him, our selues. Which was the sinne of those cruell Iewes mentioned in the Acts ; who when Paul was accused as an euill doer, stood by ; allowing the same against him, who knew, that those things were not so ; and if they had rightly learned to practise this part of dutie, would haue answered in his defence. But the neglect of this dutie is the greater, if it be done in a publike case before many, as that was against the Apostle, when the Iudge will not giue sentence, the deponent will not speake the truth on the side of him, who is falsely and vniustly brought in question, and the accuser will not let his suite fall ; as they see they ought, and should doe, but indirectly at least, doe pursue him, either making a small crime in him to be an odious offence ; or when hee is innocent and cleere, yet charge him as a trespasser.

It is our dutie also, by our hand-writing, or any other credit bringing vnto him, whose good conuersation is approoued of vs, to free his name from vniust reproch : yea, and if the case be weightie and vrgent, so farre as we be priuie to his innocencie, not to be vnwilling to free him by our oath. There is yet another thing about this commandement, where-

Note.

Not to speake of faults.

Matth. 18. 15.

1. Cor. 1. 11.
How to admit or reiect reports.
Prou. 25. 23.
1. Sam. 22. 13.
1. Sam. 2. 23.
1. Cor. 1. 11.

1. Sam. 24. 10.

Prou. 14. 25.
To defend his credit.
Acts 16. 5.

Note.

To giue testimony.

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Take all in best part.

Matth. I. 19.

Iohn 13. 28.

1. Sam. 20. 30.
1. Sam. 22. 13.

Luke 7. 39.

We should censure our selves.

Note,

Not too credulous.

Matth. 10. 17.

To note out euill men.

in our loue should shew it selfe towards our neighbour, as necessarilie as in any of the rest : and that is by vprightnesse of heart, and kindnes to interpret all such of his sayings and doings, as may be well taken, in the best part ; and not for some little blemish, and as it were halfe a fault, to deface the whole course and life of the persons, and to be free from surmizing and co-ceitednesse about that which cannot be prooued, and brought to light : As godly *Ioseph* is commended to haue been in iudging of *Mary* ; and as the Apostles who iudged simply of *Iudas* himselfe, so long as they saw him not conuicted ; supposing euen then, when hee went foorth to betray his Master, that because hee bare the bagge, that Iesus sent him to prouide for the poore. And this wee should doe the rather, and not to stand vpon the vitermost, as through vncharitablenesse being able to beare with nothing. For who doth not know both how prone our nature is to bee meddling, and going too farre, about such vncertainties ? and also, that when wee haue concluded and giuen sentence, as though there were no doubt in the matter, yet it falleth out oftentimes, that wee were (and that to our great shame) meerelie led with rashnesse, and vterly deceiued ? which cannot bee more cleerelie seene, then in *Saul* against *Dauid* and *Jonathan* both by bare conceit against them, and by hearkning amisse to *Doeg* against one of them). To our shame, I say, because what shame almost can bee greater, then first to take that in the euill part, which was neuer so meant, and from so thinking of it, to proceede to rash iudgement accordingly ? Like him in the Gospell, who seeing our Sauour to admit a penitent woman neere vnto him, who had before that, been an offense liuer, proceeded immediately to this conclusion : *If this man were a Prophet, hee would surely haue knowne what manner of woman this is, for she is a grieuous sinner.* But this taking all things in ill part will not bee amended in vs, before wee begin to censure our selues sharpelie for knowne offences which lurke in vs : wherein, when wee shall see how slenderly and coldly wee set vpon them, wee shall bee inforced to confesse, that our rigour was too seuer against others, especially for bare surmizes of faults, which had no sufficient ground. As for those, of whom wee through charitie thinke the best, when yet wee sometimes see them prooue otherwise, and our selues deceiued in them, I say it maketh no matter : wee haue done but our dutie, to be charitable minded towards them. And as for them, their sinne is their owne, and shall double their punishment, in as much as they haue deceiued our hope, which wee had of them : for if there were any sparke of goodnesse in them, our good hope of them, would make them ashamed to deceiue our expectation. Yet let vs not bee fooles in iudging well of them, whose mindes and purposes wee know to be euill by their words, conuersation, and long knowledge of them, or by such like testimonies of their prophaneesse and boldnesse in sinne ; for that were vsauourie and fillie foolishnesse, and (whilest wee would goe about to bee charitable) to shew our selues vngodlie in calling euill good : and to forget the commandement of our Sauour, who saith, *beware of men*, and therefore much more beware how yee commend them. Of such wee should make no scruple nor doubt to know, and thinke of them to bee wicked as they bee, and

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and to giue warning to others, who are simple and innocent; and therefore might easily be deceiued, and mocked by them; as *Peter* did to them who were conuerted, when he said to them; *Save your selues from this froward generation*, meaning those who had been their companions, to withdraw them from imbracing the doctrine of Christ.

Thus it behooueth to examine our dealings with our neighbours credit, and good name, that as we haue learned to thinke and conceiue, so we teach our tongues to speake the best of all men, and ill of none, whose doings haue not in an obstinate and stiffnecked maner spoken worse of themselves: so that they haue cast away their good name themselves, (*although more precious then gold*) and not we, who giue that due to them, (in making this account of them) which they themselves seeme to desire, and doe most truly deserue. So we shall in this part of righteousness also, as in the former, make our reioicing sound. But about all that hath been said of this argument, let our chiefest care be, that we staine not our owne good name and credit any way, but maintaine and preferue it.

The last part of duty to our neighbour, is to acquaint our hearts with the thoughts and desires of his good: and to bring our selues to this custome and practise, that whatsoeuer in these five former precepts and fountaines of neighbourly dutie, we are commanded to performe to him, the same by vertue of this, we oft wish, desire, and delight in, seeing our God will haue it so, that thus the contrarie lustings after that which is his, may (as the most vsauourie vomit) be cast vp, and auoided of vs. But this dutie of desiring that our neighbour may prosper, which should bee felt to dwell in vs, as a daily guest, and which should rise vp and lie downe with vs, and throughout our course accompanie vs, behold, it is at this day such a stranger to the most, euen of such as go for good Christians, that it is almost buried amongst men, saue that God of his goodnes hath some few, who keepe it in remembrance, that the rest may know, that such practise hee looketh for of all his seruants. For though it bee written in the booke of God, neuer to be raced out by the Serpents subtiltie, yet except some liuely paterne of it may bee seene in mens liues, the practise of it, as of many other excellent truths beside, doth grow into vnaccustomednesse, euen as the manifest and cleare path, being not vsually trodden, is soone couered with weedes and grasse.

And this part of righteousness must find more care in vs for the performance of it, because the well regarding of this dutie maketh vs the better able to serue our neighbour in all the former. And ought wee not to weane our hearts from dreaming after any thing that is his, when we can in no wise abide that the like measure should be offered vs? and also because we haue consecrated our hearts to the Lords vse, to be taken vp in the delighting in those things which please him? And if wee loue him, wee should consider, that *loue thinketh none euill of our neighbour*, nor intendeth any hurt against him: yet when his profits and lawfull liberties, and delights are wished to bee ours, I denie not but wee can and doe perswade our selues, that for all this wee loue him; but the Scripture which saith, *as yee would that men should doe vnto you, euen so doe yee vnto them*, shall condemne

Ag. 2. 40.

Tit. 3. 2.

Pro. 22. 1.

Preferue our
owne good
name.

The tenth com-
mandement.
To acquaint
our hearts with
desire of our
neighbours
good.
Note.

This is a great
stranger.
Note.

Few examples.

This is a helpe
to all the rest.

Matth. 7. 19.

VS

Note.

A&A. 26. 29.

*Reioyce in his
welfare.*

Iohn 3. 2.

*We ought to
liue soberly.*1. Cor. 7. 29.
30. 31.

Note.

vs for it. Alas, doe we not see, that all the encouragements and helps, which we haue in this life, (through the exceeding naughtinesse of our hearts) are all little enough to carrie vs through all hindrances? and shall we then adde sorrow vpon sorrow to such as we our selues are? or repine, that they may more easily go one to eternall life, by such helps as God giueth them? And therefore desire that which is pretious to them, that so they may be holden backe, if not vtterly oppressed, through the want of them with heauinesse? It was farre from him, who said, *I would thou wert altogether as I am*, (that is, vnfaignedly a Christian) *but yet without the bands which I haue.*

Therefore let vs know, and rest in this, that the marke which wee must aime at, is this, that in liuing with our neighbour, we desire neither his hurt in person, goods or name; but count it the greatest ioy that we haue by our fellowship and acquaintance with him, when we can reioyce in his welfare and prosperitie both outward and inward: and therefore heartily desire and wish it from time to time, and in one thing as well as in another, and giue those thoughts or lusts small rest in vs, which stirre vs to the contrarie. That so we may declare, that we haue the same spirit which was in the Apostle which taught him to say; *I wish that thou prosperedst euen as thy soule prospereth.*

And here to shut vp this matter of godlinesse with a word or two of sobriety, being the third thing wherein it consisteth, (which is a vertue more properly concerning our selues rather thē the person of God or our neighbour, consisting in the moderating of our affections in the vse of things lawfull) this I say in few wordes: that we must haue speciall care to vse all our lawfull liberties, both in the workes of our calling, and in buying, selling, moderately and aright. And the same I say of eating, drinking, marriage, recreation, prosperitie, youth, age, beauty, friends, strength, because I would briefly conclude with the Apostle in this wise: *This I say (brethren) because the time is short, hereafter that they which haue wiues, bee as though they had none; and they that weepe, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; and they that vse the world, as though they vsed it not. For the fashion of this world goeth away.* He therefore that looketh to these things so, that he liue in the vse of his lawfull liberties, to make them serue him, (that he may better serue God) and not he them; that man may be said to be sober indeede, and he shall haue great reioycing, whatsoeuer the world thinke of him.

These duties I haue thought good to set downe together, as it were in one view, before the eyes of the reader, that he may fetch from hence, light to shew him the way, and matter to season his heart and life, when hee shall waxe emptie, barren and forgetfull. And for the more large and full handling of them, or the exact setting downe of all particulars, it was not my purpose, & it would haue bin too large: seeing in one Catechisme or other, and in sundry treatises, as also by ordinary teaching, such as inioy the same may be satisfied in that thing; which particulars, all true Christians must be very carefull to know, after that they be willing to bee directed. Now after what manner wee may draw a daily direction out of this whole treasure of godlinesse, it shall in fit place heereafter appeare, when I come to shew

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shew what way God hath taught vs to walke in, throughout euery day.

And now I hauing finished that which I purposed about the finnes to be renounced, and the duties to bee practised in a godly life; here vnderstand that this renouncing of euill and turning from it, and the contrarie practising of dutie, is nothing else but repentance, and the selfesame thing. And the bringing foorth of the fruites of amendment or of repentance, is all one with that liuing by faith, which the Scripture calleth the life of the righteous, or a Christian conuersation. The which I make mention of, that none may thinke, that the godlie life, the liuing by faith, and the repentant life, are diuers things the one from the other: which might raise much trouble in many to think so: for that when they haue laboured much and trauelled painfully in one of them, they should be new to begin in the other. But seeing the holy Ghost in the Scriptures doth lay foorth the life of the beleeuers in sundrie manners of speech, (euery one setting out the nature and proper tie thereof for the more full and cleere vnderstanding of it) it is meete wee should not be ignorant of it.

The renouncing of euill and the contrary, is all one with repentance.

And as I said, that this godly life which I haue written of, is all one with the bringing foorth fruites of amendment or of repentance, and liuing by faith, and no strange nor new or diuers thing from it, thus in few words I shew. Concerning the one, I meane the bringing forth the fruits of repentance, what is it else, but for the person who is assured of saluation and of the forgiuenesse of his finnes, to turne to the Lord, and to come vnder his gouernment, from the power of Satan and sinne? and in full purpose of heart to labour to be reformed from day to day more and more? And what other thing in substance, hath bin spoken by me in the description of a godlie life? And those things about it I haue chiefly handled; which may especially instruct the beleuer, what true godlinesse is, and how hee may be able to practice it. Now for the other, of liuing by faith, what is it also, but a relying vpon the word of God, with full purpose to be guided by it, either by resting vpon his promises, (I vnderstand not here the promise of saluation onely), or obeying his commandements? And a godly conuersation is euen the same: that is, an endeououring to liue after the word of God which teacheth vs to beleue, that he will inable vs thereto, and blesse vs therein. So that, he that liueth not godly, liueth not by faith, nor hee liueth not by faith, who doth not liue godly.

Acts 16.18.

Liuing by faith and liuing godly, all one.

Onely one thing I will adde, as I promised in the beginning of this treatise, where I shewed that this faith to beleue the spirituall and temporall promises of this life, must bee conceiued and wrought in vs before we can liue by it. And this it is: wee are to know, that after the Lord hath giuen this gift of faith, (*for it is the gift of God*) he requireth, that we should liue by the same faith: and that is, not only to beleue throughout our life, that we shall be saued in the life to come, but also, that wee shall haue whatsoeuer is expedient to bring vs safely thither, giuen vs freely by the Lord in this life. I say, faith reacheth to, and laieth hold of the promises of both, euen as God hath giuen vs both. So that to liue by faith, is a most glorious and rich prerogative, as wee may see; and should bee able by good prooffe and experience to say, if wee would be perswaded, but to take a taste of the benefit and

Phil. 1.29. The godly liue by faith.

1. Tim. 4.8. Note.

Of living by faith, with the power thereof.

*The fruite of
such a life.*

and sweetnesse that it bringeth: for if wee did but taste of it, we would neuer suffer our selues to be withdrawne and plucked from it any more, as far as in vs lieth. For by this faith, we are confident, and rest quietly about our saluation from time to time; whereas others, who liue not by it, doe waue and are oft vnsetled, euen the best; and therefore much disquieted. By this we walke in newnesse of life, and all the parts of it: and by it, wee may be assured in our prayers to be heard, against fearefull sins to be preserued; to haue the rage of our strong lusts weakened; and to haue grace against them, although not alwaies to preuaile, (which were not expedient for vs) yet at least to be in combate with them, which is euer a good testimonie of our safetie; for thereby, we proue that we be indeed of the militant Church of Christ.

Note.

Yea and to goe further; by this, if wee liue by it, wee haue deliuerance from many sharpe and bitter afflictions, and beare those which we must go vnder, more meekely and patiently, because it maketh vs depend on Gods promises, and not to stint or tie him to any set time, manner of deliuerance, or measure of affliction. And by it wee walke in our callings more cheerefully, and with lesse toyle and vexation, then they that haue all shifts, and cunning sleights and deuices to gaine by. I say that which is incredible to the worldlings, politikes, and hypocrites; but that is a heauy iudgement of God, that though they bee told the truth, yet they shall not beleeue it. For

Acts 13.41.

*Faith maketh
earthly businesse
to be done
cheerfully.*

when we are perswaded, that our callings are approoued of God, and profitable to men, by helping to maintaine the state of the Church, or Common-wealth, and that they are those, in which God will bee serued of vs; then wee take them in hand, not like drudges and droiles, who doe their worke for feare of the whip; nor like hirelings, who worke only for wages, and so they must starue, if they did not worke: but wee consider, wee serue the Lord, who is a bountifull paymaster, and hath promised a large blessing vnto vs: and because wee doe Gods worke and businesse, therefore we are assured that he will assist and further vs therein, that both we may goe about it more willingly, and that it may the better goe forward. And therefore wee disburden our selues of much needlesse and troublesome care and thought taking, seeing hee hath said, *Cast your care on me, for I will care for you.* Neither doe we make reckoning of our commoditie what it shall be, before God doe shew vs; but when wee haue serued Gods prouidence by lawfull labour and trauell, and vsed the meanes, we commit the successe to him; and the fruit of our paine, we receiue with thankfulness, (whatsoeuer it be) and that we take for *our daily bread.*

Heb. 13.5.
1. Pet. 5.7.

*Faith maketh
our crosses more
easily borne.*

Note.

And if we be crossed in the good things which wee goe about, (as euery calling and trauell since sinne came into the world hath affliction and sorrow adioyned to it) wee doe here, by faith, consider; that this is by the prouidence and good pleasure of God, who sometime crosseth our good and lawfull attempts, lest we should be glued too fast to these earthly things, remembering, that God loueth vs dearely, and that of loue he chastiseth vs, so as they, and all other our miseries, shall in the end turne to our good, and therefore we rest and vphold our selues in our estate with contentation. And this may be vnderstood of all other earthly dealings and actions, which are
lawfull

lawfull, and for the which we haue warrant in the word of God: assuring our selues, that whilst we see God euer going before vs in them, (as wee should more looke to it, that we find it so, then to our greatest profits, and weightiest dealings) this faith shall vphold vs in the quietest estate, and most sweet peace, such as all the carnall wisdom of man shall neuer finde nor enioy.

AB. 2. 23.

For to speake as the truth is, what a life doe the vnbeleeuers of the world leade, who will not learne what this life of faith meaneth? what sinne doe they commit in all kinds of their dealings, to the end they may bring that to passe which they would haue? For in God they haue no hope: for if they had, they would be counsell'd, and commanded by him. And although this doe not appeare and breake out by and by, to the sight of such as are ignorant like themselues, yet I would haue them answer mee to this. From whence is it, that they are often arraigned, and forced to cry out fearefully; they are damned, and there is no mercy for them from God, they haue done against their consciences, and what shall they doe, &c? From whence come these speeches and complaints, I say? doe they not proue, that they sinned against their knowledge dangerously, though they would not see it then? and that God will be reuenged vpon their wickednesse, though for a while they beare all out boldly, as *Saul* did? therefore bee we well assured, that the sinne of such lieth at their doore; and one time or other it will finde them out. For besides their necessarie affaires and businesse, they runne into many needlesse and superfluous dealings, which must needes fill their heads with cares, and their hearts with sorrow. And in their lawfull labours they are so farre from depending vpon God for successe, that they are euer fearing deadly, lest they should bee crossed, and inordinately set on hope that they shall prosper and gaine: in both which, when they bee disappointed, how like to mad men they are? neuer contented with their state and condition. In which cases, how can it otherwise bee, but that they bee tossed, as the chaffe with the wind? and neuer quiet nor cherefull, but when they haue what they would? whereas if they did by faith build on Gods promises, they should not need to bee vexed, as they are, with such distractions, nor to spend their precious time as they doe, in worldly cares. For they should finde better successe, and more blessing with lesse care and toiling of themselues, if they would rest on God, and put their confidence in him, and they should with free harts, and more quiet minds, haue also more time to looke after the heauenly life.

The vnbeleeuers life miserable.

Note.

Note.

CHAP. 18.

Of certaine reasons perswading to the practice of a godly life: which is the fourth generall part of this Treatise.

Hus I haue after a sort declared what the Christians, and the beleeuers life is, and in what duties it consisteth, and haue disclosed in some sort, the sins, which in stead of this godlinesse doe possesse men. The whole I confesse, hath been large and long, but therefore it must

V

be

Note.

be considered, that the Christian life is in a manner all the substance of religion, and that which must giue light, and lend helpe to vs in all things while wee liue : and therefore so great a matter containing all duties of all persons, with the right manner of performing them, could not with any plainenesse and profit to the most that shal reade it, (in my iudgement) haue been set downe more briefly. Onely this is heere to bee looked vnto, that he may cleerly and soundly know, what is good, and what is amisse in some particular maner, and be the better able to gouerne himselfe by that knowledge euery day, as he shall haue occasion, which, as I said, shal further be declared in place most expedient. And to make this summe of a Christian life, his glasse, (as it is heere, and by other writers set downe, according to the word of God) whensoever hee shall repaire vnto it, to see himselfe therein. Now heare some reasons, why the beleuer should leade his life thus.

The first reason: why the beleuer should liue godly, is, that God may be glorified by this aduancing his.

Note.

And first I will begin with that, which deserueth the first place, and of right, ought to preuaile with vs, that seeing this Christian course doth so highly honour God, it ought, without all exception, to bee sought out and attained of vs. And how highly God is glorified in it, euery one may see when euen sinfull and contemptible persons, who much dishonoured him by their bad conuersation, yet after heing reformed, are made fit to glorifie him, And if this be in their new birth, and regeneration at their first coming to God, how much more (thinke we) shall it be in their life afterward? A miserable caytiffe to be made a Kings son, is admirable; but behold, heere is more: for in Christianity, we finde, that hee which was the bondman of the diuell, and of the familie of hell, is aduanced to the honour of the sonne of God, and made heire and inheritour of the kingdome of heauen. And if this be honour to Princes, that they can giue great gifts; what is the Lords honour, in and by them, whom he indueth with other gifts, then all Princes haue to giue?

What honour God hath by the graces of his.

Ioh. 6. 70.

Esay 11. 6.

Luk. 19. 7. & 8.

Luk. 7. 38.

Ioh 4. 18.

& 29.

Act. 9. 15.

Mat. 5. 16.

Prou. 16. 7.

The best things of Gods seruants are within them.

Psal. 45. 13.

It was a great part of Salomon his royaltie, that hee gaue siluer, as stones; and goodly Cedars, as the wild figge trees: the Lord giueth graces and possessions, that neither siluer nor gold can purchase; and an habitation that no Cedar tree can make resemblance of. It is great honour to God, that he hath made and fashioned man so excellent a creature, of slime: but it is a greater honor, that he hath of a rude, vnbridled, and vncleane diuel, made a wel ordered, sober, & meek Christian, yea a sanctified person; as the Scripture calleth him, for by his holy spirit (through the worke of the Gospell, he hath made of an extortioner and oppressor, a liberall and bountifull giuer, as *Zaccheus*: of an adulteresse, a penitent woman, reclaimed from the course of vncleane life, as the woman in Luke: and of a persecutor, a preacher; yea himselfe a persecuted man, as was *Paul* the Apostle. And how doth such a change (thinke we) when it is seene of men, & the report of it heard among such as knew them before, cause them to say, *The Lord hath done great things?* And such grace doth God giue, to them (I meane) that feare him, that hee causeth by *their light which shineth among men*, euen their very enemy to bee at one with them: yea to *speake well of them, and to glorifie their father which is in heauen.*

And yet their beauty (to speake as the truth is) chiefly within, and not scene

seene with eye. As all was not heard of *Salomon* a farre off, which was to bee seene at home; and yet not all seene that might bee knowne to bee in him. The faithfulness, innocencie, and rare continence of *Ioseph*, with other graces which were in him, when they brought him into such fauour, credit, and admiration amongst men, thereby so far excellling others, how (thinke we) was God honored, who was the giuer of the, *Thus doth God honor them that honour him, that he may be all in all*, and by the shewed to be most honorable.

1 Sam. 2. 30.
Note.

God is not without honour, even in this our age.

And to speake of our owne time, wherein wee liue, notwithstanding it afford not so many examples of so excellent gifts and graces of holy life, (though in learning and knowledge few haue gone beyond it) as so long liberty vnder the Gospell might iustly challenge, (which sinne I pray God be not laid to our charge, but speedily repented of): so yet we will not bee ashamed to affirme, to the great praise of God, that both many gracious and godly people, since the raighe of our most noble Princes haue been already gathered to their fathers, who in the dayes of their flesh, did honour God highly; and many remaine (God bee blessed) amongst vs, who haue, and doe, and to their end shall (wee doubt not) to the great comfort of many weake ones, commend the power of the Gospell preached amongst vs, and cause that *unfained thanks be giuen to God by many for them*. And that both out of the ministerie (though nothing be more ridiculous to the Papists our aduersaries) the Lord hath raised vp many, who both preach sincerely, and diligently, and walke warily and worthie the Lord, and vnoffensiuely seeking to please him in all things: and of the people, they haue drawne not a few, who doe beautifie their profession, and carrie themselves vnrebukeable, among them who can iudge aright, and are free from reprochfull and dangerous euils. In such (as I haue said) is the Lord made admirable. As it is written, in *Sion* (his Church) *shall God be praised, and why? because for them hee hath done great things*.

Coloss. 1. 10.

The Lord maketh the weake strong, the ignorant prudent, and such as *sate in darkenesse, to see great light*; holy and glorious is his name. Yea further the Lord teacheth his beloued ones in their prosperitie, to count themselves but strangers in this world: he causeth the things of greatest price, to be little set by of them, in comparison of his treasures, which are not seene, *This honour haue many of his Saints*. The Lord giueth strength in tribulation aboue hope; and maketh anguish and sorrow to become comforts: false accusations, and contumelious reports, to be crownes to their heads, and chaines of gold to their necks which beare them. And to be short, hee teacheth his, to sucke sweetnesse out of sowernesse, and to make good vse of all estates; and they are able to doe all things through him that maketh them able; yea persecution it selfe he maketh tollerable, and ioyfull; and (when our weaknesse can see so far) the greatest aduancement.

How God giveth his children.

Note.

Phil. 4. 13.

If these gifts of God, with other such, doe not greatly honour the Lord in the congregation of the righteous, & if they which enioy them, being gracious, and of high estimation thereby, doe not most highly commend the giuer, which is God; where will men say, that God is honored at all? And so doth the Apostle require, that it should be with Gods people, *Haue your conversation honest among the Gentiles, that they which speake ill of you as of euill doers,*

1. Pet. 2. 12.

The peace and
ioy of the godly.
Note.

Prou. 15. 15.

Iohn 14. 27.

Phil. 4. 7.

Prou. 14. 10.

Pfal. 84. 11.

Pfal. 87. 3.

Note.

1. Tim. 6. 12.

Eccles. 12. 11.

Ephes. 3. 13.

The second
reason.
The prosperitie
and safety of
Gods seruants
thereby.

Heb. 12. 28.

1. Pet. 1. 17.

Prou. 2. 10.

may by your good workes which they shall see, glorifie God in the day of their visitation. And yet I haue said nothing particularly of their peace of conscience, which Salomon saith, is as continuall banquetting to them: S. Paul saith, it passeth all understanding; euen in this one thing, which the vngodly (because they haue not) therefore know not; (for the stranger is not partaker of the childrens ioy) know not, (I meane) as it is felt and knowne of them which haue it; In this one thing (I say) doth God get himselfe great glory: For they beleeuing in their hearts, cannot chuse but utter with their mouthes, their deliuerances, and the wonderfull things that hee hath done for them. And though they be for the most part contemptible persons in the world, yet is the meaneest of them more happie, then the greatest of the world.

And if these things be well weighed, which haue been said of this matter, it shall not bee maruelled at, that the Prophet thus speaketh in the Psalme: *Glorious things are spoken of thee, O thou City of God!* Yea glorious indeed, as we may here enioy them, (though we haue but a small part of our glory in this life) and so glorious, that if they could bee seene with eye, they would so inflame men with the beautie of them, that they would force them to set all their loue vpon them. And thus by the graces, which are in the life of Gods seruants, and which are not to be found in other men, it may bee seene, how God is honoured of them; the contrary whereof, is done most apparantly by the vngodly, as much as lieth in them. Therefore to conclude this first reason, except we can like to see Gods name ill spoken of, his Gospell lightly accounted of, and his person dishonoured, and that by our selues, (the recompence whereof cannot bee borne nor abidden of vs) let vs not onely come out from the vnclen conuersation of the vnbeleeuers, but let vs so lay hold on eternall life; that we presse hard vnto the marke, for the price that is set before vs, and let the words of the wise be as goades to pricke vs forward, out of our slothfulnesse; and as nailes to fasten vs ioyntly and closely to Christ our head without hypocrisie, that we faint not, neither fall away, but grow vp vnto the perfect age of Christians; that so we may giue good testimonie that God is truly honoured of vs, when our conuersation in our purpose and endeaour shall be such, as his word layeth forth to vs.

Another reason, why men should with full resolution addresse themselves to passe the time of their dwelling here in reuerence and feare, is; because it is the onely estate wherein they can prosper, and bee in safetie: and when they are stripped of this heavenly robe, they are naked and exposed to infinit fals, shamefull reproches, and dangers, out of the which they shal find it no easie matter to deliuer and free themselves againe. For this point, marke what the Psalmist saith in the first Psalme, when he wil shew who is a blessed man, and he that shall prosper; he saith thus: *Blessed is the man, that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull, but his delight is in the law of the Lord, and in his law doth hee meditate day and night. He shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season, and whatsoeuer he shall doe, it shall prosper, &c. But as for the wicked, it shall be nothing so with them.* And further consider what Salomon saith: *When wisdom once entreteth into thy hart, and knowledge delighteth thy soule, then shall understanding keepe thee, and counsell shall preserue thee, from euery euill*

will way, and from the strange woman, and from those which leaue the way of righteousness, to walke in the waies of darknes. When a man setteth himselfe to seeke the Lord, and is willingly weaned from vnlawfull liberties, and hath made it his pastime to bee well occupied, he shall not feare the accusations of his aduersaries; for he hath made innocencie his defence; neither shall hee fall iustly into the reproch that others doe. For why? hee hath settled himselfe against it; *when thousands shall fall on euery side, yet shall he stand, and not bee removed.* Yea, the longer he is acquainted with this estate, the better hee shall like it, (howfouer to the worldly man it be most irkesome and vntauorie) and be much grieued, when through naturall corruption and vntowardnes, he shall feelee and perceiue himselfe to be any whit weakened or cooled.

They which delight in Gods service, find the sweet benefit of it.
Iob 31.35.
Psalme. 91.7.

And how much such an estate is to be desired, (as they can best tel which haue any time enioyed it, though such as know it not finde, no want of it) it shall better appeare hereafter, in place more conuenient, when I shall speake of the priuiledges of true Christians: yea and though he bee drawne by his calling and necessarie occasions, to affaires and dealings in the world, where no prouocations to breake off this course shall be wanting; and be occupied among men of all sorts, which shall bee a strong cord to draw him after them; yet shall he be the more estranged from them, and loath them, by as much as they are differing from that vprightnesse, which he hath purposed to walke in. And if hee be vnsettled and broken off at any time, yet shall hee neuer thinke himselfe wel, nor where he should be, but as the bird which is wandring from her nest; and as a stranger heauie in hart from his own country, vntill he returne to his place againe.

They who haue experience, best know it.

Note.

Returne againe, if thou hast wandred.

And if any shall thinke this little, and of small account, which I haue spoken, and among the rest, a man to *liue vnrebukeable in the midst of a froward and filthie generation*, (for I reserue to a further place, * as I haue said, to set downe the manifold prerogatiues that accompany such a life) let such compare it with the liues of those, which count it ouer much strictnesse to looke carefully to their waies, and they shall find it by infinite degrees more worthie to be wished and preferred; for what is there in the liues of such men, as haue but this world in possession, to draw one to bee in loue with it, who looketh for a better? I will not sticke to goe further; that not only common professors of the Gospell (who yet *lie dead in their sinne*) may be constrained to commend and reuerence them that haue attained to it, as knowing how infinitely they be blessed aboue themselves; but euen such also, as haue receiued some likelihood of grace from God, yet slenderly going about to nourish the same, shall see many dangerous outstrayings, and offences in their liues, which the other shall be discharged of.

* Treatise 6.

Those are free from many evils, which others fall into.

Ephes. 2.1.

For it is not enough that we purpose no wickednes, nor euil, but we must be strongly armed alwaies with ful purpose against it; especially that, where to we be most prone, and wherein we haue had by wofull trials, experience of our weaknes. For while we do commit none, yet we make a way for it to enter into vs afresh, while we become secure, and improuident. This which I say, is manifestly to be seene in *Peter*, whom no man will iudge so vncharitably of, that he came into the hall of the high Priest with any mind or purpose to denie his master: yet his sleight regarding of his masters so weighty

For want of arming, many fall where they feared little.

Note.

Examples of this, Peter. Matth. 26.72.

admoni-

Luk. 22. 31.

admonitiō & watchword a little before, that is, (*Satan hath desired to sift you*): and that rashnesse of his, neither casting with himselfe, what danger might rise by occasion of the place and persons there, (as godly wisdom would haue mooued him) neither weighing his owne weaknes, how easily hee might be snared, hauing no commandement to be there; into what lamentable woe and bitter anguish did it bring him, by his fearfull denying and swearing that he knew him not?

1. King. 13. 18.
2. The old Prophet of Bethel.

And can we, in charity, iudge any lesse of the old Prophet that dwelt in Bethel, when he hearing of the man of God that came from Iuda, to cry out against the Idolatrous Altar of *Ieroboam*, did courteously inuite him to his house, as he saw his dutie did require? But being answered that he was commanded to *eate no bread in that place*, at that word he began to stomach it, that he being a Prophet of God, should not bee beleued, and did hastily replie vpon him againe, saying; *that an Angell was sent to him, who commanded him to bring him into his house to eate*. But the Scripture sheweth vs that he lied. And the like example is that of *Iuda* the Patriarke, who went out in the morning to his sheepe-shearers, thinking of no such matter as fell out by the way; but meeting with a woman in harlots apparell, hauing not strongly armed himselfe against all sinne, agreed and lay with her.

3. Iuda.

Gen. 38. 18.

By all which it appeareth, that when men feare not their frailty, and arme not themselves against the same, they come home men lesse godly, then they went out: and for that they will take no warning from the Lord, of the slipperie paths that they walke in here in the world, therefore they cast themselves into fearfull danger. And what is more plainly proued, then this by daily experience; that as *God directeth vs, when wee commit our selues to him*; so when we willingly betake our selues from his gouernment, we run headlong into many and dangerous euils?

Prou. 3. 6.
Prou. 10. 9.

It is death to
the vnregenerate
to be thus
yoked.
Note.

And yet when I consider the course of mens liues, (and those none of the worst) how eagerly and greedily euery one, for the most part, is giuen and set about his worldly busines and commodity, hauing little thought of heauenly rules, in the meane while, to moderate him therein: this walking with God shall be thought so needlesse a companion for them, yea and vnwelcome, that they would willingly haue their earthly troubles encreased, rather then that yee should fasten vpon them such a burthensome yoke of commandements, as this is, to walke armed against euill. For if ye will force their thoughts with delectation to bee taken vp in fearing, and auoiding sinne, and in labouring still to be better, this strict chaining of them; is a taking away of their whole comfort: for it is death to them to goe about to bridle their thoughts, and vnrule desires, so that ye may perswade them to any thing, saue to that which should bee in them; and therefore is there so small shewing forth of the light of of the Gospel in mens liues. Yet doe I nothing doubt, but where men of God doe faithfully (in the pitie they haue of their brethrens miseries) shew them the way to this, by doctrine, and liuing, that some shall grow by little and little to a liking of it. But oh happie they, who haue chosen this way of Gods testimonies to walke in; for their soules shall be bound up in the bundle of life, and they shall flourish as the plants, and grow as the Lillie; and fasten their rootes as the trees of Lebanon. Their branches

Hos. 14. 6. 7.

shall

shall spread; and their beantie shall be as the Olive tree, and their smell as Lebanon. And thus much of the second reason.

And what shall wee say further? for no exercise of religion, nor godly meanes of the best sort can doe them any good, who will not resolue themselves to come to this faithfull practice of true religion and obedience to God his commandements: nothing shall bee found more true then this, if we will suffer it to come vnder triall. For to begin with the Scripture, What did all the priuiledges of the stifnecked Iewes profit them, the Law, circumcision, the couenant, and sacrifices? There were no greater prerogatiues to any people or nation vnder the Sunne. And they also did in the outward practice of religion, ioyne with the best of their brethren, both in keeping the appointed dayes, and places in the worshipping of God, and also in being ready to offer their extraordinarie seruices to him, and that voluntarily: yet what faith the Scripture from their first comming out of Egypt, both in the wilderness, and afterward? *In many of them God had no delight, but slew them.* Many thousands of them at sundry times perished, for their false heartednesse, that when they had been deliuered out of their dangers, they did not cleaue fast vnto the Lord, as in their afflictions, and anguishes, they promised to doe; but started aside like a broken bow.

The third reason for a godly life: no exercise of religion without it can profit vs.

Psal. 147. 19. 20

This is exemplified in the Iewes.

Note. 1. Cor. 10. 5.

And therefore, how doth the Lord take vp this complaint against them, *Oh that there were such an heart in them, that they would feare me, and keepe all my commandements alwaies?* And in the Psalme: *When he slew them, they sought him, yea they turned and sought God early, they remembred that God was their strength, and the most high God their redeemer: but they flattered him with their mouth, and dissembled with their tongue: for their heart was not upright with him, neither were they faithfull with him in his couenant.* And after that hee saith of other generations: *Oh Ephraim! how shall I entreate thee? Oh Iudah! what shall I doe vnto thee, which I haue not done?* And againe, *Oh that my people had hearkened vnto me, and Israel had walked in my waies! I would soone haue humbled their enemies, and turned my hand against their aduersaries.*

Deut. 5. 29. Psal. 78. 34 &c.

Hos. 6. 4. Psal. 81. 13.

Thus wee see because they did not seeke him daily, in the vprightnesse of their hearts, all the helpees of religion did them no good, brought them no wisdom, experience, nor comfort: all which, on the contrary, Gods faithfull seruants enioy. For *Dauid*, the man of God vttereth this sweete speech, and the like through the booke of Psalmes: *Thou hast made me (O Lord) more wise then my teachers, then mine elders, and men of experience, because I haue kept thy commandements. Before I was afflicted, I went astray; but since, I haue brought my feet into the way of thy testimonies.* The religious women, of whom wee reade in the Gospell, after that they saw the power of the Scriptures, and had their hearts humbled and meekened by the wisdom of them, how did they grow in holy affections, and Christian duties, painfully labouring to attaine more knowledge by hearing Iesus his Sermons from day to day, and left him not, to the day of his resurrection.

The contrarie is to be seene in the godly.

Psal. 119. 99. Psal. 119. 67.

Luk. 8. 2. 3.

Mat. 27. 55.

For when the word is receiued into a good and honest heart, both it, and all other holy exercises with it, become profitable to singular vses. But where men propound not this with themselves, to be cast into the mould of holy doctrine, and to be fashioned after it in their liues, it is farre otherwise. For to

Luk. 8. 15. Col. 3. 16.

Of certaine reasons, perswading

*The true cause
why some profit
not by good
meanes, and
others doe.
Note.*

Heb. 3. 13.

Ioh. 18. 37.
Rom. 1. 21. 24.

say nothing of them who from the beginning of the weeke, to the latter end, aske not after God, (so little sauer they find in the Scriptures, or sweetnesse in him) yet this is worthie our consideration, that there are thousands which come to Church and heare prayers, and sermons, who for all this, are neuer the better to themselues; and the most of them doe more hurt to others by their offense life, nothing fashioning themselues after the doctrine of faith and amendment. Of whose lamentable condition, what other cause can be shewed but this, *that their hearts are hardened with the deceitfulnesse of sinne*; so that they walke afterwards in their old waies still, and they see no such beautie in the truth, which shineth amongst them, that they will be subiect to it, though Christ raigneth onely by the power thereof in the hearts of his. For seeing they haue not beleued and reuerenced that which they saw and knew, the Lord hath kept backe his grace from them, which he did not owe them, and so giuen them into Satans hands, to make them bond-men in cuill at his pleasure. The which people being not renewed and changed in their minds, and so brought to a louing and delighting in good things, their lip-labour in their seruing of God, and time which they giue to it, commeth to nothing; neither commendeth them any whit to him; neither leaueth any fruit thereof to themselues.

Prou. 8. 11.
Note.
*All prayers, &c.
lost, yea worse.*

And yet we must know, that there are others of the same company, at the same time, and vsing the same means with much blessing of God vpon their liues, who also declare, as I haue said, that they haue effectually receiued into their hearts the heauenly doctrine, which hath sounded amongst them: for why? they haue set themselues to seeke the Lord. By whose gaine in godlinesse, the greater it is, (as there is no comparison betwixt all the pleasures of the world, and it) so much we may see the other to haue lost. And is it not lamentable to see, that any should take such a course? that they should bestow all their prayers, confession of sinnes, and hearing of sermons in vaine? I might more rightly say, to their iust condemnation in the day of the Lord. Men will not be made fooles in any thing sauing in this; though foolishnes in all other things is not to be compared with this.

Note.

2. Tim. 3. 4.

2. Tim. 3. 13.

*Great woe by
prophane life.*

What man is there to bee found, who being deeply in debt, and greatly behind hand, when he hath sowne his field, will bee contented to reape no fruite of it; or being in suite of law, will lend his money to his aduersarie to hold plea against him? But such men are amongst vs, (I say not) who take much paine to come to eternall life, and yet are well enough content to goe without it, (*For being louers of pleasures more then louers of God*, they know that they cannot haue it): but as though the diuell were not strong enough to accuse, and inchant them, they doe negligently, yea willingly offer him advantage, by keeping in a bad course, (though they know how to come out of it) or grow worse & worse to their speedy confusion. Or who is it, which being warned out of his house, yea and that in earnest manner, will yet delay and neglect to seeke and prouide for himselfe, till hee be cast into the streete?

But concerning the matter which I deale in, if mens prophane liues and slothfulnes, driuing off their repentance from day to day, were but perpetuall beggery, and going about al the daies of their liues from doore to doore,

I would haue said nothing, (though it were pitiful to see any cast themselves into such miserie) : but they sell themselves bondmen to hell without reuerie, and are *as stubble before the Lords wrath, which is as fire to burne them*, and therefore it requireth more earnest calling vpon. The Lord commended the vniust steward, not for his particular act, but because hee had done wisely : who, when he had warning to be put out of his stewardship, hee provided else where to be receiued. But such warning will not preuaile, nor such wisdom fasten vpon these men, vntill, as they haue liued in pleasure and liberty of the flesh, they die in sorrow and vtter bondage, and so *receiuing a iust recompence* of their liues, they finde, though too late, how true this is, which I say.

Luk. 16. 3.

And if this be the estate of many, who yet doe commonly resort to heare Gods word, who will reade at home, yea and haue prayers in their houses, (for this I am sure many of our Countrey doe ; whose case yet, because I know, I doe heartily bewaile, for that the Christian life is not for all this, aimed at, almost, in many of their actions) good Lord, what shall the estate of others bee, who come as farre behind them, as they doe behind the best of Gods seruants ! euen those others (I say) who being the greatest part of the people, are not troubled with any thought of God, or Diuell, heauen, or hell, throughout the weeke : but hauing their heads filled, and their time continually taken vp in matters of the world, and in hearing and telling newes and tales, (yet many of them nothing concerning themselves) and leauing their calling, doe busie themselves with other mens matters needlessly, and spend many dayes in the weeke in idlenesse, prating, vaine games, and pastimes, and cannot finde one houre in it to bethinke themselves of any account-giuing to their heauenly lord and Master, (though to that very end they are set heere) that once yet at last they might begin to returne vnto him.

what shall be
the state of
such as heare
not Gods word.

But I haue taried longer about this matter then I meant : Therefore leauing them who trouble not themselves greatly with godly exercises, I will returne to such, who are in profession, and in shew farre before them ; and yet because they do not hartily and faithfully seeke to be bettered (I meane) to be settled in a Christian life, doe therefore reape no good by the meanes which they vse. But some perhaps may thinke too much harshnes and hardness in this speech, and may obiect thus : Do we not therfore repaire to the word, and vse good meanes, to the end wee may become faithfull and vp-right, and get good by them ? and haue not they, who haue most profited in godlinesse, attained vnto it hereby ? why then doe ye affirme (they say) and that to the discouragement of many, that if our harts be not reformed, the meanes doe vs no good ?

Obiection.
You discourage vs.

I answere, that it is farre from my meaning to raise the least discouragement to any ; in whom, if I knew but the smallest desire to bee reconciled to God, I would be most ready to cherish, and to strengthen the same ; and hee that exerciseth himselfe in reading, hearing, prayer, *God perswade him ten fold more to doe so*, if he desire to profit thereby ; neither do I doubt, but that such shall see in time to their great comfort, that it is not in vaine to waite patiently on the Lord, for a blessing vpon his owne ordinance. But this I say, when men
either

Answer.
The least desire
of goodnesse in
men, is to be
cherished.
Note.

Yet none are to
be flattered,
whose case is
not good.
Ephes. 2. 12.

1. Cor. 5. 6.

Reuel. 3. 17.

Act. 15. 9.

Mar. 11. 21. 23.
Gods children
growing care-
lesse, lose the
fruit of good
exercises.
Psal. 89 31.
Note.

Note.

Examples.
David.

Jonah.

Jonas 1. 5. 6. 7.

either thinke, that they doe as much as they neede, while they ioyned them-
selues to the exercises of religion, and rest contented therein, and see not
that they are enemies to God, vnder his curse, and without faith, and there-
fore *without God in the world*, neither see their wants and emptines of grace,
and how they are fraught with many sinnes vncontrolled, and strong rebel-
lions not restrained: let not such looke to glorie in their meanes vsing, *their
reioycing is not good*, their estate is wofull, and that in no meane degree. They
may be said vnto, as the people of Laodicea, were in the Reuelation, by the
holy Ghost; *Thou saiest thou art rich and needest nothing, and knowest not, that
thou art miserable, and blind, and poore, and naked: I counsell thee to buy of me gold
tried in the fire, and eye-salue, &c.*

And maruell not, that I haue said, that such, whose hearts are not purged by
faith, receiue no profit by the exercises of religion, as might further be shew-
ed by many more examples of *Capernaum, Corazin and Bethsaida*. For euen
the deare children of God, when *they waxe wanton against the Lord*, and grow
slothfull in performing their duties to God, or do them in a sleighter man-
ner, then they sometime had done; as hee punisheth their transgressions o-
ther waies; so doth hee this one way chastise them, that they shall feele no
sweetnesse, nor finde no fauour in the best things they shall do, or exercises
of religion which they shall goe about.

And this it is, that we heare many, euen good people complaine of, that
they cannot profit at a Sermon, their hearts are rouing elsewhere al the time
(almost) of prayer; reading is irkesome to them, and they withdraw them-
selues euen from good companie. All which, with meditating about their
estate, were wont to be the things wherein they tooke greatest delight and
comfort: what is the cause, (thinke wee) that they are now become so con-
trarily minded? surely this; they haue waxen wearie of their reuerent at-
tending vpon God (as all good things doth the flesh soone turne into wea-
rines) and begin after the manner of men, with whom they liue, to seeke
their vnlawfull liberty some way, not being circumspect enough about the
keeping of the best things, in price and estimation: and when the Lord seeth
this, he taketh from them the priuiledges which they enioyed before; hee
dimmeth the light of their minds, that they see not so cleerely; and shut-
teth vp their hearts, that they delight not in the matters which were wont
to be of greatest account and reckoning with them.

With what ioy (may it be thought) did *David* performe the duties of re-
ligion, after his hainous sinne in the matter of *Bethshabe* and *Vriah*? when
it is cleere that he slept in it (as it were) all the time before *Nathan* the Pro-
phet was sent to awake him, and bring him to repentance. Or what comfort
(is it to bee thought) had *Jonas* in thinking of his happinesse, or vpon any
part of the true worship of God, which yet had vsually been his whole de-
light, after he fled away from the presence of the Lord? who labouring to
forget his sinne, (as may bee gathered by his hastie paying the hire of the
Ship-master before hand, that he might be sure to be carried away from the
fulfilling of the Lords commandement) such a palpable blockishnesse was
cast vpon him, *that he laid himselfe downe to sleepe*, in most great danger, in
which the Heathen marriners fell to prayer, and came to him to awake him: and
after,

after, being vrged to examine himselfe by them, did not very hastily come to the confessing of it.

To omit others, the daily experience that Gods children haue of their many complainings, vnquietnesses, discomforts, and such like tediousnesse, (which neede not to presse them, but for the conscience and remembrance of some treacherie against God, and too vnkind and vndutifull dealing with him) doe sufficiently prooue, that God taketh away euen the heart and life (as I may say) of prayer, knowledge, and other meanes of religion, and leaueth his children without comfort in the vse of them, when they dare tempt God through an euill conscience, and sinne against his maiesty, and keepe not holy compasse, as they haue experience, that both they may, and haue done, and as he in his word hath taught them to doe. By all which it may appeare, that much more they who worship him with vncleane hearts neuer washed nor purged, cannot receiue into them the sweet & wholesome liquor of his grace, by what outward excercise soeuer they present themselves before him. Thus much of the reasons, why the beleeuers should labour with all diligence to practice this godly life.

Daily experience.

Note.

Tit. 1. 15.

CHAP. 19.

Of answers to certaine obiections brought against the necessity of practising this godly life.



And now that I haue added these reasons to the description of the Christian, which beleeueth in God, I would cease to say any more of this matter, if I did thinke, that men, who haue receiued the Gospell among them, were perswaded and resolved to yeeld to this doctrine, and to cast away all clogges and cloakes of shame, feare, and other lets, and heartily to goe about to practice the same willingly, when they haue heard it. But I know there are few such. For they who doe thus, doe not onely themselves walke after the rule which I haue set downe, aiming thereat, as at a marke; but also desire that many other were as they be, in so doing.

This straight course not easily yeilded to. Act. 24. 16.

But the multitude of such, as haue either no faith, nor grace, but onely heare our doctrine, who yet professe that they looke for saluation by Christ, do thinke, that this which I haue drawne out of Gods word, and set downe for their edifying, is more then they need to looke after, or trouble themselves with: which kind of persons seeing they swarme euery where, I doe oft say and professe, that I oppose my selfe throughout this my book, against that their damnable opinion and practice, and doe bend the force of Scripture, and sound reason against them. For while these thoughts preuaile with them, and possesse them, they doe but reason against their owne benefit, comfort and happinesse: yea, and euen many of those, who haue further tasted of the Gospell, of whom it becommeth vs to hope well; yet are for the most part, ignorant of the course which I haue described, and content themselves

themselues with this, that they haue some good affections at some times, and flitting desires to liue honestly.

*First obiection,
against the god-
ly life: this life
cannot be led.*

Note.

And therefore I would meeete with some of the obiections, which they alleage, why they should be no further dealt withall, but suffered to goe on as they doe, in a fruitlesse, dead, and dull manner. Some of these say, they hope their desire is to please God, although they cannot doe it as some doe: and namely, as some who endeauiour to follow this doctrine, which in this booke I propound. For my part, I doe not maruell, that they should (as it were) shrink, and hold backe from such a course, though they would seeme religious, as hauing not yet seene how great encouragement God hath giuen them to walke in it; neither what great cause they haue to lay hold of such encouragements, hauing many things to hinder them. These persons therefore, so many of them as will be teachable, and not resist the truth wilfully, I will answer, and giue them some worthie examples of such as haue gone before them heerein: that they may not thinke they are pressed too farre, and to doe more then they need, if possibly they may see their errour, and so finde greater liberty and delight in well doing. The which being done, they shall see what difference is betwixt the estate they are in, and that which they are stirred vp and called vnto.

*Many, long
kept at a stay.*

*Complaine of
much tedi-
ousnesse.
Doubt of go-
ing forward.*

7

*Account the
Christian life
mopish.*

Rom. 8. 13.

Rom. 12. 12.

Phil. 3. 8.

*Christian life is
not in some
good actions.
Mark. 6. 20.*

And that which hath perswaded and mooued me to this, is, (as I partly said in the first entrance) for that I see many of good hope, and some not without a right and true beginning in this holy course, to bee kept at a stay, or driuen backe, and seeme not to know what the Christian life is, nor in many yeeres to come thus farre, as to be perswaded how pleasant and profitable it is, and by how many degrees to be preferred without all comparison, before any other course. For many of the forwarder sort, though they would not willingly forsake it, yet complaine, that they find much tedious heauinesse, strong discouragements, and many relapses, which breed doubtfulness and feare. Some which are weaker, are vnder deadly dumps, strange questionings, whether they shall goe forward or no, and such small comfort they find in their profession, that they declare plainly, that they are far from the stayednesse which I speake of, and this not at the first onely, but many yeeres after they haue liked well of the Gospell.

Divers others account the Christian life mopish, solitarie, and such an estate, the which they hold great wisdom to auoide; that I say nothing of the Atheists, whom I vouchsafe no answer. Now therefore, except these can be otherwise perswaded, that the godly life is neither irksome in it selfe, nor full of deadly discouragements, except, to the flesh, *whereto they are not debtors*, neither without great comfort; yea euen in tribulation, (through hope which deceiueth not) but such an estate, as hath caused many for the delight they haue found in it, to refuse all other, which could not stand with it; except (I say) they can be thus perswaded, what likelihoode is there, that they shall euer be brought to be acquainted with it?

For answer to all, let such vnderstand and know, that this Christian life is not to bee peece'd vp with some good actions, in the which wee may rest, neither consisteth of good intents, and in chopping and changing our course from good, to euill, and contrarily: but it is the same which I haue said,

said, euen the keeping of our hearts sincere and vpright, and vnfaignedly bent to walke with the Lord after all his commandements throughout our whole course, according to our knowledge; and that in such wise, and with such delight, that he who hath experience of it, would not change it for any other; for why? it yeeldeth an hundreth fold for one, in all carnall liberties or delights, which we forsake.

But a settled
course, &c.
Note.

And that it must be thus with the people of God, and may possibly be also, that of the Prophet doth plainly declare, that the man which may reioyce and speake of his estate with comfort indeed; is hee which doth not by fits and at some odde times, lift vp his heart to God, but who doth so *loue his law, that he meditateth in the same all the day long*, as hee himselfe did, meaning this, that his thoughts should leade him to God frō time to time; and when they are occupied about euill, or ranging in the world vnprofitable and amisse, that he should by and by without dallying, or delay, call them backe againe. And what (thinke wee) doth hee meane in another place, when not speaking particularly of himselfe, but generally of all which are the Lords, he saith: *The blessed man doth exercise himselfe day and night in this*, that he may please God, (as his word directeth him) and haue peace thereby with him, and so may testifie, that God is his treasure, because his heart and loue is set vpon his Commandements: and being (as it were) set on fire with loue towards God, hee continually meditateth vpon his law, and with his whole heart he seeketh the Lord, and desireth the Lord not to let him wander from his commandemēt; his heart is a store house for to hide the promises of the most highest in, and still he crieth; *Blessed art thou, O Lord, teach mee thy statutes, for to speake of thy iudgements is my whole delight; in thy precepts I will continue, and thy word I will not forget; for more sweete it is vnto my mouth then the hony or hony combe*. And further hee saith, No longer will I abide within the gates of vanitie, I will put off my shooes because I meane to tread within thy Sanctuarie, and my feete being washed, shall bee defiled no more. Clense me therefore, O Lord, that I may walke vndefiled in thy sight, and thou vntying my lips, I shall shew foorth thy praise: so shall thy name bee glorified. The Prophet doth not meane that wee, who will be happie, must bee occupied in prayer, hearing or reading onely both day and night; neither yet doth he meane, that in some pang, or when we think good, wee should bee occupied thus, and well affected, and haue our liues well framed; but this hee meaneth, that hee, who is godly and happie indeede, endeououreth to this, that his minde may delight in, and be possessed of good matters, or rightly vsing lawfull, or carefully resisting those which are sinfull.

Prooffe of the
former.
Psal. 119. 97. 98

Psal. 1. 2.
Psal. 119. 9.

Psal. 119. 13.

And it is the same, which the Apostle meant when he said, *our conuersation is in heauen*, though we are on earth: teaching therein himselfe and all other Christians, that their whole course (so farre as mans frailtie would permit) (& how far it may permit, let this Treatise out of Gods word testifie) ought to be a settled and constant carying of themselves (as I said before) throughout their liues in such sort, as they might shew and approoue themselves to be men of God. If we desire to see examples of these things, the Scripture setteth out many vnto vs; and namely the life of our father *Enoch*, that in his

Phil. 3. 20.

Example of
godly men.
Enoch.

Gen. 5. 24.

time, which soone after the creation of the world was corrupted, he did yet *walke with the Lord*: as if it should say, hee did so liue in the world amongst men, that he had yet, through his life, an heauenly and most happy communion with God.

Abraham,
Gen. 12. 7.

Abraham, though hee be not exempted from infirmities, yet from the first time of his calling vnto his death, what a rare patterne did he set before the eyes of men in his example, of a man consecrated to God, and not earthly minded? For wheresoeuer hee came, hee set vp an Altar vnto the Lord: declaring thereby, that no change of place, time, or companie, could withhold him from following the Lord, but as he first left Country and kindred at his commandement, when he knew not as yet whither he should goe, or what should become of him, *So when hee had leasure after to returne, yet hee refused; because he sought a better Countrie*, namely, an heauenly, witnessing still more and more, that his obedience was sound and faithfull, by looking to another inheritance, vntill an hundred yeeres were fully complete in an holy course.

Heb. 11. 15.

Gen. 12. 4.
compared with
Gen. 25. 7.

Iob 1. 1.

Note.
Iob. 31. all.

And of *Iob*, how cleerely doth the holy Ghost witnesse this, whereof I speake? Insomuch, that he not only withdrew himselfe, and departed from the corrupt examples of the people of his time, but also had a particular regard of the actions of his life, both towards God and men. For prooffe whereof, his strong faith with patience, prayers and sacrifices doe testifie the one: his iust dealing with all men, and mercifulnesse to the poore, with rare wisdom in gouerning his owne family, and in carrying himselfe toward all, doe shew most cleerely the other. All which were not at times, but vsually and ordinarily performed, and through his course of life looked vnto and continued.

Iob. 3. 25.

*Iob forgoing his
goods without
any great griefe,
did enioy them
when hee had
them without
any great loue.
Therefore loue
thou the world
little while thou
hast it, so thou
shalt lose little
when thou for-
goest it.*

Note.
Moses.

Heb. 11. 24.

And yet another thing I must needs adde, (as I am perswaded) very admirable; that he did vse to acquaint himselfe in the *middest of his prosperitie with the looking for a change*, and did learne in his greatest abundāce to want: and being in so high a place, yet hee was not puffed vp, because hee considered, how fleeting and how momentanie all things were; and that his prosperitie was lent him only for a short time, & was not a patrimonie or inheritance to him for euer. So that when hee was afterward tried with losse of all, (which was exceeding much) it might appeare, that he was but little moued with it, because hee had loued it but a little, when hee did enioy it. The which gracious man thus vsing the world, as hath been said, holding all so strangerlike, while he had it, and so willingly forgoing it, when God would require it, how could hee doe it without a diligent looking to his waies, and the directing of the thoughts of his heart in a very particular manner, and that in and about worldly goods, in which case men thinke no bounds should be prescribed them?

As for *Moses*, although it was a rare grace, when he was of full and ripe yeeres, to refuse to be maintained as the sonne of *Pharaohs* daughter, and to enioy the pleasures of sinne for a season; yet it is more marueilous, how in example hee went before the rest, in the things which God required: and shining daily more and more, as the Sunne till the noone tide, not wearie of his seruice, as many are, but liking better of it, the longer experience he had of it, so that

that there was no good being elsewhere to him; and so accomplished eightie yeeres in that righteous and holy course.

As for *Dauids* practise, besides the Lords commendation of him, *that he was a man after his owne minde*, so that we may see more particularly, how he passed his time; that one place of his Psalmes doth cleerely shew, where he saith, *This is the course of my life, after the which I frame my selfe, as the blessed of the Lord also doe; with my whole heart I seeke thee, O Lord, as thy word teacheth me; the which so farre as I haue receiued, I lay it vp, and hide it in my heart, as a treasure, that I may not sinne against thee; and so farre as I doe not vnderstand it, I desire to bee further taught of thee. I vse to speake of thy wonderous workes, and of thy wisdom; I take more pleasure in thy testimonies, then in all manner of riches, and I daile meditate and muse thereon.* By these, with many other such properties of a godly man mentioned in the same Psalme, wee may conclude without doubting, that a minde thus exercised was not void of a life full of answerable fruites. And *three times a day* hee did vse to resort to God ordinarily in prayer and thanksgiuing, after a tolemne manner, besides other occasions which oft moued him: that *saue only in that one matter of Vriah the Hittite*, we seldome reade of a man more taken vp of an heauenly heart then he was.

David.

Acts 7.46.

& 13.22.

Psal. 119. 10.

Psal. 55. 17.

1. King. 15. 5.

I make mention of these holy seruants of God, the more particularly setting downe their course of liuing, their properties, and their whole estate, rather then some of their actions and holy workes, to this end; That they, who loue to haue short worke made of this matter, and content themselves with this, as a sufficient warrant of godlinesse, if they can reckon vp some commendable workes in their liues, (whereas the baddest haue somewhat in them that is commendable) may not iudge so of a godly life, deceiuing themselves; but may make it their whole conuersation to be godly, not fauouring themselves in any knowne finnes, or actions doubted of to be sins, but *fitting themselves daile, to search and finde them out*: neither withholding themselves from new duties, which they haue not been wont to practise, but teachable and readie to heare, whatsoeuer the Lord hath to require of them. And my meaning is, that after wee haue made an entrance into a godly life, we should not hold on by fits, now and then, (as I said) and be off and on, as many are: but constantly goe forward, as our yeeres grow vpon vs, and carefully to endeouour, that in one thing as well as in another, *we may please God* in reuerence, and in feare.

Lam. 3. 40.

Neither is it my purpose in all this, to perswade, that beleeuers may rest in that measure of faith and grace, which they haue attained, but looke vpon such to follow them, who in the Scriptures are set before them, as the forwardest Christians, and holiest examples, that they may grow and bee like to them. So that they acquainting themselves still with their owne wants, weakenesses, and corruptions, which they beare about them, may daily gather strength against them, and prosper as the Lords plants, in euery part of their life to become fruitfull.

we must grow.

Phil. 3. 13.

So shall they know by experience what this meaneth, which I speake of, nameiy, to walke with God continually, and after a certaine manner, (although wandring on the earth, wrapped in with infirmities) to haue their

Double benefit
of Christs death.

Note.

Note.

The elect must
take up this
yoke.
Deut. 4. 29.

Life of the com-
mon Protestant
no godly life.
Iohn 3. 21.

Note.

Another obie-
ction against
this godly life.

None now liue
so.

conuersation in heauen with him. And so shall they more cleerely and fully behold the benefit of Christs death; that it was not onely to saue them from eternall death, and to bring them to euerlasting life; but also to worke the death of sinne our most deadly enemy, and to mortifie it, and to purchase for them a comfortable passage thither also, through the enioying of many goodlie blessings in this life, as pledges of the same, though it bee otherwise but a vale of miserie, to al such as find not this for their portion. For this is to be knowne, that as euery one excelleth another in the graces of the spirit, thereafter is his measure greater in the priuiledges of a Christiā, more then others, and with more sound and continuall comfort doth he passe his daies, and free his life from reprochfull and fearefull euils. And the more that any godly man increaseth in goodnesse, and goeth beyond that estate, wherein he hath sometime been, in knowledge and in an high esteeming of it, and the right vse of the same; the more shall his life be filled with matter of sound and pure reioicing.

Therefore to conclude this matter, seeing the godly and Christian course of living is not a seruing of God when wee thinke good, but from time to time; nor a looking to some of our actions, when others are not regarded; nor an estate vnpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweete, and comfortable; seeing also we haue heard by many examples of godly men, (otherwise not without their infirmities any more then we) that this life hath been practised in all ages: I conclude, that the elect and beloued of the Lord shall yeeld to the imbracing of it, and *must take up the same, though it be a yoke* to the corrupt lusts not yet subdued; and that such as see not cause to submit themselues to Gods commandements one as well as another, but will take their libertie in some euill, after the desire of their hearts; cannot glorie, with any sound peace, of a godlie life.

And consequently, that the life of the common Protestant, which counteth it precisenes to be abridged of any liberty that he hath bin wont to vse, or yet liketh to enioy, (how vnlawfull or offensiue soeuer it be) is nothing lesse then a godly and Christian life: for such a *one will come to the light*, that whatsoeuer is not as it ought to be, may be made knowne, and so removed. But he that will not be touched, nor suffer his actions to be censured, nor reprooued, though hee be farre from this practise, but *pleaseth himselfe in the things which hee doth*, is (without all question) fraught and filled with infinite euils, and a bondman to his owne lusts, whatsoeuer opinion he hath of himselfe, and let such a one know, *that his damnation sleepeth not*.

But many of these with whom I haue to deale, euen such as go for good Christians, and who in sundrie of the ir doings are of vs well to bee liked, (though God iudgeth the heart) many such (I say) doe keepe at a stay, or content themselues with this, that they do no great euill, (although they do little good) because they see few liue better, by whom they might take any great light to amend. To speake plainely, they thinke there are none in these dayes who doe follow the steps of the holie fathers, whose liues I commend: which kinde of persons may be easily conuincd, but I will say no more, then I needes must. The truth is, that the generall state of those men

men, who imbrace the Gospell, is much to bee bewailed. For although they are infinitely the worse, by reason of the swarmes of Atheists, Papists, Familists, and others, both Heretikes and Machiauellians, which with their stinking breath doe poyson many thousand inhabitants, which dwell in the land amongst them: yet besides this, the abomination is great without respect of them; through ignorance, little reuerence to the Word, custome in euill, and sleight executing of sundrie good lawes among vs; but this ought to bee no offence to any. For who would looke for any other then loathsome life in the greatest number, as it hath alwaies been? Christ himselfe affirming, that *his flock is but small*, Luk. 12. 32. and saying by his beloued Apostle to his Church: *I know where thou dwellest, euen where Satans throne is.*

Answer.
The generall
state of profes-
sors is much to
be bewailed.

Note.

But notwithstanding this, in some places, and those many, throughout his Maiesties dominions, where the Gospell hath been soundly preached and painefully, especially in an ordinarie Ministerie continued, such particular parts of this Realme will testifie; that there haue been, and are many, not of the Ministerie only, but of the people also who haue been lights vnto those which haue knowne them, and liued amongst them, and whose names haue sounded, and that most iustly, a farre off, where they themselues haue neuer come: My selfe haue knowne many, and yet doe, (the Lord multiplie the number of them, and the grace which hee hath giuen them, a thousand fold, and be highly praised for them) with whom to haue liued, and bin conuersant, hath bin the next choice vnto heauen it selfe, and to the communion of Gods Saints there, which some of them doe alreadie enioy.

Yet many good
lights amongst
vs.

In the commu-
nion of Saints
the sweetest life.

Their names I spare, for sundrie causes; but such they were, whilest they here remained, and such they are, of whom I speake, who yet remaine, (though I know but few of those many, I hope) whom God hath beautified his Church withal) as may iustly take away this offence from any, who should think, that we haue none which may be paternes and lights to others of this Christian, innocent, and fruitfull life: yea rather, it may perswade them, that there are many such, as by good and long experience can testifie, that which is elsewhere written, *that in seruing God there is great reward, and that godlinesse receiveth many blessings, as the fruites of Gods promises, euen in this life.*

Psal. 19. 11.
1. Tim. 6. 6.

And they doe not as many, that is, giue ouer and faint, as though the Christian life grew wearisome and tedious to them (because it is in disgrace with some, who are ashamed of it), but the longer they haue continued therein, so much the more settled and constant they haue been in the same, increasing daily in faith, and other graces, and hold on their fellowship commendably, since they knew first the power of the Gospell. Yea many there are at this day, (to Gods glory be it spoken) who haue so effectually tasted how good and sweete the Lord is, that they haue been encouraged to adde to the times and to their trauell in the seruice of God, as prayer, reading, for one houre in the weeke many; and for a little labour in looking to their waies, watching their hearts, and searhing out their sins, much and oft, for the profit and sweetnesse which they haue found thereby.

Phil. 1. 5.

A worthe
growing.

Note.
Christians must
grow from
their first

And whereas they haue sometime gone about these spirituall duties vntowardly, whilest their minds (though renewed) were weakely seasoned with

grace

unto wardnesse
in Gods service.

Their growth
must be seene in
duties to men, as
well as to God.

Matth. 13. 32.

The whole
world well nigh
are strangers to
the godly life,
and speake euill
of the godliest.
Note.

1. Pet. 4. 4.

Yet their hearts
tell them other-
wise.

1. Sam. 24. 22.

What use of such
lights must be
made.

Prou. 14. 6.

Psal 16. 3.

Note.

grace and knowledge, yet afterward, they haue with much cheerefulnesse and delight gone about the same, when they haue had more acquaintance with, and experience of the benefit of the Christian course. The remem- bring of the houres of holie assemblies, by keeping holie day on the Lords Sabbaths in the word and prayer, and other priuate houres of calling on God, and reading of his word, how pleasant and sweete is it vnto them, be- fore they come to it! And yet if they should rest in these, I would not thinke them worthie so great cōmendation, not adioyning therewith other duties to men. But when they haue found such delight in the former worshipping of God, they haue also walked more roundly and fruitfully in their particu- lar callings, in their families and other companies, and for their worldlie matters, (in which most men doe highly offend God, and thinke they may deale in them as they thinke good) they carefullie endeouour to be directed in them by such rules as his word teacheth them. And such as these are, God hath set amongst others, who are weaker, that they may learne of them, and be shadowed as it were, vnder the wings of their good example.

And this is the paterne of the life which God would haue vs to leade, from the which the whole world well nigh are strangers; (though little to their reioycing); and principally they, who scornfullie refuse all such in- structions, as require more then they doe, or be willing to practise. Indee- de it must be granted, that these being few in respect of them, who set them- selues to vphold the corrupt estate that the world hath euer lien in, they haue not therefore many to commend their good examples, as the other haue; but rather are ill spoken of, because they will not follow the same ex- cesse of riot that others doe, and especially where they dwell; for the di- uell enuieth their credit and good report. And yet the worst sort of men in their controuersies and needs, when they are driuen to trust some, will so- nest chuse them to be comprimitters for them, as knowing them to be men of good and vpriight consciences, rather then others: as wee reade Saul did so account of David, (when he spake according to sound reason) and made him sweare to him, that hee would be kinde and friendly to his posteritie after him, though hee did vsually pursue him as his deadly enemy. And such honour haue the Lords people.

And therefore to turne a little to these obiectors: let them not think, that our age affordeth none, which are fit to be examples to them; but let them rather be wise to discern them, (at least, that which is pleasing to God in them) which is not hard to see, for those which are willing to vnderstand, but easie to bee found out of such as desire it. Let them reuerence, and be in loue with such as excell in pietie and vertue; and with the pretious things which are in such: let them aime at this also, that they may be like them, and not lie still in the darknesse, to the which they are accustomed. And such of them, as God hath blessed with some better liking of knowledge, let them loue and frequent the companie of such as desire neither to be idle, nor vnprofita- ble, seeing hee hath set such amongst them, to farre more great and singular purposes, then they can by carnall eyes see or discern. Let them labour to see their own wants, which should cause them to make much of those who may helpe to supply them, and of whom they may learne to come by those graces,

The last obiection against the godly life answered.

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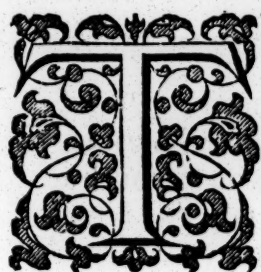
graces, which they should without the helpe of such, neuer haue attained vnto.

And if they carrie themselues in such humilitie, and reuerent account-making of their betters, in whom there is a greater measure of Gods gifts, they shal be no longer led with their former doubts, whether any are before them in the Christian life, but they shall praise God highly for setting such lights and examples before their eyes, by whom they may be directed: and when they are so farre inlightned, they shall soone alter their language, and *speake with new tongues*, as they in the Acts (Chap. 2. 13, compared with 2. 37.) who in their prophanenesse, railed on the Apostles, and said, *they were drunken with new wine, in the fore part of the day*; but being conuerted by Peters Sermon, they had learned to come in humilitie to them with the reuerent titles of *men and brethren*, asking counsell of them, whom they had so abused, rather then of any other; *what they should doe to be saued*. And this for answer to the second obiection.

Acts 2. 13.
Act. 2. 37.

CHAP. 20.

The last obiection against the godly life answered.



Here is yet another obiection, that I will answer, and it might be a great weakning of the holy courage of the seruants of God, if they should not be well fenced against it. And this it is: Seeing wee teach publikely the same, which I haue before set downe of the estate of the godly, and professe without feare, that thus the people of God must walke, and wee affirme that God is not pleased with this darke and dead life, which is

The third obiection: against the godly life.

led by mens good intents, without any certaine rule to guide them, much lesse with that which is contrarie to godlinesse; diuers take great offence hereat, and arise vp against vs in this manner, saying: Ye goe too farre, and bragge of that which is not in you: and againe, remember how many haue fallen, which were more like to haue stood then you, as *Dauid, Peter*, and others. It is therefore good (say they) for all men to professe no more then others doe; that there may be no great wondring, when any grieuous offence and trespasse shall be committed by them. To which kind of men, for the better settling and quieting of Gods weake children, I answer.

By the grace of God, bragging is farre off from vs; as we also heartily desire it may be: neither doe wee goe too farre, his word being our warrant. But we are not afraid to utter that which we know, nay we dare not doe otherwise, though it be against our selues, as much as others, if we shal set light by it at any time: neither feare we, that shamefull falles, shall any thing the sooner take hold of vs, for speaking the truth boldly, but remoued more farre from vs, whilst wee are nothing more afraid, then to offend thereby. And if either our pride or boldnesse should breake out so farre, as that it should cause the Lord to chastise vs, or that wee should be so carelesse, and improuident ouer our selues, that Satan should againe bewitch vs with the deceitfulness

Answer.

1. Pet. 1. 14. 17.
& 4. 1.

Note.
Prou. 19. 23.

Bitter fruit of declining.

Mich. 7. 9.

We shal recover.

2. Tim. 2. 19.

Fall of David.

1. Tim. 1. 16.

2. Sam. 11. 2.

Psal. 51. 4.

1. King. 15. 6.

Peters fall.

Lam. 3. 33.

*If we prouoke
not God, no
feare of foule
faller.
Note.*

of sin, we looke for none other, but to *beare our burthen* of an vnquiet mind, and the reproch due to vs thereby, and our punishment, which shall befall vs because of our offence: but though wee should so be ouertaken, yet shall wee rise againe, and though many of vs should fall from our stedfastnes; yet for all that, this is true, namely, that God will haue the holy and Christian life, which I haue set downe, practised of others; and howsoever wee should be turned out of the way for a season, and whatsoever might become of vs; yet he that is able of stones to raise up children to feare him, will prouide true worshippers of him, whatsoever become of vs, and the truth of God remaineth, that such as will be worshippers of him, *must depart from iniquitie.*

As for *David*, by the great wisdom and goodnes of God, his fall was a glasse to behold Gods mercie in, not to imbolden any to sinne thereby: and that like trespassers who possibly might despaire, should not cast away hope of forgiveness. The sinne it selfe arose from the nourishing, and giuing place secretly to his heart in such vnlawfull desires, (as by his eyes were occasioned) such as in this treatise I labour to call men from; as appeareth by his owne confession in the Psalme, where he saith; *Against thee, O Lord, against thee haue I done this euill*: as if he should haue said, Though my offence be horrible before men, yet from hence it came, seeing I feared not before God secretly, whilst yet the offence came not forth openly. And this I say, that wee may learne to beware of inward tentations, and outward occasions of sinne, and boldly professe to doe both.

And thus I hauing answered this doubt of, and concerning *David*, that no wise bodie neede to take hurt by it; yet because I know how some doe draw such examples to libertie in sinning, and euen this one as much as any other, turning it against themselues, which they should take good by; I will adde this one thing, which I would otherwise haue omitted, seeing I haue made mention of it before: That *David did that which was right in the sight of the Lord, and turned away from nothing, that he commanded him, all the daies of his life, save onely in the matter of Vriah the Hittite.* As therefore it was no vsual thing with him, neither did he oft thus offend in cases so well knowne vnto him, so it is no cause why we should be discouraged from a sound course, for feare, lest wee should fall after the like manner, but watch in all things, that we may be the further from such feare, and danger.

Peter (to say somewhat of him) before Christs ascension, howsoever he was faithfull, and in many parts of his life commendable, yet had he no such great strength and growth in grace, that we ought to be content to be as he was: but rather looke to be lights and good examples in all good workes, lest we should fall away dangerously, when such an one as he was, did deny his Master. I know God can correct the dearest of his seruants in as fearefull a manner. But (blessed be his name) we know thus much of his mind, that *hee taketh no pleasure in their troubles, neither delighteth hee in their sufferings,* much lesse doth he take aduantage of their infirmities.

He draweth them out of deepe dangers, when they haue plunged themselues into them. And if we prouoke him not, there is no feare of reprochful euils to be sent vpon vs by him: & therefore, if we count it pleasure to please him, and to be watchfull against the occasions of sinne, this giueth vs holy boldnes

The last obiection against the godly life answered.

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boldnes and confidence, *that we shall be kept from fearefull falles*, rather then that wee should bee afraid of them, by being too godly. Neither was *Peter* thus armed, when he so offended, but as we may easily see, therefore he fell, because he was naked and vnarmed. And so it is with all others in this case, that so dishonour God as he did. Now if he did fall, and wee may also fall, whiles wee are yet not without confidence in God; what is to bee thought of our best actions, if we should do as many would haue vs, namely, to shew and professe no more then others doe; and so make common professors examples, to be rules for our liues: what should our liues then be, but a very dunghill fraught with vnsauourie filthinesse, and not onely an offending of God lightly now and then?

2. Pet. 1. 10.

Neither let men say, they can liue no otherwise then they haue done, nor discontentedly say, wee would haue them take no delight in any thing; but husband and wife must sit and look heauily one vpon another, neither may neighbours be merrie together. For such may vnderstand, to the first point of their obiection, where they say, they cannot leaue the course, in the which they haue liued (that is, in small knowledge of God and his will; following the world with greater pleasure then the word of God, and hauing their other reioycings in things heere below, and vsing their labour but euen as toyle, &c.) they may (I say) vnderstand, that if they cannot change such courses, their owne mouthes shall be their accusers: for such cannot be in good state. For I vrge no other change vpon them, then they themselues shall be forced to confesse to be required by God of them, and that for their best.

Obiection.

Answer 1.

And being so, I would aske this of them, who is hee, which hauing liued long in a cottage full of penurie & wants, cannot frame himselfe to a more wealthie estate, if it befall him, and to enioy greater abundance of all good things meete for this life, and that because he hath of long time been accustomed to a meaner and poorer condition? Is any so destitute of common reason, or so wilfull, that when his diet may be wholesome and sweete, his apparell cleanly and seemly, his habitation commodious, and well fenced against all annoyance of wind and weather, he will yet refuse al these being offered him, for a portion in pouertie, where his wants cannot be supplied? And yet what comparison is there betwixt these things, & the high degree of felicitie, which is in the Christian course that I propound? for this is sound and durable, but they deceiueable, vaine, and the pleasure painfull, (for so I may most iustly call it) which they enioy, who follow their old custome, and lust of their ignorance.

Great follie not to desire a better condition.

Note.

Therefore they must needs confesse, that their blindnes is to be bewailed, also the hardnes of their heart, and deepe vnbeliefe, which holdeth them at this stay, that howsoeuer we can bring them tidings of a better; yet hauing been long bewitched with their darknes, and sinne, as the people were with *Simon Magus* his forceries; they cannot change their old course.

Acts 8. 11.

To the second part of their obiection, where they with misliking, say, we would haue the delight in nothing that they haue, as wife, children, goods, neighbours, if I would haue them liue after such rules as I prescribe them, I answere; *that their whole conuersation must be put off indeed, wherein they haue li-*

Answer 2.
All carnall delights only lost.
Ephes. 4. 22.
Rom. 7. 6.
& 8. 7.

ned

2. Cor. 5. 17.

Rom. 12. 1.

Math. 16. 24.

ued after the manner of the world, and if any be in Christ, let him be a new creature. That ought to be no strange thing to them, which is so common a truth in the Scriptures; even all that they hold of their owne, both in heart and life, as farre as can be, must be auoided; and therefore their lightnes, reioycing in euill, taking pleasure in the creatures more then in the Creator, and the making of these things their chiefe delight: all these with corrupt merriemakings, must be pruned off from them, (euen as we would pare off the vnderboughes which suck vp the sappe and iuyce from the good vine branches): which, if they were fit to see it, haue troubled themselues and others, more then all their fond liberties haue pleased them, and therefore both they & others should be the more glad of such change. And what account is to be made of such reioicings with wife and other friends, which must be repented? But if it be according to knowledge, who forbiddeth it? when it is well knowne, that both the marriage and other fellowships, which true religion hath made amongst people, is of all other, sweetest and most comfortable. As for other, let them be broken off.

Prov. 10. 9.

For what haue they lost, (to speake of the best) who do so, but that which may be spared as well, as the paring of their nailes? If any will speake better of it, it is only he, whom God hath not taught to speake. Therefore to conclude, as these and such other obiections are too friuolous, to iustle out a godly life from the practise of true Christians and beleeuers: so when it shall be gone about, as I haue taught and set down in this Treatise, the they shall leade the life of faith, euen the life which pleaseth God; and consequently, then they shall liue happily in euery estate & lawfull calling whatsoever; For *he walketh safe and sure who walketh uprightly.* And hee that doth otherwise, and peruerteth his waies, (as I haue shewed how, by going from the truth which hee knoweth) God will finde him out, and hee shall meete with plagues and sorrow enough.

Matth. 19. 28.

And thus, to make an end of this Treatise, if beside the beauty and benefit of the godly life described, the fore-mentioned reasons haue any force in them to preuaile with vs, and the answering of the obiections brought against the practise of the same, haue any strength to perswade vs; let vs resolute, neuer to be withholden from it, seeing we forsake but our sinne for that, which yet shall plenteously be rewarded.



THE THIRD TREATISE OF THIS BOOKE,

NAMELY, OF THE MEANES

whereby a godly life is holpen
and continued.

CHAP. I.

*What the meanes are, and the kindes of them, and of the summe
and order of this Treatise.*



Haue set downe a description of the life of the beleuer : by the which all, who desire to bee acquainted with it, after they haue obtained the gift of faith, may walk godly and safely through their pilgrimage, euen so many as haue at any time in truth begun, and gone about the same. Now seeing this Christian life is upholden and continued by meanes, and euery one which shall set vpon it, will be desirous to know them, as he hath good cause, and how to vse them aright, because the hinderances and discouragements from the same are many and great; I will therefore (as it is meete I should) shew, what I vnderstand by the helps, and meanes : and which they are; also the kindes of them, their nature, and how they ought to be vsed, seeing that God hath promised, by the right and reuerent vse of them, and the same constantly continued, to giue such grace, euen to weake ones, whereby they shall bee able in truth (as hard as it seemeth) to leade this godly life, and sensibly to discerne, that they doe so. For as it was not begun without meanes, so neither can it grow without them.

*Christian life is
upheld by
meanes.*

Now as this doth wonderfully declare the goodnesse and kindnesse of our God, in ordaining of them for our exceeding great benefit and comfort, so wee must know, that it is required of vs, and earnestly looked for at our hands, that we vse them with such care and constancie, as that they may become most profitable vnto vs, that so wee may finde that fruite of them which God promiseth.

These meanes whereby God hath appointed that his people shall continue, and grow in a godly life, are such religious exercises, whereby Christians may bee made fit to practise it, and they are partly ordinarie, that is, such as are commonly and vsually to bee practised, of which sort there are many : and partly extraordinarie, at some especiall time, as fasting, and some

*What these
meanes be, and
their kindes.*

rare

228 *What the meanes are, &c. with the order of this treatise.*

rare solemnities in feasting and thanksgiving. And both of these are either publike or priuate.

*The publike
helpes, and
which they
be.*

1 The publike (such as are vsed in our open assemblies ordinarily) are these
2 three. First, the ministerie of the word read, preached, and heard, as the Lord
3 prescribeth. Secondly, the administration of the holy Sacraments, and wor-
thy receiuing of the same. Thirdly, the exercise of praier with thanksgiving
and singing of Psalmes. But because the publike cannot bee daily had and
enioyed, (and yet wee neede daily reliefe and helpe) neither although they
could, were they sufficient to inable vs, to honour God, as it becommeth vs,
therefore God hath commanded vs to vse priuate exercises; whereof these
seuen be chiefe. First, watchfulnes, meditation, and the armour of a Chri-
stian; vnto the which, is to be added our owne experience: and these pro-
perly belong to euery one alone by himselfe. The next are the vse of com-
panie by conference and familie-exercise, and these are properly to be vsed
of a mans selfe with others: the last two, which are prayer and reading, are
common to both. The necessity of these priuate helps is so great, that if they
be not knowne and vsed rightly and in good sort, the publike will prooue
but vnprofitable, and the whole life out of square, as shal be seene, when we
come to handle and speake more particularly of the right vse of them.

*The priuate
helpes, and the
kinds of them.*

*The necessitie
of the priuate.*

And of the helps or meanes to continue a godly life, which they are, and
the kindes of them, thus much be said. Now I will (as I promised in the en-
trance into this Treatise) more fully shew, what euery one of these is; and
what force they haue (God working thereby) to vphold the weight of a
godly life. That all who list to consider it wisely, may see it, and so many as
will vse these meanes, may prooue, and finde it themselues. And first I will
begin with the publike: and afterwards speake of the priuate. And I will so
handle and speake of euery one, according to the skill which God hath gi-
uen me) as may make most for this present purpose, that is, most largely of
those meanes which with their vse, are lesse knowne; and more briefly of
those, with which men are most acquainted.

*Christian duties
may be also cal-
led helps.*

Note.

Neither let this trouble the reader, that I haue made mention of some of
them by other occasions in some other places. For whereas it may be obie-
cted, that these meanes called helps, are spoken of in other treatises of this
booke, as parts of a Christian dutie, I answer, it is true: for I haue spoken
of vprightnes, one piece of the armour, and of watchfulnes and prayer, in
the former treatise, and so of the rest. And there I speake of them as of com-
mon duties and parts of godlinesse, as ths loue and feare of God be, but here
I speake of them as of speciall helps to godlinesse: for though I denie not,
but that all the duties of a Christian man, are also helps to liue happily; yet
who doth not see, that these heere mentioned, as the Word and the Sacra-
ments, watching and prayer with the other, are more properly so called, as
more specially fitting vs for the right performing of all duties? Besides, in
other places, I speake of them by occasion, and therefore more briefly: but
here of purpose; and therefore more largely. But let it suffice, that I vnder-
stand these which I mention in this Treatise, to be helps and meanes espe-
cially.

And more particularly of the armour and of the parts thereof, this I say:
because

because otherwise, I must haue giuen a watch-word about it afterwards, when I come to speake of it in due place : that though I speake of all the parts of it by occasion in one treatise or other, yet there I speake of them for the most part, as particular duties to bee done in our seuerall actions : but here I speake of them, as of such duties as must alwaies abide, and be lodged in our hearts : and that we may haue them, as a Larder-house, alwaies full of good and wholesome victuall, and not as one dish to serue for some occasion ; where we may obserue, that though the one is not without the other, yet there is a manifest difference betwixt them, so that the one is not the other. And so I take it, the Apostle meant in the Epistle to the Ephesians, where when he had named diuers duties, as mercie, loue, kindnesse, Ephes. chap. 4. and 5. which are parts of the armour ; yet he saith after, Stand fast in your armour, when ye haue put it on : as if he should say, it is not enough to shew kindnes, mercy, to some persons, at some time, and to haue the vse of the other parts of the Christian life, when occasion shall be offered ; but to put and keepe them on, that so wee may euer haue them in a readinesse to be vsed. Euen as women doe not onely trimme and dresse their houses with flowers, but they haue also their gardens bee set and filled with them, from whence they may haue them alwaies for such vses. This I thought good to say about the matter in hand, to free the reader from some doubts. Now I will proceed to the next Chapter.

Ephes. 6. 14.

CHAP. 2.

Of the publike helpes to encrease in godlinesse : and namely, the ministerie of the Word.

BO begin therefore with the publike meanes and helps, whereby God hath appointed to strengthen the beleuer, and settle him in a godly life ; know wee, that the Word is the first and principall. And there shall need no great maruelling at this, which I say, if wee marke the royall and most excellent commendations, that we heare, and reade of the canonicall Scriptures, which are this word of God. For besides that, they are by good euidence and testimonie, both by the excellencie of the matter contained in them, Psal. 119. 129. and by the mightie operation of them, Heb. 4. 12. proued to be the very truth and word of God, (not the phantasies of mans braine) which he willeth vs to search, sending vs vnto them, if we desire to know his mind and will towards vs : to the authoritie of them is such, that by whomsoever it be gain-said or called into question, we need not bee troubled at it, and so be discomforted ; no although it were an Angell from heauen, (if any such thing were possible) much lesse the man of sinne, who yet challengeth authority to be heard before them.

*Commendation
of the Scriptures
from the excellencie
of the
matter.*

*Mightie operation.
Truth.*

*Ioh. 5. 39.
Authoritie.*

Gal. 1. 8.

And that we may not doubt, but that all Gods will is reuealed in them, we are taught, that they are all sufficient, that is, containe whatsoever is able to make one either an inheritour of saluation, or a true Christian, in which

*Sufficiencie.
2. Tim. 3. 16.*

*Plainnesse.*Prou. 14. 6.
Mat. 11. 25.Ephes. 4. 11.
*Exposition, and
preaching.*

A& 17. 11.

1. Theff. 3. 10.
1. Pet. 5. 2.
Ioh. 21. 15.1. Theff. 2. 13.
Heb. 4. 12.*Benefit to the
vnregenerate.**Note.*1. Cor. 14. 24.
Act. 26. 18.
*To the rege-
nerate.*
1. Knowledge.2. They grow
*settled in know-
ledge by it.*2. Pet. 1. 12.
2. Pet. 3. 17.

two consisteth true felicitie. Now for the plainnesse and euidence of the heavenly matter that is contained in them, by the meanes which God hath vsed, and the order that hee hath taken, for laying out the sweetnesse and beautie of them, they are in the most necessary points, easie to bee vnderstood and conceiued euen of the simple and ignorant. For besides that, hee hath commanded them to bee reuerently and distinctly read in the assembly, he hath giuen vnto his Church most excellent gifts (I meane Pastors and Teachers) to interpret and teach his whole counsell out of them; and to shew the people how to profit by the doctrine of them: and to make the right vse thereof, in such wise applying the same to them, as if they had been particularly, and onely appointed for them. And in like manner, hee hath provided to haue these his holy Scriptures turned into those tongues and languages, which are vnderstood of the diuers and sundry nations of the world, that thereby they may, as the good people of Thessalonica and Berea did, conferre the Sermons which they heare, in their owne tongue, with the Scripture; and so finde more cleere light and comfort by them. All which being considered, it may not hardly bee gathered, what a singular helpe, a sound ordinarie ministerie of the word is, to build vp more strongly a weake Christian in a godly life. For wee must consider that God hath appointed this preaching of his word, to perfect the faith of his elect: and therefore S. Peter chargeth the shepheards to feede the flocke of Christ which dependeth on them; and our Sauour (*Peters Schoolemaster*) requireth, that as he loued him, so hee should feede his lambes and his sheepe. And it being preached with authoritie and power to perswade, (not as the word of man, which is but weake and frothie, but as it is indeed the word of the liuing God) it is mighty in operation, and sharper then any two-edged sword, working in the people of God as a kind and forcible medicine vpon a disease, and so becommeth the power of God vnto saluation to them.

But to say nothing of the benefit, which this ordinance of God bringeth to the vnregenerate, who as yet walke in darkenesse, (for it is not pertinent to my purpose in this place to speake of that, which yet is a mighty and great meane to conuert them from their old conuersation, and from the power and bondage of Satan, vnto God) to omit that (I say); behold the manifold vses, and daily helpes that the regenerate and people of God haue by it. First therefore, they are cleared from errour and darkenesse about religion, and manners, (wherewith otherwise they are fraught, and much incumbred) and grow more sound in the knowledge of the truth, and see more particularly into the way and whole course of Christianitie: which thing others euen of Gods children wanting, are so vnsettled, and so holden vnder of ignorance and blindness, in many needfull points, that they must needs finde the lesse fruite of the Christian life, (as if it were not to bee enioyed at all) and so become more dimme paternes of holinesse to others. Wherein this is more, that they who vse these meanes diligently and reuerently, doe grow settled and established in their knowledge from day to day: whereas others, who are destitute of this gracious helpe, (doe what they can) must want this (although they may haue some benefit by private

Of the publike helpes to encrease godlinesse.

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private reading) if they lose not somewhat of that which before they had.

Againe, this quickeneth them in their drowlinesse, it cheereth them in their heavinesse; it calleth them backe from their wandrings. I speak briefly of ample and large matters, (wherin I might be long, and that also not without the readers good liking and desire) it raiseth them vp if they haue fallen; it counselleth them in their doubtfull cases; and wherein they are to seeke of aduice: and by experience of Gods dealing with them in all estates (how he blessing them in well doing, and contrarily) by the experience (I say) which they haue, this preaching of the word of God ordinarily, is a meane whereby they are fast settled in a godly course, and keepe well when they are well, rather then fickle and inconstant in the good carriage of themselves, as many are. And what a benefit is this? How is it sought by many with teares, and yet of few obtained? yea of sundry Christians thought to bee impossible to be reached vnto, because they know it not.

3. It quickeneth them being dull, &c.

Note.

4. It setteth them in a godly course.

And yet to this (as great as it is) doe euen they who haue had as weak beginnings in the Church of God, as any other of their brethren, (by the heauenly direction taught out of Gods word) attaine & grow vnto. For when in a sound, plaine, and orderly manner, Gods will is laid forth in preaching, this helpe many doe get by it, that they *doe gird up the loines of their mindes*, that is, learne to lay aside, and cast off that which would hinder them; their inward corruptions especially; they prepare themselves to follow the rules, which leade and guide them to their dutie: by this they espie their weaknesses, and how they are holden back when they haue fallen; and which is the right way of proceeding; and this is the better done, the oftner that they are put in minde thereof. So that, this is the Sunne which giueth light to them in all places: and the rule by which they frame all their actions; and therefore a Christian man though weak, being desirous to learne, doth by this, find marvellous furtherance towards, the godly life.

Note.

Besides this which I haue said, the true Christian by his ordinarie hearing is taught, to giue some part and time of his life to reading of the Scriptures, and other good writers, as is said in another place; and that with good fruite, vnderstanding and comfort: whereas without it, he were like to neglect, and bee wearie of that labour, and in stead thereof, to giue himselfe to idlenesse, and to be vainly occupied; or though hee should vse it, yet to doe it with little knowledge, comfort, or any other profit. And when a man is framed thus by the ministerie of the word, hee becommeth a light and an example vnto others, in token that hee hath found great helpe by it himselfe.

5. It stirreth them up to reade with profit.

6. It maketh them lights to others.

Therefore if he may by the preaching of the word ordinarily, *bee led into all truth* necessarie for him to know, and be deliuered from error in religion and manners; if he may *be established and confirmed in the knowledge of the will of God*; if he may be reformed in his affections and life daily, more and more encreasing therein, and ouercomming himselfe better thereby; if hee may both be brought to bestow sometime of his life (as his calling will permit) in reading, and so, as that he may finde profit thereby; and finally if he may *in time become an example* of a godly life vnto others: I may boldly affirme and conclude, that the ordinarie preaching of the word is a singular meanes

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Of the publike helpe to encrease godlines.

whereby God hath provided that his people should grow and encrease in a godly life. Now then, they so vsing it, as they haue elsewhere been taught, namely in the handling of the second commandment, that is, comming to *heare with meeknesse*, and hungry hearts, and being *attentive in hearing*, and applying it to themselves, they reape the fruit, which I haue said.

Men reape this fruit, if the fault be not in themselves.

Note.

How they are hindered.

Exhortation to Ministers.

1. Pet. 5. 2.
2. Tim. 4. 2.
Luk. 19. 44.
2. People.
Note.

Prou. 23. 23.
Mat. 9. 38.

Ioh. 4. 35.

3. *Gouernours.*

And if that which I haue said be easily granted and yeelded vnto, I say no more but this: I would to God that they, who are in great account for their religion, and doe oft and commonly heare the word, did finde it so, and did reape this fruit by it, and were holpen all these waies vnto godlinesse, which (God doth know) is seldome so. And therefore where this sound and plaine teaching is wanting, how much more must the people needes bee out of frame? But where the diligence, skill, loue, and plainnesse in a good order of teaching cannot be found fault with in the Minister, it is certaine, that the fault is in the hearers. That they, though otherwise they may belong to the Lord, yet are not reuerent and attentive in hearing, are not prepared before to heare, or else doe not digest willingly that which they haue heard; but are surfeited of some dangerous qualities in their liues, or corruptions in their hearts: among which this is a speciall one, that as they thinke of the person who teacheth, so doe they of his doctrine, and not otherwise.

Now if in this one meane, so great helpe may bee gotten, what may bee thought, when this and others goe together? But I conclude with this exhortation, *Feed the Lords flocke which dependeth vpon you: and be instant in season, and out of season, O ye Ministers of the Lord. Know the day of your visitation, and the things which belong to your peace*, by preaching, O ye people, who liue vnder the ministerie of the word: lay vp now in your haruest, against the time of your necessity; and this be ye perswaded of, that ye shall haue need of all that you gather. Seeke to enioy this libertie of the ministerie of the word, ye that want it; and if ye may enioy it as easily and with as little pain, as you doe your market, thinke it worth your labour, if you can no easilier come by it, and *buy wisdom whatsoeuer it cost you, but sell it not*, whatsoeuer ye may get for it: *pray the Lord of the haruest to thrust forth labourers plentifully into the haruest*, ye that are *white vnto the haruest* to bee laboured amongst, and desirous to be brought into the Lords barne, among whom faithfull and painfull labourers are wanting.

Lastly, all yee that haue the ouersight of the Lords ministerie, see them teach soundly, plainly, faithfully and diligently, who are called to it; and go before them your selues painfully, *as lights and good examples*: that many *thankes may be giuen, and prayers made to God by the people for you*, when you shal giue them so good occasion to remember you, and for warming their harts and comforting them with such good diet for their soules, and liberall provision, and that in the day of accounts ye may haue many to witnesse the godly care that ye had ouer them.

And thus much of the first publike helpe for the encreasing and nourishing of a godly and Christian life, in all such as haue truly entred into it, that is to say, the word preached.

CHAP. 3.

Of the second publike helpe: namely, the Sacraments.



He next meane or helpe publike, are the Sacraments, which (of the two) are more darkly seene and found to be helps to godlines, namely the word, among the most part of those who are partakers of them: both because men haue seldomer vse of them, then of other doctrine, and also, for that they be not so fully instructed in the same. And of the two Sacraments, which God hath left to his Church, in this latter age to be enioyed, Baptisme is lesse seene and perceiued to be an help, then the Lords Supper. In speaking wherof, I purpose only to stand vpon this which I haue taken in hand; namely, to shew the Christian reader, how the Sacraments are meanes and helps to set him forward in a godly life, (as too few doe finde to be) and to leaue him for other knowledge about the Sacraments (which is exceeding large) to those who haue written of them at large, as M. Peter Martyr, M. Caluin, M. Beza, and to ordinarie teaching.

And this also I will doe with as much breuitie as I can. Therefore first seeing the Sacraments are helps necessarily adioyned vnto the preaching of the Word, and doe visiblie confirme and ratifie that, which the word doth teach, and the couenant betwixt God and the beleuer made, is most surely sealed vp, and effectually on both parts by them; thereby it may appeare, what helps they are, both to the strengthening of faith, and encouragement to godly life: which that it may more plainly appeare, let this which I haue said, be thus vnfolded to the Christian Reader, God hath freely granted to euery faithfull person, that he *will neuer call his sinnes to a reckoning: but will be his God, and loue him to the end through Christ*; for the making good of this promise, he hath put to his seale, and hath caused the same his promise and will to be established in the Sacrament, by so euident and infallible a signe as cannot deceiue. Now therefore doth not this Sacrament alwaies remaine to the faithfull receiuer, to whom it is made out, and granted; a cleere witness, that whatsoeuer benefit is promised, is his: and as oft as any doubt hereof might through weaknesse arise to the partie, is it not heereby sufficiently removed: and therefore they are called of the Apostle, *seales of the righteousnesse of faith*.

The Sacraments confirme that which the word teacheth.

Ioh. 13. 1.

Note.

Rom. 4. 11.

What God and the faithfull doe couenant each to other in the Sacraments.

Rom. 12. 1.
1. Pet. 4. 1.

And as God hath thus couenanted for his part; so hath euery beleuer againe in his owne behalfe couenanted to trust in God alwaies, to endeauor to walke before him continually in *uprightness of heart*, and innocency of hands. Now of the truth of his heart the Sacrament is a signe; which he hauing received, hath openly professed thereby, that hee hath giuen and consecrated himselfe vnto the Lord, and is now no more his owne, to liue as carnall will would desire. Is not therefore the Sacrament, though it be not alwaies received, yet is it not alwaies before his eyes, as it were, to tell him, what he hath done; yea and that not rashly, nor by constraint, but with good aduice, as

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knowing, that he shall neuer haue cause to repent him of so doing? seeing he belecueth, that strength in measure, shall bee giuen him of God, to performe that which he hath promised and sealed?

Rom. 6.2.

*The Sacraments
are mysteries to
the unbelecuers,
but not so to
the faithfull.*

Is not then the Sacrament a continuall spurrer forward of him to performe his couenant? Is he not by the fresh remembrance of it, encouraged against tentations, wearinesse of doing his dutie, and such other hinderances? Doth it not cause him to say against them all, *how can I that am dead to sinne, liue any longer in it?* So that although to others the Sacrament beca *mysterie, and hidden thing*, and as a booke written in Hebrew or Greeke, which a simple man opening, findeth nothing profitable for him, but saith I cannot reade it, (and yet the booke containes most fruitfull matter, if a skilfull reader take it in hand:) although I say, he who is ignorant, findes no helpe nor benefit by the Sacraments; yet the true belecuer hauing been soundly instructed therein, beholdeth much in them, to encourage and set him forward in the godly life, hauing as sure hold of Gods fauour, and helpe by them also, as the same God, *who cannot lie*, is to be beleued.

*Baptisme how
it is an helpe.*

This may for the edifying of the simple, bee seene particularly in the two Sacraments of our Church at this day, Baptisme and the Lords supper. For euery faithfull Christian which hath been baptized, may as long as hee liueth, haue this benefit thereby, that as by his ingrafting into Christ, *hee is one with him*, and therefore seeth that while Christ liueth, hee must and shall liue also; so hee hauing thereby perpetuall vnion and fellowship with him, doth draw strength and grace from him, euen as the branch doth from the vine, that so he may liue the life of a Christian. If then hee haue that power of renewing him, (which is signified and sealed by Baptisme) namely, the power of Christs death mortifying sinne, and the vertue of his resurrection in raising him vp to a new life; is not Baptisme throughout his life a forcible meanes to helpe him forward in a Christian course, as oft as hee doth duly consider it?

Note.

*The Lords Sup-
per how it is
an helpe.*

So in the Lords Supper, the faithfull communicant, in the oft receiuing of it, is not onely by the bread and wine assured that his soule may be comforted by Christ, and so enioyeth the same; but also is spiritually strengthened to all good duties; so that hee findeth a most soueraigne helpe by it, to grow vp vnto a perfect age in Christ Iesus. And this shall more appeare, if we consider how manifoldly the faithful Christian is furthered, and set forward in the well framing and amending his life thereby, both in preparing himselfe to it before he come; in the action and present vse of it, when hee doth come thereto; and after the enioying of, and departing from it. Of which three, seeing they may serue as well for a perpetuall rule to examine himselfe by, and to direct him in the right vse alwaies after, as well as to prooue the matter which I haue in hand, (namely, that the Sacraments are great helpes to godlinesse) I will stay a little while to say some thing of them.

*Wherein wor-
thie receiuing
consisteth.*

*The manner of
preparing our
selues to the
Lords Supper.*

And for the preparing or making him fit to receiue with profit, this is the manner how it ought to be done, namely: First, that he prooue and try himselfe in these things, whether hee haue the knowledge of mans miserie, of his redemption, of his renewing, and of the resurrection, and eternall life, and

and of the nature and benefit of that Sacrament; with the knowledge of other principall points; all which it is meet that he should haue, who looketh for comfort by it. Secondly, that hee hold fast his faith in the promises of saluation, which God hath wrought in him before, by the preaching of the Gospell : the which at this time may not bee wanting, but holden fast, and after particular falles, recovered. The third is, that he *keepe his heart diligently*, to the renouncing and subduing of all sinne, and readie to any dutie that he shall be called vnto. Fourthly, and more particularly, that hee haue no swelling, nor rising of heart against any man or woman, no although they be his vtter enemies, *but be reconciled to them*, and at peace with them, as he desireth to be with the Lord. And fifthly, that he being thus qualified, desire (as hee shall haue opportunitie, to be partaker of this Sacrament, and to receiue the benefit which God offereth by it. And this is the manner of examining a mans selfe; vnto the which rules he that is futable, hee is a welcome guest to the Lords table.

Note.

But because much sloth, forgetfulnesse, darkenesse, corruption, and weakenesse doe soone gather together, and so grow vp euen in good men, to the choaking of these forenamed gifts of God, that such as haue sometime found all these in themselves, yet at the time of receiuing cannot finde them; therefore at the comming to the Lords Supper, God giueth especiall charge, that if in any of his people these graces should by their owne negligence and default, bee weakened, dimmed, and decaied, that they doe not rashly put themselves forward to it in that case; but speedily seeke to recover themselves againe, by a due examination of their estate, according to the forementioned rules. Which if they doe then more hardly and difficultly obtaine, and going about it, cannot see cleerly that they are thus furnished, as they were sometimes; they may thanke themselves; the fault is their owne, for that they did so long neglect the same, and did not labour, when they were well, to keepe well constantly. Let them not cease therefore till they recover; which of them that know how, being sanctified, shall be obtained.

What is to be done, when we cannot prepare our selues.

Now the recovering of themselves is on this manner: Let them goe apart by themselves, and laying all other things aside, seriously enter into due consideration, what accuseth them, and troubleth their conscience, which in no wise may be omitted: then whatsoever be found amisse, (bee it sloath, carelesnesse, worldlinesse, distrust, vncharitablenesse, or any other like sinne) let it bee sensibly and heartily bewailed, acknowledged, renounced, Prou. 28. 13. and lastly, a recovering of their faith, by apprehending Gods mercy, Prou. 28. 13. and their wants therein, and in their repentance, supplied againe, by renewing their couenant with God. This manner of behauiour in Christians before they offer themselves to the Lords supper, is necessarie after they haue fallen (as I haue said before:) and herein standeth their preparation to receiue the Lords Supper. Which preparation is one of the three things necessarily required of them, who shall with profit come vnto it.

And can this preparation bee any lesse then a great helpe to all, which shall enioy it? He who was before snared in the world, who had been filled

How preparation to receiue wor.

thily is an helpe
to liue well.

Note.

How the faith-
full should be
occupied at the
supper of the
Lord.
Ioh. 6. 55.

Note.

Cant. 2. 4.

Plal. 116. 12.

with strong corruption, as with poison, fallen into some particular sinnes, who had neglected the nourishing of his faith, been at some bitter variance with his neighbour, or had done any such other like thing, now by this preparation calling himselfe home, repenting and returning as this examination teacheth, doth he not find thereby a singular helpe (think we) to the recovering of his strength, and the doing of his former works againe? And if he hath done none of all these offences, (and therefore shall not need to offer such violence to himselfe) but hath kept a Christian course in his life, and followed a good direction to the peace of his conscience, (as I doubt not but many doe) yet as oft as he shall repaire to this Sacrament in this estate, shall hee not bee much confirmed, and more strongly settled in the duties of Christianitie, when he shall by examination finde and see, that he (though fraile) is a meete guest for the Lords table, and therefore welcome; and not thrust out of the company, for want of his wedding garment? Shall it not bee a great comfort at many other times, as oft as hee shall remember and thinke vpon it? and that it hath been thus with him already when he receiued, and thus may be also, as oft as hee shall repaire vnto it againe? So that euen the preparation to the Lords Supper, is a great meane to goe forward in godlinesse.

No v to come to the action it selfe, when a man rightly prepared, enioyeth the present benefit of the Sacrament, and there, is comforted and made glad by the words of Christ himselfe, the maker of the banquet, who biddeth him welcome and to be merry, saying, his body (*which is meate indeede*) and his blood (which is the only wholsome and sauourie drinke) are prepared for him; how can he but be much heartened and set forward in a Christian course, when he shall be thus reuiued and quickened in his soule with the spirituall dainties which by true faith he feedeth vpon, and that no lesse sensibly, then he eateth the bread, and drinketh the wine?

And yet thus much I will say, that if this merrie making at the Lords boord, were either in hollownesse on the behalfe of him that biddeth, (as it is with many men who inuite others to their table) or onely a temporarie and earthly benefit, on the behalfe of the receiuer; it were not so much to be accounted of: but it being farre otherwise, namely, both in goodnesse and perpetuities, a benefit that hath no companion, *euen a continuall feast*; it hath therefore great force to stirre vp the party to honour God. And from hence it is, that the communicant, as one admiring the goodnesse and kindnesse of God, there declared to him, and of himselfe felt and enioyed; breaketh forth into praises and faith, as is figured in *Salomon* his song, *O Lord, thou hast made me drunke with the wine of thy seller! how sweet is thy loue, and thy kindnes past finding out? What shall I render to the Lord for all his mercies?*

Is it hard now to see, it is hard now to iudge, how this heauenly banquet doth for the present time, and in the receiuing thereof, or may at leastwise, inlarge the heart of the faithfull seruant of God, and make him fit for dutie, and fill his heart with comfort, while hee communicateth in the supper with the rest of the faithfull, so welcome to the Lord, who inuited him to it? For there, he may & ought to meditate on the dainties of the banquet; on the loue of him that ordained it; on the communion hee hath with Christ,
and

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and his graces, and on the outward signes, what they assure him of; and on the word preached, which sheweth him all this. And these things, with such like, he may thinke on and apply to himselfe. For although *the flesh striveth against the spirit*, as well herein, as in other workes and actions, yet the faithfull communicant in his measure, findeth his heart readie to yeeld vp to the Lord in this heauenly banquet, no lesse then I haue said, euen the sacrifice of praise and thanks, though all doe it not in a like measure. Note.

And euen so to come to the third point, it is of the same force, after hee hath receiued the Sacrament, and inioyed the benefit therein bestowed vpon him, to hearten him on, and strengthen him to euery good worke; euen as a man well refreshed with meate, is made strong to labour: this Sacrament (I say) doth after the receiuing of it, (where right vse is made of it, according to Gods appointment) through the remembrance and due consideration of the kindnesse of God therein offered and reaped, easily carrie on the seruant of God in a seruent desire of all well doing. In all that I say of the Sacrament: the wise reader (I doubt not) vnderstandeth me, not that this alone, without other meanes and helpes doth this; but as the Lord in great fauour to his Church, hath prouided variety of them for his children, as their weaknesse doth require, as some publike, some priuate: so hee hath made this amongst the rest to bee one, by the which, as by the rest, a godly life is most furthered.

After receiuing, the faithfull communicant is fitter to liue godly.

Which I thought very meete to adde, because of all other helpes to the practice of Christianitie, I am perswaded, that the Sacraments are least thought, or found to be so: and that they are vsed for the most part without the benefit which God hath ioyned with them; that is, in ceremonie onely, and not to edification. And this wholesome or right vsing of them, because it is little seene or enioyed; therefore is there such negligence in repairing to them; and vnreuerence, disorder, yea and prophane behauiour in the administring and receiuing of them, which is the principall matter that is to be regarded and considered about the Sacrament, and to be looked vnto, both of the minister and people.

One helpe being vsed, another is not to be neglected.

Few see or finde the right vse and fruit of the Sacraments.

But it is not my purpose to enter into this argument more largely: I conclude this point therefore, that seeing the Sacraments doe seale vp the promises of God to the faithfull receiuer, vnder a visible and infallible signe, and againe, bind him (with reuerence be it spoken) to the performing of his couenant; and seeing particularly the first Sacrament of Baptisme doth ingrasse him into Christ, and that other of the Lords supper, doth (by so holy preparation before he come, with such comfort ministring, in and at his receiuing, and such strengthening of him after,) worke vpon him, as hath been said; that therefore the Sacraments are singular helpes for all true beleeuers to grow in a godly life. And consequently, I say of the receiuers of them, as of them which vse the other helpes, that he who is not made more able to conquer his lusts, and weaken the strength of sin, and is not more heartned to the life of godlinesse thereby, doth abuse them, and seeth not Gods purpose in ordaining them. Which sinne how seuerely God will punish, the Corinthians example doth testifie and proue.

Note.

1. Cor. 11. 30.

CHAP. 4.

Of publike prayers : also of the priuate helpes in generall.

*The better a
man is, the more
he shall profit
by publike
Prayers.
Note.*

*Men doe not
profit by them,
because of
1. Ignorance.
2. Preiudicate
opinion.*

*Remedie for
both.*

Mat. 18. 20.

*How we should
come to prayer.*

*What holdeth
some from pub-
like prayer.*

He publike prayers solemnly offered to God in the congregation, and praising of God with Psalmes, is another of these publike helpes. In the which, if that mind be in vs, with the which wee have been taught to come to all holy exercises, and so bee prepared for them; who doubteth but that we may receiue much helpe by them? yea and the better a man is, the more he shall profit by them. For when the faithfull, from God himselfe, haue a promise, *that they shall be heard in all things that are good for them, euen the most excellentest*, and doe then emptie their hearts by confessing their sinnes, and with the rest of the godly, lift vp their spirits and voices together in praising him; is there any doubt, but that they are afterward in priuate more cheertfully bent to serue him? And in that the ignorant (which in the best congregations is commonly the greatest number) take no more profit by them, it is not long of the exercises themselves, which are good ordinances, but for that they are vnfit to receiue benefit by them: euen as a preiudicate opinion in othersome, that they cannot bee the better thereby, is the cause thereof: and therefore partly of ignorance, partly of rash zeale, they giue themselves to sleight and negligent hearing of, and attending to them. The direct remedie to redresse both faults, as far as in man lieth, were an ordinarie able ministerie: whereby both the ignorant might (besides other good things) learn rightly how to vse them, & the preiudicate ones (which conceiue the worke of them, for that they see small fruit to follow of them without the word preached,) should be silent and haue nothing to say against them if both went together, except with the Brownists; they would despise the publike assemblies of the Church altogether.

But whatsoeuer the one or the other do profit by the, the children of God may finde especiall good refreshing thereby, which is that thing that I haue to prooue and perswade, and therefore they should heare them as well as the Sermon. For when besides our owne priuate supplications and thankgiuings, we haue these also by the Lord himselfe appointed for vs in publike; and that in so solemn a manner, the whole assembly consenting with vs in the same, and *God present amongst vs* to assist vs, as he hath promised; the verie ordinance of God, (who is the author of them) doth promise a blessing thereto, as oft as we are partakers of the. So that if we come with reuerence, and a feeling of our wants, with an earnest desire and confidence to obtaine the things which we pray for, in true repentance, we shall receiue fruite of them accordingly. Indeed by reason of this, that the Ministers haue been for the most part disordered persons, and ignorant, and too many remaine so still, and thereby haue brought themselves, by Gods iust iudgement, and their owne deserts, as the sonnes of *Eli* did, into dishonour and discredit, it hath come to passe, that through rash and preposterous iudgement, many haue

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haue had an euill opinion of that, which hath been done by them, and of the seruing of God which they haue vsed; and therefore haue thought that they haue had good cause to sequester themselves from being present at the seruice of God which is performed by them; and thus they obiekt against it.

Another sort haue thought all set formes of prayer are to be disliked, and such only to be allowed and offered vp to God, as by extemporarie gift are conceiued and vttered according to euery ones necessitie, which opinion is also to be reformed. Of both which I will say somewhat being obiections, though otherwise, it bee besides my purpose to discourse of them at large. This I say, as I haue taken in hand, that publike prayer, (as hath been said of preaching and Sacraments) is a great helpe to godlinesse, to all such as haue any measure of godlines: or else it is long of themselves, who, through the ignorance and darkenesse that is in them, do not know, that they ought to pray alwaies, with all manner supplications and giuing of thanks; and therefore publikely (as well as priuately) when many hearts are powred out to God, rather then few, or one alone; or if they know this, their sin is the greater, in that they resist and spurne against it.

How others are withholden.

For to fortifie this that I say, to the first obiection I answere; although it be not to be denied, but that the example of ignorant and vnreformed, especially notorious persons in the ministerie haue done, and doe much harme; yet if either they cannot be conuicted, or if their crimes bee such, as cannot remoue them out of their places; there is iust cause of griefe, that such should haue any thing to doe in Gods matters, which are so weightie, and to be dealt in with all high reuerence. Yet, if this burden must be borne, I aske, if among many sweet liberties which we enioy, wee may not ioine in prayer with them, if we can pray in faith, seeing their vnworthinesse cannot withhold the fruite of Gods promise from vs, which is to one kinde of prayer, as well as to another, aske, and yee shall receiue, that your ioy may bee full? And as it is farre from me to be a patrone of such, or to iustifie them, as the true ministers of God, so yet, while we may enioy the ministry of better, I would not refuse to bee partaker of the prayers which are offered vp by them. Who can blame him, who desireth to pray with better then they be? And yet better to ioine with them sometime, then to leaue the assemblies publike, altogether.

Answer to the first sort.

Note.

Ioh. 16. 24.

Concerning the next obiection, that though the Ministers be not offensive as the former, yet they should vse no set forme of prayer, but as they are moued by Gods spirit; I answere, it is a fond errour so to thinke. For as there be necessarie things to be prayed for of al men, and alwaies, and those are the most things which wee are to pray to the Lord for: so there may be prescript formes of prayer made concerning all such things. Which being so, what letteth that in the reading of such formes either of confession of sinnes, request, or thank-giuing; what letteth (I say) that the hearers hearts may not profitably goe with the same, both to humble, to quicken, and to comfort? For is the reading it selfe vnpure, when the Minister in his owne behalfe and the peoples, vttereth them to God? I speake not (yee see) of the matter of prayer, but of reading it: for if the matter bee erroneous and naught

Answer to the second.

A prescript forme of prayer is lawfull.

Reasons for it.

Of publike prayers and of private helpes in generall.

naught, the pronouncing of it maketh it not good, any more then the reading doth : if it bee good and pure, being vttered or pronounced, and reading cannot hurt it or make it euill. And as the Church in the Scripture did and doth now sing Psalmes vpon a booke to God, and yet though it vtter a prescript forme of words, I hope none will say, that it is a sinne to doe so, the heart being prepared, in like manner, to follow a prescript forme of words in praying, is no sinne; and therefore ought not to bee offensive to any.

If it be said, how can men repeate the same forme of words daily, as they doe in the reading of publike prayer, but it must needs bee coldly done, and so abominable to God? I answer, it is not the oft praying for the same things, that maketh it odious to God, but when it is done with an vnreuerent, vnprepared, and corrupt heart; for custome, not feruently and in faith. For doe not the best pray daily for faith, meekenesse, humilitie, peace, and such like, as we haue daily need of them, and yet without wearinesse? And further to satisfie them, they may know that in all Churches, and the best reformed, there is a prescript forme of prayer vsed : and therefore they who are of mind, that it ought not to be, must separate themselves from al Churches. Also if a set forme of prayer were vnlawfull, then neither were the Lords prayer (which is a set forme of prayer prescribed by our Sauour himselfe) to be vsed. Which yet though it be sometime to bee vsed in the forme wherein it is set downe : yet speaking of it by this occasion, I thinke it not amisse to adde this one thing. That though our Sauour tied vs to the matter of this prayer, as being perfect and full : yet hee tied vs not to the words themselves, seeing we cannot either thinke on, remember, or desire at one instant, all the particulars contained in the same. And besides, wee by crauing! particularly the things which we stand in neede of, are more stirred vp and moued.

But these thus answered, I will proceed, perswading all good Christians to lay aside contention, and endlesse, and (many of them also) needlesse questions about this matter : and to resolute with themselves, seeing it must of all, who are well aduised, be granted, that the publike prayers are an helpe to stirre vp Gods graces in vs, and to conuey to vs the many good blessings of God which we want, beside other notable effects ; therefore, to looke to themselves euery way so carefully, that they may euer keepe themselves fit to be helped and benefited by them, and with the same well ordered hearts and mindes to attend vnto, and apply to themselves the prayers which either before and after the Sermon are vttered, or the other, which through the whole action of Gods worship are read in their hearing. And not to bee led by opinion, that they can take no profit by them ; nor as the common sort doe, who after long going to Church, doe prooue too truly, that they haue taken no good by them, being not indeed able to shew how they should pray, or to behaue themselves in that action. But seeing they haue liberty to heare Gods word preached, where they may most commodiously enioy it, (for so they are willed not onely themselves, but to call vpon their children to heare Sermons, and the Ministers are vrged as well by their preaching, as by their liuing, to giue good example) therefore to take their

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their part in both, with cheerfulness and thanksgiving. And in singing of Psalmes, such as cannot read, should attend to them who are neere them in the congregation, that they may ioyne with them, and consent to the action of praising of God with the rest of the assembly; and not to gaze, and tosse vaine imaginations and phantasies, where they should *lift up pure hearts and hands* to God. And as for such as refuse to come to take part in the worship of God, altogether, as the Brownists and such like, let them beare their shame before men, and their peace shall be small to Godward, while they sit at home with their owne bare reading for their diet, who scorne the best liberties of the word preached, prayer and the Sacraments in the publike assemblies. For so I vnderstand they doe, as well other waies, as by the confession of themselves, and that before the Magistrate, examining what they did, while, by the whole moneth and quarter, they absented themselves from the publike meetings: answer was made by the examinee, they sate at home and read by themselves. Let all iudge by what spirit such are led and guided.

Singing of Psalmes.

1. Tim. 2. 8. The sinne of the Brownists.

Now hauing described and shewed the nature and vse of the publike meanes, I thinke it needfull, before I doe more particularly enter into the discourse of the priuate, to say somewhat of the necessity of them, as well as of the publike. For that thousands of the professors, and of them which are of the visible Church (amongst whom we must hope that God hath many of his elect) are little acquainted with the priuate, but do thinke it needlesse for them to hearken after the same. And besides, some of the deare children of God, for want of ordinarie teaching, haue little vse of them, and therefore it is much the worse with them.

Necessitie of priuate helpes.

The priuate helpes in little acquaintance with men. And that also with some of the godly. Note.

For these causes therefore, and such like, this is to be knowne and holden in firme perswasion, that the priuate are (in some sort) as needfull as the publike: for they may be vsed at all times, whereas the publike cannot; as in and throughout the fixe daies, in time of persecution. For it being of necessity, that as our bodies, so our soules should haue some daily refreshing: therefore seeing the publike means cannot daily be had, we must vse the priuate, as I said before; and therefore they are both authorized and commanded by one God. And the publike are but a part of the helpes, which God hath provided for the profiting of his Church, and therefore without the priuate, they doe the lesse profit.

For mens coming to Church, (besides which a great number know no other seruing of God) cannot doe that good to the best Christians, which is to be looked for, if it be not accompanied with these: as may be seene in euery part of the publike worship of God. For hearing of the word read and preached, doth little profit, where it is not ioyned with preparation to heare reuerently and attentiuely, and where it is not mused on after, yea and as occasion shall offer, conferred of also: and if reading priuately (where it may be enioyed) be not vsed; what is more manifest then this, that almost all in a congregation doe by and by forget that which they haue heard, and make little vse of it in their liues? And what greater cause can be rendred hereof then this, that they neuer looke after matters concerning their soules, when they are about their priuat dealings, & (as we say) out of the Church doores.

The publike without the priuate, cold.

Z

Euen

Of publike prayers: and of priuate helpes in generall.

Euen so, what vse doe such make of the Lords supper? who for the most part, besides that, they cannot tell how to prepare themselves to it; so if some Ministers, more careful ouer the peoples soules then others, doe teach and examine them about the knowledge they haue, yet cannot they be brought to trie themselves indeed, in what true faith and vnfained repentance they come, seeing they are not wont, through the whole quarter before their receiuing, to beate their braines, or trouble themselves about such matters. Weereby it may be gathered for certainty, that whatsoeuer the Scriptures speake in the commendation thereof, they bee in little account and reckoning with them. And if they doe not priuately before the receiuing of the Sacrament, nourish these good graces of God in themselves very carefully, (for I speake euen of the better sort of Christians, as well as of others) who seeth not, that they shall haue much adoe, to bring their hearts willingly to sift themselves, and to seeke for those gifts, at that time?

Mat. 15. 8, 9.

So to say the same of the publike hearing of prayer in the assemblie, it is not onely to be doubted, that they pray there in hypocrisie, *drawing neare to God with their mouthes, their hearts being farre from him*, if they do neglect to pray alone, and secretly to God, and in their familie: but also the publike prayer groweth common with them, that is, wearisome, a bare ceremonie, and for fashion, (so farre is it of, that they be eased and comforted by it,) as I can proue by too sure experience at this day, in such as haue not learned to make conscience of priuate prayer, but doe separate the one from the other, contrary to Gods ordinance, who hath ioyned them together.

No excuse for neglecting priuate helpes.

Note.

And by this which I haue said, it may appeare, how necessary it is, that the priuate helpes should be vsed of all such as haue their part in the publike. And besides as our necessities doe require it, so the Lord commanding the same, he hath giuen time and libertie from our other businesse and duties, either in familie or otherwise, to vse holily and continew the same. So that our worldly affaires ought to giue place to them, which through ignorance many count ridiculous and foolish; and others, though they will not speak so grossely, yet being giuen ouer to the world so griply, will put aside little, or no businesse for the seruing of God. Although it is manifest, that where God is most purely and best serued, their other businesse, as these earthly, haue best successe.

These few lines I thought good, (before further discoursing of the priuate helpes) to set downe, that they which vse them conscionably, may not thinke that they doe any more then they ought, and haue neede of: they who vse them but slackly and coldly, may bestow greater diligence therein, and that amongst all sorts they may be had in better regard, if they desire to see good daies here vpon earth.

CHAP. 45.

Of the first priuate helpe, which is watchfulnesse.



And to beginne with them, according to the diuision made of them, in the entrance into this Treatise, the first priuate helpe is watchfulnesse: worthily set in the first place, seeing it is an eye to all the rest, to see them well and rightly vsed. And it is a carefull obseruing of our hearts, and diligent looking to our waies, that they may bee pleasing, and acceptable vnto God.

And first, that it is an obseruing of the heart, Salomon proueth, saying; *Above all obseruations, obserue thine heart: for from thence commeth life.* And that it maketh a man to looke diligently to his waies, who so is watchfull indeed; let the words of the Prophet testifie; *I thought I will take heede to my waies, that I sin not with my tongue, I will keepe my mouth as with a bridle.* And that by both these, God is pleased, it appeareth by the contrarie: For so it is said, *He that withdraweth himselfe from liuing by faith,* (which cannot be without watching) *my soule (saith God) shall haue no pleasure in him;* who yet on the contrary delighteth in the vpright-hearted and true beleeuers. This is in sundrie places of the Scripture commended vnto vs, that wee should haue a great care how wee liue, and watch ouer all our waies. Saint Peter saith, *bee sober, and watch:* as though hee should say, notwithstanding wee haue sobrietie, that is, a well ordering of our affections, which is a most fit vertue to keepe the life in frame; yet without watchfulnesse, it will bee lost, and departe from vs. So our Sauour ioyneth it with prayer, where hee saith, *Watch and pray, lest yee fall into temptation.* As giuing vs to learne therby, that the force of the one, is much weakened and abated without the other, and that men shall make but cold prayers, if they watch not their liues, yea and for opportunitie to pray also.

What it is.
Prou. 4. 23.

Psal. 39. 1.

Heb. 10. 38.

1. Pet. 5. 7.
It must goe with
sobrietie.

And with
prayer.
Mat. 26. 41.
Mark. 13. 33.

And both render their reason, why watching ouer our selues carefully, should be a companion to vs: seeing without it, we are by and by plunged into many noysome tentations by Satan, and our owne sinfull hearts. Besides, the necessitie of this one helpe, may easily be seene in our owne experience, by the contrarie sinne, carelesnesse and securitie. For what doth more easily grieue the holy spirit of God, and quench it in vs, then that; which indeed chafeth away godlinesse? or what doth so set open the doore to all confusion?

The necessity
of it.

And further, because of the vrgent necessitie of it, S. Paul warnes *Timothie to watch in all things:* not in some one, or few, but in all; and therefore at all times, in all places, with all persons, and by all occasions. It caused that holy man of God King *Dauid* to couenant and professe this, that seeing hee saw he could not discharge his durie to God, without an especial regard and taking heed to his life, (by reason of Satans vigilancie): *therefore I will watch or doe wisely (saith he) till thou come vnto me: I will walke in the vprightnesse of my heart, in the midst of my house.* And that I may not be thought to speake

2. Tim. 4. 5.
What manner of
watchfulnesse
we should vse.
Note.

Psal. 101. 3.

Heb. 3. 12.

absurdly, because I speake otherwise then most mens practice doth approue; view other Scriptures, and thou shalt see this truth more cleerely. For I must make this foundation strong; seeing there is a great waight to be set vpon it. In the third to the Hebrewes; *Take heed that there be not at any time in any of you an euill heart*: this that hee saith at any time, what can it meane lesse, then that from time to time, the heart, and the manifold affections and desires thereof should bee looked vnto, and taken heede of, lest thereby the Lord should be offended: &c.

Note.

He that watcheth best, sleepeth sometimes.

This taking heed therefore to thy selfe; and to thy heart especially, (because from thence the words and actions doe come) must bee thy companion from time to time, and thou must set *this watch before the doore of thy lips*, and thou must be well acquainted with looking diligently to thy waies, *that it may goe well with thee, and that thou mayest prosper*. But if thou bee a stranger vnto it, and it vnto thee, looke to fall often, (I meane) to fall dangerously, (for otherwise hee that watcheth most warily, cannot bee free from offending) looke to find many wounds in thy soule, and to want many comforts in thy life.

Note.

And this I may boldly say, is the cause why many, and those not euill men, doe make many iarres in their liues, and breake often into vnseemely actions, and doe many things against their holy profession, which they by and by couer with the gentle name of infirmities, when indeed they doe rather wilfully fulfill the desires of their hearts, and rashly and intemperately giue themselues the bridle, refusing vtterly in those cases, this holy watchfulnesse; yea and sticke not to count it bondage, and a depriuing Christians of their libertie, and too strait an holding of them in: whereas, who seeth not, that watching is that to the life, which the eye-lid is to the eye, and that which the eye it selfe is to the whole bodie? and as that doth easily fall into many annoiances, except it be carefully and wisely guided from wind and weather; so it fareth with thy soule and life, when thou doest not take heed to them, as Gods word and good instruction teacheth thee; for a due looking to thy waies, is the safety of thy life.

Much euill for want of watching.

1. Sam. 25.

10. 17.

2. King. 5. 25.

And because this is seldome welcome to men, and little in vse, therefore is a well ordered and settled course, which should be diligently kept of them, a meere stranger to them. But contrariwise, because they are secure for the most part, therefore they haue at least both their hearts out of frame, and their liues void of good order. For (to giue an instance or two) what other thing is to be said, when those which goe for religious, shall yet for want of watching, bee so hot, hastie, and furious, that they are not fit to bee liued with? as *Nabal*. Others so vntrustie, and so hollow, that they cannot bee dealt with? as *Gehazi*. Alas, I am wearie of so often reprehending, and complaining of the vnreformed qualities and actions of the most part of them who go for Christians, and many of them (it may be thought) are so indeed: and yet vtill they will take knowledge of this want of watchfulnesse, and learne to be acquainted with it, they shal neuer be at better stay, but out and in, off and on, and neuer any long time settled.

How a Christian must frame himselfe to it.

But they must goe about it to purpose, and set their minde and delight vpon it, if they desire to be the better by it. They must bee content in this behalfe,

behalf, to bee dealt with as children, whom wee will not suffer to handle, much lesse to play with kniues; and as people distracted are kept in from water, for feare of hurting themselues; so must Christians abstaine, as the Apostle saith, and by all meanes weane themselues from that which their hearts would naturally most desire; *even their euill lusts which fight against their soules to destroy them.* They may not be so bold as to venture into any company, without respect, nor to fall into any talke which liketh them, nor to giue themselues any libertie in their desires: the Prophet saith, *he behaued himselfe as one weaned from his mothers breast.* And as experienced Christians cannot but remember how they lay open to danger and offences by all occasions, before they became watchfull; and since doe see, what a benefit it is to them, and keepeth them in safetie on euery side: so they may easily know, and bee able to discerne, how ill it goeth with all such as walke not accompanied with it, which by little and little must bee gotten, especially, because it is one of the helpes, yea and that of greatest vse, (as I further will shew in the next treatise) which God hath commanded vs to vse for our daily benefit.

Note.
1. Pet. 2. 11.
What he must weane himselfe from, who is watchfull.
Psal. 131. 2.

But as our Sauour admonisheth vs, prayer is to goe with it, as that which doth quicken, and (as it were) put life into it, and that causeth it to bee continued with much cheerefulnesse, and little tediousnesse, whilest wee consider that God will blesse it vnto vs, euen as by praying we beleue; therefore he saith, *Watch and pray, lest ye fall into temptation:* where also hee doth (and not obscurely) assigne and point out the time wherein wee should watch, namely, euen so long as we are in danger of being tempted and drawne to sinne. Which I obserue, because many good Christians not hauing well weighed it, doe count it very much that they should diligently stand vpon their watch, as thinking that it deprieth them of much sweet libertie, and therefore doe, as they thinke, with good reason, dislike and refuse to be guided by that doctrine; although with little good aduice, as they who will not be contentious, may easily see, by that which hath been said about this matter.

Prayer must go with watching.

And for mine owne part, I thank God, I can say, that many godly Christians in my knowledge, haue reasoned against the carefull vse of it, when they heard it first vrged, and before they had experience of it, (for they thought it very much, that all which they had done in rashnesse, haste, and without good aduice (as their whole life had been little better) should bee brought in question:) and yet since, they hauing found the fruite of it so sweete, and the gaine so great, after better aduice, they would in no wise forgoe it againe, and bee let loose to their former rashnesse and securitie. So I doubt not, but that many, to whom God hath giuen some taste and saour in heavenly things; for want of experience, may at first thinke the vrging of this watching to bee ouer strict: yet after further insight into it, as both, that it is commanded vs of God, and also of it selfe of singular gaine, they shall see it their errour so to thinke, and rather pray most earnestly to haue their part in it, then to hold their former iudgement. I speake not as though any which feare God were meere strangers to this grace and gift of God, (for I know they are not without it sometimes) but for that either

Note:

Watchfulnesse is counted too strict, till men be well acquainted with it.

in their iudgement they are not resolu'd, that it ought to bee in vse with them from time to time, that is to say, one time as well as another, or if they be, yet they haue too much neglected it.

*The answer to
them who say,
they cannot
watch.
Note.*

As for them which object, that they cannot be so mortified as some are, nor be alwaies obseruing themselves as some doe, contenting themselves with that which they haue; I say, it is a speech much vnbeseeeming Christians, who are to professe growing forward in more watchfulnesse, as in all other kinds of grace. And yet I count their case better then theirs, who thinke they can serue God, (and they hope they doe so,) without all this adoe: For they indeed beare themselves in hand, that whilest in some generall sort they pray at sometime, and goe to Church, they need not greatly examine their other behauiour beside, or take heed vnto the same. Let all such please themselves as they list, sure it is, they resist God: and greatly to be lamented it is, that men being professors of the Gospell, should haue so little vse of this so gracious a helpe, so often and from so manifold and cleere ground of Scripture preached vnto them.

*We must watch
in the particu-
lar parts of
our life.*

Ephes. 6. 13.

But to let them goe, see thou, whosoever thou art, who desirest to walke with God in peace, that thou circumspectly looke vnto thy steps, and the feuerall affections of thy heart, how thou carriest thy selfe, as I haue shewed, and how thou oughtest to endeauiour to *watch in all things*. And this is the rather to be marked and learned, because it lendeth helpe to all the other rules which hereafter follow, for directing thee in all the actions of the day, as I haue said. Because (as it followeth) neither in companie with others, nor alone by thy selfe, canst thou please God, nor in prosperitie, nor aduersitie; except thou beest warie and watchfull to be led by Gods word therein. So necessary to a Christian is this vertue, that the Apostle S. Paul to the Ephesians giueth this warning; *When ye haue put on the whole armour, and withstood the enemy* by it; yet after, *take heed that ye stand fast*: lest by the subtile and continual attendance of the enemy, your fall be the greater. Which may easily be, if we consider amongst how many occasions and prouocations we walke, and how shiflesse we are to auoid them: yea rather, how readie of our selues to like well of them, and giue place vnto them.

*Why we ought
to watch.*

Our euill lusts, wherewith we be full fraught, doe carrie vs headlong into sundrie iniquities, in so much that we can goe about nothing, but we may feelee, (if wee can discerne) that some one or other of them is in our way to hurt vs, and at hand to molest and disquiet vs; or if we cannot espie it for the present time, yet it may be perceiued afterward that it was so.

Note.

If wee bee occupied in holy and spirituall duties, we haue shame and hypocrisie on the one side to hinder vs: dulnesse, wearinesse, vntowardnesse, and many such like poisoned corruptions, on the other side to breake vs off. If we haue to doe in things lawfull, and indifferent, and of their owne nature not euill, as recreation, or earthly businesse, wee are secure and careless how we doe them: wee haue boldnesse to defend our selues, bee the manner of doing them, and our end and purpose neuer so vaine and euill. If we goe about any euill thing, wee haue reason and strength of perswasion from the pleasure and profit to goe through with it, and to see no danger that accompanieth it, but to extenuate it, and not to looke to the end, as wee ought

Ecles. 7. 10.

ought to doe : but all sound reason to dissuade vs is weake, the diuell shewing himselfe at such times as a tempter, who yet will afterward come to vs as an accuser, when we should repent.

Therefore if we be not skiltull to know these disordered lusts, diligent to espie, preuent and auoid them, and to haue this foresaid watchfulnesse ouer our liues, as a helpfull companion with vs; it cannot otherwise bee, but that wee commit many things vnbeleeming vs, contrarie to the holy doctrine which wee professe to follow; and that in many things through the whole course of our liues. Now when a man is thus carried of his intemperate affections, and bringeth forth the loathsome fruite thereof, what comfort can his life afford him? Euen all such to whom it is a sad matter to abridge themselues of their foolish will, and vaine desires; and a death to withdraw their heart from that which they long after, or to plucke backe their eye from that which is delighted in, all such (I say) must feede vpon froth, and take comfort in follie: but as for the sound and constant ioy of them who haue made a watchfull life their greatest quiet, (who haue therefore liberty and free access to solace their soules in the varietie of heavenly pleasures) this ioy (I say) they are strangers vnto, neither can they be partakers thereof.

For heereby the Lord hath freely granted vs to finde and enioy an other manner of liuing heerein this world, then the most doe know or beleue, euen a peaceable life to Godward, safe and sweete, I meane, so farre as of sinners in a vale of miserie may bee enioyed; which whosoeuer be void of, although they haue varietie of earthly pleasures and delights, yet one vexation comming among them, shall make all comforts vnsauourie and irksome vnto them. As may appeare in *Pharaoh*, when but some one of the plagues of Egypt was vpon him; in *Nebuchadnezzar*, when he had his fearful dreame; and in *Balthazar*, when in the middest of his iollitie, that fearefull and vnwelcome hand writing on the wall at midnight was seene of him: and among all these, there is none in whom this doth more liuely appeare, then in *Haman*, who for all his wealth, honour and promotion, could not satisfie himselfe, while one meane man, yea a stranger, *Mordecai*, refused to bow to him.

And to come neerer to such, of whom the true God was more heard of, or knowne, (for this point is worthie our marking) the same may bee said of *Saul*, who although he were a King, yet when the Lord answered him no more, his heauinesse was deadly; of *Nabal* likewise, who when hee heard he must die, and goe from all, he became senselesse through sorrow and anguish, and was as a stone: and of *Zidkijah*, who for all his boasting of the spirit of God, yet being a false Prophet, and a flatterer, was driuen to hide himselfe from chamber to chamber, when the arrow of the Lord was sent forth against him, at which time the Kings shelter could not keepe him, as *Michaiah* told him. All these, when they had but some one disturbance in their life, how did it make all other delights vnpleasant unto them? So that I may truly say, that as the life which is passed in watchfulnesse, is free from many, and those also the greatest discomforts, and filled with the contrarie peace: so whatsoeuer a man enioyeth according to his hearts desire, yet not looking to his

when one is not watchfull, some one crosse maketh many blessings vnsauourie. Examples, Exod. 8. 8.

Dan. 2. 1.
Dan. 5. 6.

1. Sam. 28. 25.

1. Sam. 25. 37.

1. King. 22. 27.

Of the first private helpe, which is watchfulnesse.

waies warily, to keepe himselfe from euill, feare and sorrow shall euer befall him, vnlesse (which is worse) he be hardned; so that his life shall bee found to haue little in it worthie the reioycing in.

1. Tim. 2. 14.
How the best
haue offended,
when they haue
not been
watchfull.

2. Sam. 11. 3.

Experience of
a watchfull
course.
Note.

Col. 4. 6.
Iob 31. 35. 36.

2. Cor. 10. 4. 5.

Other gifts
much beauti-
fied by this, and
contrary.
Note.

And what cause there is to vrge this part of Christian dutie of continuall watching, we may see by the example of our grandmother *Eue*, who being in the estate of innocencie, and therefore the liker to haue beene kept from euil; yet seeing she was not circumspect and watchfull to hold close to the commandement, wee see shee *became the cause of transgression* vnto her husband, and consequently of the vniuersall miserie of her posteritie. The like wee may see by the example of King *Dauid*, whom though the Scripture doth renoune with as great commendation for his meditating in the law of God, as any man, yet for that he was not armed with a watchfull heart at that one time *when he walked on the roose of his palace*; behold how the diuell had laid a bait for him, (which he, as wise as he was, could not discern) and by his subtil and secret handling of the matter, caught him in his snare. So that he receiued such recompence for the letting loose of his heart at that time, both in outward reproch, and inward anguish and bitternes of soule, that by good right should make other men cleaue fast to watchfulnesse, and bee faithfull vnto the Lord; yea and to beware with all diligence, that they dallie not with the baits of sin at any time, nor giue their hearts the bridle, vntill they be gone so far, that they cannot (before great offence be committed) be called backe againe.

The experience that I haue gathered, since I began to looke more aduisedly into this thing, I meane into the necessitie and benefit of a watchfull course, which hath bin long enough to teach and aduise both my selfe and others, vpon so long a triall, (I meane about thirtie yeeres in some manner as I haue been able) this experience (I say) doth make mee the bolder and earnest in it, to perswade such, as haue truly embraced the Gospell, that they would adioyne herewith, this godly watch, a speciall nourisher and strengthener of their faith, to settle themselues therein whatsoeuer they go about, or take in hand: as that their talke be not idle, and frothie, but *sanctified and powdered with salt*; that their actions be such, as they may defend with peace of conscience against their accusers; and that they labour *to suppress, and to bring into subiection euen their wicked thoughts and desires*, and weakenen the body of sinne it selfe, I meane *the old man with his lusts*.

For behold, and this know, that euen amongst those who reioyce in the testimonie of a good conscience, such doe alwaies honor the Gospell most; most stop the mouth of the gainsayer, and doe carrie themselues most constantly and continually in an euen and good course, so farre as they haue knowledge, who haue been wise this way, and who haue determined with themselues to stand upon their watch from time to time. And on the other side, such as in whom many good things may be seene, (I speake both of Teachers and hearers) and are for sundry causes much to bee accounted of; yet being noted for rash & vnstaied in their actions, & not so much looking to themselues, by wise gouernment of themselues, haue done the lesse good to others by their example, and haue caused the other gifts which they haue to be the lesse regarded. God be glorified for the good that is done by this
in

Of the first priuate helpe, which is watchfulnesse.

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in many : but if it were more commonly embraced and taken vp of manie moe, who for knowledge are able to season and giue light to numbers, they should not be most in disgrace who haue least deserued it, nor many please themselues in a loose and vnprofitable course, which, beside that, it withholdeth from them much sound comfort, is a fore blemish in their liues.

*The watchfull
observing of
mens traditi-
ons, is farre off
from this.*

Yet this I thought good to adde, for as much as the Romish Church, especially they who will seeme more deuout then the rest, stand much vpon their diligent keeping of the customes of their mother Church, and the precepts of the same, who might therefore seeme to themselues, and bee thought of others to bee before the most, in godlinesse : let all know, that this which I haue said of watchfulnesse, leaueth not the least peece of commendation to them. For they watch to keepe the obseruances of men ; but watchfulnes must be vsed for the obeying of the commandements of God : they superstitiously watch to obserue some houres, and dayes, and times, wherein if they performe any thing in outward working, they thinke themselues more holy then others, though the most part of their liues besides, either in duties to God or men, bee little regarded : but the watchfulnesse which pleaseth God, tendeth to euery houre, day and time, as well one as another, to see duly, well and conscionably to be performed in them. And to speake of their best watch which they keepe ouer their liues, yet from their owne words I conclude, that it cannot be allowed of God ; because it *commeth not of faith*, that is, of assurance of the fauour of God, and consequently hee will not blesse it, (for this iustifying faith, which they call the Protestants faith, they vterly renounce) without which yet, *it is impossible to please God.* Heb. 11. 6.

*We must especi-
ally watch a-
gainst that in-
firmities, which
most annoy-
eth vs.*

Now to grow to an end about this matter : It is further to bee marked, that (because true Christians, and the dearest seruants of God doe complaine of some speciall infirmities, wherewith they finde themselues more troubled then with any other) they must bee more suspicious of, and vigilant against them, then those which they are in lesse danger of. And because the diuell doth more easily winde them into some sinnes, then others ; (as he seeth their disposition and inclination, and the greater danger they are in, by meanes thereof), therefore they are taught in wisdom and experience to haue a more narrow eye ouer them, and more especially to auoide the very occasions of them whereby they haue fallen. For example, put the case, that some are strongly tempted to the sinne of vncleannesse, who being blind-folded about that which they desire, doe count it no offence, though they passe their bounds very greatly in wantonnesse of eye, in liberty of speech that way, or secret desires ; or though they see themselves snared therewith, yet hauing through long custome pleased their hearts in such lothsome delights, and too faintly misliked their offence when they saw it, haue brought themselues into bondage to their lusts, what is to bee done in this case ?

Heere if there bee not much occupying of the heart against this sinne to see into, and weigh the loathsomnesse, shame and danger of it ; how vnbe-seeming it is Gods seruants to bee subiect to such slauerie ; if it bee not acknowledged heartily to God, earnest and daily prayers, as occasion shall be offered,

Note.

offered, sent vp to God against it, with confidence both of pardon and power to mortifie and weaken it, with strong and many reasons to disgrace and renounce it, and the occasions of nourishing it wisely and watchfully auoided; euen this one sinne, though they should neuer offend grossely, will hold the conscience in great vnquietnesse, cause the parties to wander in deepe sorrow, and make them vnfit to Christian duties: yea if there bee not more labour bestowed there, then in other parts of the life, it will make euery thing to goe forward much the worse, and in other actions of the life, much confusion to grow; and the longer they haue nourished such palpable and loathsome dreames, the more hardly they shall awake out of them, euen when they gladly would, and yet the hardest is behinde. For this sinne waiteth them a further mischiefe, that one time or other shall most surely take hold of them; which shall force them to crie out and say: God hath sent it euen for that sinne, wherein they had most pleased themselues, and from which they were so loth to weane themselues. As *Iosephs* brethren, for their crueltie toward him, did finde, and had prooue of it many yeeres after, saying when they were in deepe affliction: *Wee verily sinned against our brother, in that we saw the anguish of his soule, when hee besought vs, and we would not heare him. Therefore is this trouble come vpon vs.* And that which I say of this one, I may as truly say of the rest, if they haue been harboured in vs, and entertained.

1. Sam. 12. 19.

1. Sam. 8. 19.

To this purpose, is that complaint of the people of Israel in their repentance and turning to God, wherein they declare that one sinne did more trouble them, then some other. For thus they say in their confession; *Wee haue sinned against thee, O Lord, but especially in asking vs a King, besides all our other sinnes.* And as it troubled them most when they asked pardon of God; so it appeareth in the storie that of all other sinnes, they were most drawne by that, to offend God. For when they would needs haue a King against the will of God, and *Samuel* was sent from God to tell them what a manner of one he should be, if they would needs haue one contrary to Gods mind; it is expressly said *that the people would not heare the voice of Samuel, but answered, Nay, but there shall bee a King ouer vs, and wee will bee like all other nations.* Therefore as their sinne, whereby they did most offend God, put them to greatest trouble: so must those especiall sinnes, which haue preuailed against Gods children, be most watched against and auoided, vnlesse they long for their owne woe.

An illustrating
of it by similies.
Note.

And is there not great reason in it, for as much as they haue most disquieted themselues by such kinde of sinning, that they should bende the most force of their strength against the same? Euen as if some troublefome person in a towne should disquiet the whole, all would lay their helpe together to remooue and keepe him out; and as in an house which hath many and great commodities, and yet some one fore annoyance, (as a principall chimney casting smoake) with great speed that shall bee redressed, more then other things, which yet are to be regarded likewise: so in the life of sound Christians, wherein many good blessings of God may bee reaped and enjoyed, the chiefe ruines are to be chiefly looked vnto, although the meaner are not to be neglected. And great labor must be taken about it, and watch-
ing

Of the first priuate helpe, which is watchfulnesse.

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ing against that sinne, which most preuaileth in vs; and much more, then against some other, by which there is lesse danger to be feared.

And this help (as I haue declared how) if it be vsed, and the means faithfully practised from time to time; let no doubt be made, (seeing God hath promised successe thereby, euen greater grace in the vse therof, then the sin shall be able to resist) let no doubt (I say) be made but that they shall master it, so farre, as it shall bring peace; vnlesse it bee the case of vnmarried persons, to whom God hath appointed mariage for a lawfull remedie, when by none of the forementioned, or the like meanes, the gift of continencie can any longer be enioyed.

*The fruit of
such watch-
ing.*

This aduice how vnfaourie and vnwelcome soeuer it bee to such as are wedded to their lusts, and will offer no violence to them: yet such as know the smart that is raised by this sinne, and that sometime the deare seruants of God haue bin deceiued by it, will be glad to be directed and helped against it. And that which I haue said of this, I may say of pride, worldlinesse, anger, malice, reuenge, vniust dealing and lying, that as euery man is more easily ouercome of, or hurt by them more then by other sinnes; so hee should haue a more continuall feare of them, vse greater watchfulnes against them, and bestow more time in seeking the rooting out of them: that so the wealth and safety of the whole life may be preserued, when such noysome fores, as did most of all impair the same, be cured.

Note.

But if men be either ignorant of this duty, or cannot be perswaded to set themselves to the entertaining of it, and to get acquaintance with it, they must looke to liue destitute of a chiefe part of godlinesse; or if it be but now and then in some especiall actions and parts of their life, regarded and looked vnto. (as it is done of them who are not greatly experienced in the practise of Christianity) it will make the godly life in great part to be bereaued both of her grace and beautie.

Our hearts must not range where they list, nor our delights bee fastened where wee please; but our eyes, our tongues, our eares, hands, feet, and the whole powers of our mindes, and members of our bodies must be holden within compasse. In so much, that if wee see, wee haue but broken out of our constant course a little, and that our consciences begin to checke vs, we should tremble to think what we haue done, and feare alwaies for the time to come, lest we should offend. Wee must watch when wee are well, to keepe well, and when wee haue been deceiued, to returne speedily againe: wee must watch in trouble, against trifnesse and impatience; in prosperitie, against wantonnes and lightnes. If wee could frame to this, wee should doe well enough; as he that looketh to his foote in a slipperie place, shall not bee hurt.

*If we be but
turned out of
the way, we
must speedily
returne.
Phil. 2.12.
Prou. 28.14.*

Note.

Iob 31.1.

And if we may by watching ouer our selues, haue our whole life in safetie, and welfare; are we not worthie to smart, if we cannot doe so much for so great a benefit? Therefore, most worthily doe such suffer hardnesse and sorrow, who will in no wise be brought to take heed to their waies; but cry out, that it is precisenes, and a kind of death vnto them, to be restrained from their noisome and dangerous liberties. From whence ariseth boldnes and wilfulnes, which cannot want much sinne. But this watchfulnes doth God require

*They are not
thie to smart,
that will not
take heed to
their waies.*

Of the second priuate helpe, which is Meditation.

require to bee in vs, and to bee accounted not tediousnesse, but had in high price: and hee that with an honest heart and good conscience submitteth himselfe hereunto, he shal be able to proue by good experience, that watchfulnesse is a great meane to maintaine a godly life. Thus much for the more plaine and full handling of this priuat helpe, called watchfulnesse, the more, (I confesse) seeing it is not so much intreated of, as some other pointes of Christian dutie.

CHAP. 6.

Of Meditation the second priuate helpe.

What it is.



OW followeth the second, which is Meditation. And that is when we do of purpose, separate our selues from all other things, and consider as we are able, and think of some points of instruction necessary to lead vs forward to the kingdome of heauen, and the better strengthening of vs against the diuell, and this present euill world, and to the wel ordering of our liues. I say of purpose, seeing we both must mind such things in good aduisednes, and set our selues about them resolutely when we take the in hand; that they may be done with more reuerence and profit: and also seeing it falleth out for the most part, that wee seldome enter into meditation of heauenly things, when we doe not intend the same, but are led by the objects of our minds, eyes or eares, a hundred waies amisse, or if any good thought arise, it is repelled by and by, and goeth no further. To proceed, I say, that when we meditate, we ought to separate our selues from all company and troublesome occasions, as our Sauour commandeth vs to doe, *when we pray priuately*, (these two being companions) as in our chamber priuately, or in the field, or some commodious place, that we may the better performe it: the smallest occasions soone breaking vs off from such seruice of God, and therefore we cannot too warily auoid them.

Matth. 6. 6.

*It putteth life
and strength to
all other duties.
Gen. 24. 63.*

And I say lastly, that wee must there set our mindes on worke about the cogitation of things heauenly, by calling to remembrance some one or other of them which wee know: and so debate and reason about the same, that our affections may thereby be moued to loue and delight in, or to hate and feare, according to that which wee meditate on; so that wee may make some good vse of it to our selues. And this spirituall exercise of meditation is euen that which putteth life and strength into all other duties, and parts of Gods worship. And this the holy Ghost reporteth of *Isaac the Patriarke*, that he went out into the field toward the euening to meditate. Which had not been so commendable, if he had not vsed so to do, (seeing it is the right kind of such holy duties to be oft in vse) being taught of his father *Abraham*, who was the friend of God, and very familiar with him, and therefore (we may be sure) had much communion and talke with him. As also our father *Enoch* did, who for prooffe hereof, is said in his whole life, to haue walked with God.

And

Of the second priuate helpe, which is Meditation.

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And this are all such as desire to take any good by it, to know : that they must be acquainted throughly with this sweete and heauenly communing with the Lord and themselues, which was called of the Fathers of ancient time, their Soliloquie, that is, the talke which they vsed to haue with the Lord, or alone by themselues. That as men wearied, desire rest; so we by the varietie and multiplicite of businesse in this world, being troubled and distracted, may seeke ease to our mindes by meditation.

Note.

For otherwise wee may muse and thinke vpon many good things, and ponder our words and actions which we do, to see them done aright: which yet is not this kinde of meditation that I now speake of, but that watchfulness mentioned before; which is a warie regarding, and taking heed to our waies, in one thing after another. Which yet the Prophet calleth meditation also: as where he saith, *all the day long doe I meditate on thy word.* And in *Iosua*; *T thou shalt meditate day and night on the booke of the law*: which we know could not be vnderstood of meditation by intermission of companie, or other actions, and businesse, but in their whole course of a circumspect care and regard that they might be done after the word. And the matter of this our meditation, may be of any part of Gods word; of God himself, his wisdom, power; his mercie, or of the infinite varietie of good things which wee receiue of his free bountie; also of his workes and iudgements: or on our estate, as our sinnes, and the vilenesse of our corruption, that we yet carrie about vs; or of our mortalitie, of the changes in this world, of our deliuerance from sin, and death: of the manifold afflictions of this life, and how we may in best manner beare and goe through them, and the benefit thereof, and the manifold, and great priuiledges which wee enioy daily through the inestimable kindnesse of God towards vs; but specially of those things which we haue most speciall need of.

Watchfulness a kind of meditation.

Psal. 119.97.
Iosua 1.8.

The matter of meditation.

Note this.

These and such like are the matter of our meditation, and as oft as we go aside to thinke with purpose and desire of heart vpon these things, or any of them for the better calling of our mindes out of the world, then we are said to meditate: so when in or about any of these, wee sigh, moane, complaine to God, or reioyce, and are quickened in our hearts by such occasions, euen that also is meditation, and most commonly ioyned with prayer. Of which two holy exercises the book of the Psalmes is full, namely that 119 Psalme, where the man of God setteth down his meditations, which he had in euerie state of his: as either lamentation, complaints, or supplications in his affliction; or ioy and thanks for deliuerances and prosperitie.

By this vnderstand, what manner of exercise meditation is: Euen such an exercise it is, which is required of thee from time to time (as may be conuenient) through thy life, that by recording holy and diuine things, especially those which may make thee sound in the matter of thy saluation, a little time (when thou maist best) may be bestowed of thee to drie vp thy fleshlie and bad humours of earthly mindednes and worldlines, &c: or to quicken thy dull heart, lest after thy sleepe in sinne, the diuell make thee forget thy former well ordrednes. And because I am too sure, that few are acquainted with it, though it be an helpe most profitable to godlines, I will somewhat more at large speake of it, that the practise of it may be more common, and

Note.

A z

that

Of the second priuate helpe, which is Meditation.

that they which vse it with the other helps, may much more cheerfully goe through their course.

The necessitie of meditation.

Note.

How necessarie this heauenly exercise and recourse to God is, may easily be conceived, for that the hearts euen of good Christians are so seasoned with vnsauourie thoughts, desires, and delights of follie, vanitie, and much other naughtinesse, (seeing the best are changed and reformed but in part) that they thinke it vtterly impossible to bring them to any better point; and therefore many by this error doe not greatly goe about it: yet if such noy-some poysons be suffered to lurke and remaine in them, we know, they doe not only, as sowre weeds, choake the plants of grace in them, but also grow vp, and bring foorth most noisome and dangerous fruits, as by wofull experience men feeble and trie.

What our meditations should be of our sinnes.

Note.

And for the weeding these out of the ground of their hearts, there is no meanes so auailable, as this considering oft, and deepe meditating on them: namely, what swarmes of wicked cogitations and lusts, doe lodge in the heart, and to finde them out, also to bring them into a vile account, to bee wearie and ashamed of them, and so to entertaine better in their roome. I say, there is no helpe more auailable to hunt and purge them out, because although by the word wee know them, by conference we doe reuiue the remembrance of them, and by reading we do both; yet all *these runne out of our riuen heads*, and abide meanly with vs to suppress our corruption, and to tame our hearts, vntill wee bring our selues to often and much musing and debating of the good things which wee heare and reade, that so we may digest them; and of the euils which we doe by occasion fall into, that we may abandon them; euen as worldly men ponder deeply their affaires which are weightie.

Heb. 2.1.

Meditation purgeth out sinne.

Now when we see so farre into the danger of them, and be wearied with the noisomnes of them, that wee will trie our selues oft to gage these hearts of ours, to sift our thoughts, to accuse and condemne them, as we find cause by the filthinesse and shame of them, and herein will deale trulie, as we loue our soules: then doe wee begin to breake the knot of such cursed swarmes, and to chase away the lurking litter of prophane thoughts and desires out of our hearts; then wee waxe more watchfull against them after, and make more conscience of them, adioyning thereto, inward and earnest requests to God for assistance and blessing. Then also wee shall furnish our hearts more gratioously with heauenly cogitations and holy desires, al which make greatly for the well passing of our daies. Therefore no man that will weigh how great things are wrought in our hearts, by holie meditating vpon our estate, and vpon Gods bountifulnes towards vs, namely, euen a framing of vs after the image of God, shall need to doubt how necessarie it is.

Ier. 17.9.
Our hearts are deceitfull.

Rom. 2.28.
Zach. 12.12.

And so much the more wee are to thinke it, because it is well knowne by Scripture, and tried by experience, that *our hearts are deceitfull above measure*: and thereby wee beare our selues in hand, that if wee doe once obtaine thus much of them, that wee can commend that which is good, and speake against euill, we are readie to thinke our estate to be right marueilous good, when yet in the meane while, if we do not finde in our secret meditations (and whē we search our thoughts alone by our selues, how they stand affected)

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affected) that wee can feele vnfaigned hatred of euill to be in them, and loue to goodnesse, wee doe but deceiue our selues. And in euery little triall, wee shall finde it otherwise then we would think, I meane, that sinne sitteth neerer and is faster glued to vs, then we did imagine.

For as hee which goeth to warre, is first trained and made fit to vse his weapon at home; and the scholler trieth masteries priuatelie, before hee come foorth to dispute openly: so a good Christian will trie what hee can doe against his affections and sinne, alone by himselfe in his solitarie meditation, and resolute against the same, (accordinglie as hee seeth the difficulty thereof to require) before hee can in his common dealings with all sorts and companies, bee strong from temptations and falles, and free from offence giuing in his words and deedes. And therefore on the contrarie, this is the cause, why so many bewray themselues to bee hypocrites before men, for that they haue no triall of the truth and simplicitie of their hearts alone by themselues, in iudging and proouing the vprightnesse of them before God, and therefore haue not sought strength of him against their infirmities.

*We must set a-
gainst our sinne
in our priuate
meditation, be-
fore we can cast
it off in com-
pany.*

Rom. 2. 28.

Oh how doth this communing with the Lord in secret, and debating with our selues about our mortalitie and corruption, and of his fauour in vanquishing them; how (I say) doth this, as oyntment mollifie our hard hearts, and make them to relent, and relieue and affect them pleasantly with the sweetnesse of it; How doth this estranging of our selues from worldly impediments, draw vs into neere and heauenly communion with our God? How doth it make vs acquainted with the manifold rebellions of our nature? with our blindnesse, securitie, earthlinesse, and infinite other loathsome filthinesse, which neither wee our selues will take knowledge of, while we carrie our selues in many things as good Christians amongst men; neither any other (but such as doe know it) would euer thinke, that so much poyson could be inclosed in so narrow a roome, as within the compasse of one sillie man or woman?

*The sweet be-
nefit of medi-
tation.
Note.*

Oh, the fruite and benefit, which by our meditation, and priuate prayer wee reape, is so great, (the spirit of God changing our hearts thereby, from their daily course and custome more and more, and bringing the heauenly life into more liking with vs, and making it more easie and sweete, which with the men of the world is so irkesome and vnsauourie (the fruite of it (I say) is so great, that none can wel expresse or conceiue it, but he which hath felt the same. For by it, God bringeth to passe, that the sugred baits of earthly delights and transitory pleasures of the world, (though Satan kindleth an excesssiue and an inordinate loue of them in vs) become not deadly poyson vnto vs, as they doe to many, the Lord teaching vs to see the painted vizor and deceiueable picture of them by looking into them throughly, that wee may beware of them.

Note.

And as the Scripture noteth how the men of God, who are most commended there, for their pietie, as *Moses, Dauid, Paul*, and others, were much taken vp of this exercise; so I dare boldly affirme, that the most godlie of our time, may thanke God much for their acquaintance with it, and much vse of it: and others that are strangers to it, how wise and for-

ward soeuer they bee in other practise of Christian dutie, should bee much more purged and censed from euil, if with their other seruices of God, they were conuersant in this meditation ioyned with their priuate prayers, and this secret talking with God, and with their owne hearts.

2. Theſſ. 3. 4.

*Meditation a
stranger to ma-
ny.*

And therefore although I look not by this speech to perswade prophane men, and such as are addicted, and giuen ouer to the full enioying of their hearts desire in the things of this present world, to regard this practise of musing and meditating; yet my hope is, that I shall easily preuaile with those; *who haue been readie and willing long agoe*, if they might haue had any plaine direction to teach them how to vse it; to preuaile (I say) with them, to haue it in greatest reckoning, for the neere and inward acquaintance which they may haue with God by it, as by little and little they shall bee inabled. But the truth is indeede, that it is new and strange to such as haue not been accustomed to it, though people of good hope: insomuch, that when they heare by the word of God, that such a dutie is required by him at their hands, they are readie (though it tend to their great benefit) to reason against it, as needlesse, and too hard to bee attained vnto, contenting themselues to serue God without it, rather then to embrace it immediatly, vntill they may see further into the necessitie, benefit, and possibilitie of it. For the first two, how necessarie and profitable it is, I haue shewed; as also it will further appeare by that which followeth next and immediatly, of the lets which doe hinder it, and the remedies against them. After that, I will shew how possible, yea in time how easie it will become; and then, will the benefit and fruite thereof, most chiefly appeare.

And concerning the lets how many and great soeuer they bee, before I speake of them, I haue no doubt, notwithstanding them, by Gods assistance to make the way so easie, and plaine for true Christians to meditation, (in this Treatise of and about it) that by the same, the difficulties and discouragements which doe most trouble them, shall be remoued, or at least weakened, so that howsoeuer some take no profit by it, they shall haue the way shewed them in a few leaues, which they also may learne in a few weekes, to make good benefit of it, which otherwise they may (without helpe) bee kept void for many yceres.

*The lets of me-
ditation, hin-
der either from
the dutie it
selfe, or fruit
of it.*

*The first let of
the first sort is
want of mat-
ter.*

To say somewhat therefore of the impediments first, which hold Gods people strangers from the vse of meditation with profit, they are of two sorts. For either they are such as hinder them altogether from going about, or entring into it; or else they keepe them from taking any good thereby, although they set apart all other things of purpose, that they may giue themselues (for the time) wholly thereto. Of the former sort, there are three.

The first is, when a Christian knowing this dutie to be required of him, goeth about it either in the morning, (as I heere perswade if it may bee) or at any other conuenient time, but he hath no matter in readinesse to meditate vpon, but hee is emptie, barren, and vterly to seeke about what to bestow the time, and his cogitations: for although hee hath heard manie things in Sermons, and wanteth manie graces, which might driue him the rather to meditation, and to take occasion thereby, the better

to come by the supplie of his wants, and although hee carrieth about him many corruptions, and hath receiued many blessings and mercies from God; yet the diuell holdeth him, as it were blind, forgetfull, and his mind confounded, (it being occupied and taken vp vsually other waies amisse) so that he can find nothing to muse or consider vpon, whereby he might season his heart.

Which when he seeth, and that thereby, he cannot proceed in the dutie which he hath been taught to performe, and yet desireth to doe the same; he is exceedingly discouraged, made heauie hearted, and thereby the more hardlie perswaded to goe about it any more, but rather vnable to aske the way to redresse the same. For they who are so snared and ouermatched by the diuell, can hardly seeke remedie, if any thing be amisse with them, but leaue off altogether from doing the good, in the which they perceiue themselves to bee stopped: which is cleane contrarie to the practise of the children of this world, who are so wise in their kinde, that if they be disappointed and broken off, from their purpose one way, they will seeke the accomplishment of their desire many other waies, rather then to be frustrated,

Luk. 16. 2. 3. 8.

Now against this let, I haue set downe hereafter in this treatise a way to remedie it, vnto the which I referre the reader; that is to say, certaine rules to helpe him to meditate, and examples also to set him on worke: yet lest euery weak Christian should not be able sufficiently to direct himselfe, this I ad further and more particularly; that it shall be expedient for him, principally to propound to himselfe, as he is able, these foure things) till he shall be better able to wade further) to helpe himselfe, to muse of them. First, of his vnworthinesse, vilenesse, and other his seuerall corruptions, and sinnes. Secondly, of the greatnesse of Gods bountie in forgiuing so many, and subduing daily more and more the dominion of sin and Satan in him. Thirdly, he is to thinke how he may be guided through that present day, after the rules of his daily direction, especially those that seeme hardest to be followed, both the well ordering of the heart and framing his life, so farre as they agree with Gods word. Fourthly, let him meditate on the seuerall parts of the Christian armour, and consider how God hath appointed to strengthen him thereby, and by the other helps, which I set downe to be vsed dailie, for his better going forward, and how sweete his life shall be by these helps in many respects, more then otherwise it can possibly be, and lastly, let him resolute to watch against all lets which may arise to hinder him from this course.

Remedie against this let, is to thinke of these foure things principally.

1. His owne vnworthinesse.

2. Gods goodnes.

3. How he may be guided that day.

4. Of the Christian armour and other daily helps.

These or so many of them as he may conueniently, when he goeth about it, if he hath no other thing more necessarie, and in the best manner that he can be directed, (through the counsell of any who is able) these (I say) are an especiall remedie to helpe him, who for want of matter to meditate on, should neglect or omit it; and for varietie; those meditations which I shall set downe, shall helpe him forward much more. For there is no true beleuer, (how weake soeuer he be) but he is fit (if hee be willing) to follow this direction, and counsell.

The next impediment of the first sort that hindreth a Christian from meditating, is an vnfit minde vnto spirituall and heauenlic duties,

The second let is vnfitnesse thereto.

as when it being carried after other desires, is slow and vnwilling to bee occupied in cogitation or consideration of any holy matters: and therefore letteth passe this meditation, as finding himselfe vtterly vnable to enter into the same. Hee that knoweth, it should be performed, (it may be) is sometime grieued for the omitting of it: but if the mind be impotent, as hauing lost her former strength and constancy in good things for the time, it is constrained to omit & let passe the same. Now for the redresse of this, I answer, if he who omitteth it thus, through the vntowardnes of his heart, and vnfitness to good duties, bee such an one as hath learned and resolved to serue God euery day, he can the more hardly beare this disordrednes of the hart, and therefore he will offer more violence to the same, and will seeke more speedily to haue it remedied. But if hee hath not yet obtained any such gouernment of himselfe, but doth dutie to God more generally, seldome, and vncertainly; it must needs be the more hardly redressed: for it is manifest, that such an one haue giuen his mind more libertie to wander in the world from the Christian course.

*Remedie there-
of: to meditate
of his present
vnfitness, to ac-
cuse himselfe,
&c.
Heb. 13. 18.
Col. 1. 10.
Rom. 8. 12.
Note.*

Psal. 51. 12.

The remedy to both, as they can receiue it, is one and the same, although not to both alike easie: yet seeing they are both the Lords, let them bring their minds to these considerations, and say with themselves, I haue *receiued a minde to please God*, to be teachable and readie to any dutie. I haue opposed my selfe against mine own will, and the diuels secret and malicious counsel, though sweete to the flesh. *I am not a debtor vnto it*; how can I then yeeld to this vntowardnes of my heart, and so sinne against my God? Where are the manifold and comfortable priuiledges, which hee hath giuen me, that I might be faithfull to him? Am I wearie of my peace, and doe I haste after mine owne sorrow? Lord therefore bring back this ranging heart of mine from the deceitfull dreames or feares, or doubts that it hath been snared in: and *restore it to the libertie which it was wont to enioy*, that is, to solace it selfe in thy fauour, and communion with thee, and to count it my greatest happinesse to commune with thee, when I may. And this gift being decayed, through mine owne fault, and Satans crueltie and subtiltie, restore againe vnto me, and forgiue my cold and weake loue of thee, who haue prouoked thy Maiestie, (if thou wouldest be prouoked) to frowne, and looke amiable on mee no more. Thou Lord chargest mee, thus to *seeke thy face*, euen thy sweete presence, which I haue gone from, and for a time been blinded, as hauing no abilitie to muse of any good thing, and haue not seene that I was seduced, till I perceiued that I had lost this sweete libertie: now therefore (O Lord) shew thy louing kindnesse in my distresse and weaknesse, and restore to me this libertie of my heart, which many of thy children doe finde, and enioy.

Thus fall into consideration with thy selfe, and be not discouraged when thou seest thine infirmities, who hast learned to vse all thy wants to humble thee, and to bring thee neerer to God, rather then to goe further from him by meanes of them. So that I conclude, that the remedie to such a one, as through an vnsetled heart, cannot meditate of any parts of Christianity and godlinesse, hauing otherwise knowledge; yea the best remedie is to meditate of his present vnfitnessse, loosenesse of heart and earthly mindednesse, to

count

Note.

count it as an heauie burthen, to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnes, humblenes, heauenlines, and readines vnto dutie, which haue been in him at some other times. But let no man giue any libertie in any sort to his euill heart, (when it is turned away from cheerefulnesse and willingnes in any part of God seruice to goe forward therein) for that were to bring him into vtter bondage. And this for redresse of the second let.

The third followeth, and that is want of opportunitie, and leifure, by reason of necessarie busines taking vp the time; vnto the which may be added this, that there is no conuenient place to some, wherein they may goe apart from companie, as the sea-men, or such as must go farre frō their dwellings; when they should vse it, as hauing neither choice of roome, & yet the same taken vp with children, and stirring vp and downe within, and compassed round with other houses adioyning without, as in small and poore families in great townes it is to be seene.

*The third let,
want of leasure,
fit place, &c.*

To them which alleage that they are hindered by necessarie businesse, I denie not, but such may, and doe fall out sometimes, especially to persons who are occupied about many things; whom I exhort to weigh (as it becometh all such to whom this belongeth) that for all their weightie affaires, *one thing is necessarie*, and that the ordinarie workes of their callings are not to put this dutie out of place: for if they doe, it is by the vnskilfulnesse, or vntowardnesse of them who commit this fault, but the one of them is appointed of God to goe with the other, and both of them to stand together to the vpholding of their inward peace. And if they say, that their hindrance is not thereby, but by workes more then ordinarie, I further beseech them by the mercifulnesse of God, that they seeke not cloakes for their sloth; neither hold themselves backe from so profitable duties, by occasions of no great weight or importance, but rather for yeelding to the flesh. I call those businesse occasions of great weight, when the omitting of them, although they be but household, or worldly affaires, yet may trouble them more at that time, then the omitting of their meditation, which may be performed another time, but their businesse cannot. As it commeth oft to passe, that the neglecting of necessarie worke, through want of discretion, and heede taking, when it should be done, (although in the meane while, prayer, reading, meditation, or such like be gone about) troubleth the mind (I say) with so deepe griefe, through some great discommoditie sustained thereby, that in long space it is not quiet and at libertie to serue God any way againe. And seeing God requireth to be honoured of vs in all things, euen in these earthly, as well as spirituall, therefore wee must not thinke, it pleaseth him when any man shall through zeale without knowledge, doe that at one time, which shall quench zeale for want of wise heed taking, for many times after; but if any man will hereby let loose the bridle any thing the more to worldlinesse, let him know, that hee hath from hence no such libertie.

Remedy thereof.

*Luke 10. 41.
Ordinarie
workes of our
callings must
not put this du-
tie out of place.
What extraor-
dinarie may doe,
and how farre
foorth.
Note.*

Note.

Now to returne, if any through necessarie hindrances, shall be constrained to let passe this dutie of meditation, when otherwise he would haue set vpon it, hereby let it appeare to haue been necessarily passed by, and with-

Of the second priuate helpe, which is Meditation.

out his fault; if hee supplie this dutie after his necessarie labour ended, and take heede that in no wise it be omitted altogether, vnlesse he can be assured with peace, that God in the omitting of it hath been remembred answerable some other way. And so I say of the hinderance, which commeth by want of conuenient place, that must be done which may most conueniently; seeing there is nothing gained by neglecting that dutie, in the doing whereof standeth our peace and welfare. And thus much of the lets which hinder altogether from meditating about our estate, whereby we may bee the fitter vnto prayer and good life.

The other lets are such as hinder vs from the good and profitable vse of it, when we breake through the three former, and these may rightly be called abuses of it: and are two, which in few words I set downe thus. The first is a commonnesse or customarinesse in it, when we through perswasion that it must be continued, doe it houerlie and sleightly, and so make a ceremonie of it, not so much looking how our hearts are well affected in and by it, as that wee may not be iustly charged for omitting it. Which finis easily and soone committed in priuate prayer also, and such like good exercises, when our mindes are not holden with a taking delight in them: and hereof it is, that all the seruing and worshipping of God is with the most, but onely for fashion; of all which it is said by God in the Prophet; *In vaine doe they worship me.*

The second is when, although wee be desirous to vse it, and that for our helpe and edifying, yet our heads are so full of trifling and wandring phantasies, or worldly matters, that wee cannot *minde those heavenly things*, which are so contrarie to them. And from hence ariseth a wearinesse of it, and an hastning to more libertie, that our hearts may range where they list, which is the thing that they most of all desire. And although through the very corruption of nature, the best of Gods children doe complaine, that they doe not the good they would, and therefore not this good sometimes, (notwithstanding they mislike that it should bee so, and resist it): yet the especiall cause of this vnfauoury, wearisome, and vntoward taking in hand, or setting vpon so holy and heavenly a part of Gods worship, is another besides this: that is to say, the letting loose of our hearts oft times in the day (as I haue had occasion to say in another place) disordredly, without watching ouer them, and calling them backe from such endlesse rouings, that they might not forget God, but bee held within holy compasse, wherefoeuer wee become, or whatfoeuer wee goe about; for there must not be in vs *at any time an euill heart?*

Euen this (I say) is the cause why we cannot haue our hearts at commandement in meditation and prayer to attend vpon God reuerently, when we would. For when wee haue at our pleasure giuen them scope through the day to fasten their liking where they desire, it hath bin hard for vs to weane them from it, when we would. And whilest we will be at this point, it will neuer be better with vs in our meditation; no, although God hath appointed the same to be an especiall helpe to the well framing of our liues, and that our minds be brought into an heavenly estate thereby, if we would frequent it: yea although we appoint some especiall time thereunto, yet shall we

Two abuses of meditation.

The first, to vse it sleightly, and so to make a ceremonie of it.

Note.

The remedie, we must be perswaded, that it is worthie to be delighted in.

Esay 29. 13.

The second, when we be clogged and fraught with phantasies and cares.

The especiall cause hereof, is letting loose our hearts at other times.

Heb. 3. 12.

Note.

The remedie, we must carefully set our selues against the corruption of our hearts.

we

Of the second priuate helpe, which is Meditation.

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we be turned from musing on good things to wandring, and shall hardly fasten on any good matter, hauing yet certaine principall points concerning our estate to set vs on work therein; so many trifling phantasies and dreams shall swim in our braine to hold out better.

And till these by little and little be dried vp with the flame of heauenlic and feruent affection, vsually possessing our hearts in stead of them, it will neuer bee otherwise with vs but worse and worse. And it is a thing to bee wondred at, that seeing none of our actions any day can be well done when our hearts are not good, and so preserued and kept, (which without circumspect care and watch ouer them cannot bee) it may bee wondred at, (I say) that wee should yet bee secure and negligent about the keeping of them from such danger to our selues and others, as wee know will thereby insue.

Therefore as the Lord by his Prophets hath cried out against the people in sundrie ages, that *they perished because they would not vnderstand, nor consider their estate*; and as there shall bee an end of their deceiueable delights, although they cannot be brought to thinke of their end and account; so hee speaketh as plainlie, and hath done from time to time of this, that although *in the world we shall haue tribulation*, euen we whom God hath chosen out of the world; yet seeing *we are strangers here*, we cannot, neither may we place our hearts delight and felicitie heere, but our chiefest comfort must bee to haue dailie communion with God, and to *haue our conuersation in heauen*, with him; (vnto the which, meditation is a singular help) and what weightie matters soeuer we be busied about, yet to *remember our maker* in them al, that he be pleased and trusted in of vs.

Psalme 49. 11.
12. 13. 14.

Iohn 16. 33.
Iohn 15. 19.
Note.
*We must haue
our conuersation
on heauenly;*
Phil. 3. 20.

And in that many, euen of Gods seruants, doe (through their corrupt nature) loath this heauenly Manna, (I meane to be oft and daily in musing on the things which concerne their peace) and haue their teeth set on edge with the deceitful pleasures of worldly men, who know no better; euen this, (I say) though there were no other thing, doth cause, that they inioy not the tenth part of the priuiledges, and liberties which God hath prouided for them in this their pilgrimage. Neither can any thing (if it be weighed) be lesse tolerable in the sight of almightie God, then whereas he hath giuen vs his Scriptures, which tell vs his minde, and therefore teach vs how we may commune with his maiestie, and for our behoofe, hath giuen vs an earnest charge *to ponder them in our heart, to haue them in mind, to make them the matter of our cogitation, delight, talke, and practise*; yet that Christians of good hope, should not be better acquainted with this heauenly course, nor be occupied thus, but by fits, very seldome and coldly, as if God had been earnest with vs about a trifle, or as though hee had offered vs great iniurie to mooue vs thereunto.

*Men lose a
great part of
their sweet and
blessed lining
here, seeing
they will not
use meditation.*
Note.

*It is utterly un-
becoming, that
the weightiest
matters should
be slightly re-
garded.*

So that although I cannot say, it is no part of their thought, which should season all their thoughts, (as I may say of many lying Protestants, who doe shunne and flie all consideration of heauenly matters, lest they should trouble and disquiet them): yet it is too manifest that they fauour too slenderly of Gods presence and companie; who shunne it, by being strangers to this meditation, whereby they may haue fellowship and companie with him.

Therefore

Of rules and examples of Meditation.

The former remedie more fully and cleerely set downe.

Therefore to remedie this trifling out the time when we go about to meditate and pray priuately, and to obtaine that we may be fit to performe this dutie, and not be carried at that time after wandring, we must remooue that which hindreth vs from it: I meane we must tie vp our loose harts throughout the day from their deadly custome of ranging after vaine, fond, and deceiueable thoughts, dreames and delights: we must weigh how little worth this is, to haue our cogitation fastned vpon things transitorie with delight, much lesse about those which are filthie and euill, but rather bring them to be taken vp in those which are heavenly. This wee are called vnto, and vntill we can learne to doe thus, that how weightie soeuer our dealings be, yet we count this the chiefeest to keep peace with God, and euer feare to offend him, it will be an hard matter to bring our selues to meditate, and pray with cheerefulnesse and fruite-

CHAP. 7.

Of rules and examples of meditation.

Rules and examples of meditation follow.



And thus hauing set downe the necessitie and profit of meditation, whensoever we list to vse it, and the especiall lets thereof, I will now in that which followeth, only helpe the Reader with some rules to guide himselfe the better herein, vntill it be more familiar vnto him, (and then he shall vse it better then all rules shall teach him) and I will set downe with the same, some examples in particular meditations, which shall agree

with euery good minde that readeth them: that such as be not yet able to helpe themselves by entring into their owne estate and heart, nor to draw matter frō their owne experience to meditate on; may learne by this which I write and such like; and others that can, may yet, when they be vnfit by troubles and other occasions, helpe themselves by these examples which I shall propound to them. Only there is required teachablenes and diligence to consider of them, and profit by them, and that whatsoeuer bee hard to them, they would craue the helpe of such as can resolute them. As concerning the rules, I haue had occasion in other respects to make mention of some of them, but not so, as the Reader may easilie gather them as rules. Here therefore I will set them downe together.

Four rules to direct vnto meditation.

Rule 1.

Ierem. 17. 9.

Psal. 55. 17.

The first is, that he, who desireth to haue helpe by meditation, do weigh how *slipserie, fickle, bad, and wandring his heart is infinite waies*, to his exceeding hurt; and that he must of necessitie appoint *some set time*, to checke, reclaime, and weane it from the same.

2 The second, that hee watch ouer his heart, (hauing been so oft deceiued by it) throughout his whole life, and haue it in suspition, that so it may be more fit to be drawne to such heavenly exercises, and be staied therein, and *attend vnto the same.*

Prou. 4. 21. &c.

3 This being obserued, let him (if hee be able) draw matter of meditation and prayer from his owne wants and infirmities; from Gods benefits; from the

Of rules and examples of Meditation.

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the changes and mortalitie of this life. I haue before set downe, what hee should chiefly meditate vpon: of loue, humilitie, meekenesse, peace of conscience, the glorie of Gods kingdome, his loue, and the contrarie; but especially of that which for the present time, shall be most available.

If hee cannot thus doe, let him reade before, some part of the hundred and nineteene Psalme, some of the Epistles of the Apostles, Christs sermons, or some part of this directiō, or some meditations, which follow, so many as conueniently he may, or any good matter fit for this purpose to season and well affect his mind: that so he may learne how to performe this dutie, and quicken vp himself to it oft, and from time to time, when he once knoweth how. If he cannot reade, he must desire more helpe of others, and for want of helpe, he must needs looke to goe the more slowly forward, either in the right, and kinde vse of meditation, or in any part of sound godlineesse, and Christianitie: seeing we cannot be ignorant of this, that the old subtil fowler sets his snares and nets so thicke in our way, that we haue no shift, but to fall into them, and light vpon them, except with the wings of meditation and prayer we mount vp on high above them, and flie ouer them, which to them that cannot reade, will (for the most part) be found more hard and difficult.

4
John 14.15.
16.17.18.

Note.

Now follow the examples or particular meditation, which I thought good to adioyne to that which hath been said of this matter, to teach the ignorant; and to helpe euen the stronger Christians, when they be not so fit to helpe themselues; and neuer out of season or vnprofitable to either of both. I set some of them downe more briefly, that they may giue occasion to the persons when they are fittest for breuitie, to discourse of the matters contained in them, (seeing they be such as shall euer concerne them) and applie them to their owne estate more at large to moue their hearts to practise them. I set downe some of them more largely and fully, that such as feeble themselues more barren and vnable to call to mind such good things, as they would be glad sometime to thinke on, may with lesse trouble be satisfied, while they shall need no more but to reade them, (so many of them at one time as may be fit to moue their affections) and then to consider of them, and examine themselues by them, whether they be with them, or against them, that the end thereof may be peace to them by their readines alwaies to yeeld to that which they ought. I haue not set downe too few, lest they should soone grow too common; nor too many, lest they should be too tedious, seeing the booke it selfe is large, and they serue not only for meditation, but also to helpe the practise of the whole booke. This I thought good to say about this thing.

But consider and bee resoluēd of this one thing, that thou must nourish and hold fast a loue and liking of this dutie: so that when thou art barren and vnprofitable in thine owne sense and feeling, yet thou maist then be willing to be well seasoned by it, and restored to thy former grace againe. For if thou beeest not so affected, thou shalt find no fauour in it, as neither in any other good helpe whatsoever; *seeing to him, that is full, an hony combe is not sweete.* And though I set downe the points that thou shouldest meditate on, in sentences not applied to thee: thou must applie that which is set downe

Note.
Hold fast the
loue of this du-
tie if thou wilt
profit by it.
Prou. 27.7.

Particulars to
muse on.
Psal. 73. 25.

downe (generally to all Christians) to thy selfe, as if it were spoken onely to thee. As thus for example, if thou wouldest meditate on this point, (*The Lord is all in all to me, my portion, and who is like unto him?*) think after this, or the like manner, in applying it to thy selfe: *O Lord, whom haue I in heauen but thee? and whom doe I desire on earth in comparison of thee? For thou art my portion and my ioy, of whom I make my songs euen in the night season; I sigh to be unburdened, and desire to be dissolued, and be with thee: Oh when shall I come into thy glorious presence, &c?* And so draw all other holie sentences to thy behoofe and vse. If thou wouldest meditate on this point, namely, of mēs wandring and inconstant profession of the Gospell without fruite; it is both wisdom and our happinesse to reioyce in our owne going forward, not in other mens: *and in prouing our selues, wee may reioyce in our selues, not in other: Lift up thine heart to God, and pray him, that it may be so with thee.* And so proceed in the rest, as they follow, thus.

Reioicing.

Gal. 6. 4.

1
Another parti-
cular.
Christian life.

No man shall be fit to gouerne himselfe aright before men, if he do not vsually acquaint himselfe with, and frame himselfe after that Christian course, first before God.

2 No man can rest in his priuate meditations and prayers before God, if a well ordered life, as a fruite thereof, appeare not before men.

1
watchfulnesse.

When a man looketh so diligently to the seuerall parts of his life and calling, that he may haue peace thereby, it is well.

2 It is a point of Christian wisdom, to be most circumspect and best armed where we be weakest.

Offaltes.
Ier. 8. 6.
Exod. 33. 8.
Priviledge of a
godly life in
trouble.

It is no way tollerable to lie still, if a man be fallen, but to haue recourse to God againe, if we be ouertaken; though with much adoe we obtaine it.

Although in a well ordred course, all crosses and incumbrances bee not vtterly remoued; yet many by it are auoided, and others profitablie sustained, Prou. 19. 23.

1
Reioicing.

It is some grace to vse prosperitie well, that is, that a man may cheerefully and fruitfully passe his time: but if wee be void of this grace vnder the crosse, we may gather, that the temporall benefits of God make vs merrie, and not our resting in his fauour.

2
Psal. 119. 57.
2. Cor. 5. 16.

It is a good thing to reioice in our Sabbaths, and communion with Gods people: but so, as wee rest not euen in them, (for wee may bee deprived of them) but let our reioicing bee in this; *that God is our portion* in all estates and places, for none can take that from vs.

Crosses.

When many earthly troubles take hold of vs at once, we must carrie our selues very soberly and gratiouly, if wee be not vnsetled from willingnesse to dutie by some of them; Frowardnes, impatience and forgetting our selues being so readie, by the smallest occasion, to breake out of vs.

1
worldlinesse.

Wee seldome enioy commoditie, when wee doubt of the lawfulness or conueniencie of keeping or comming by it, but the Lord maketh it as sowre and discommodious in the end.

2 Wee seldome haue in great price, and high account, any thing below, as house, land, &c: but the Lord crosseth vs some way in it, euen that which we loue best, that we may learne to loue it with measure.

Reioicing.

Reioyce not at the first hearing of heauenly things only; but more soundly

lie continue it, when thou knowest them more soundly and better by experience, and proöfe of the good thou hast got by them.

Prepare and looke for affliction before it come, lest thou be besotted with thy peace & prosperitie, so that thou canst not abide to heare of any change; and also, that the burden of trouble may be easier when it commeth.

In the midst of tribulation (because that easily oppresseth (thinke of the best priuiledges which thou hast, that is, Christ with all that commeth with him, knowing, that a small crosse laid too neere thy heart, hindreth thee from the beholding of great blessings.

The greater thy troubles are, the greater must thy strength be, and the more godly must thou be, that thou maiest beare them aright.

When thy heart can rest in God, and the pleasures which come thereby, take in hand al thine affaires soberly, that thy ioy be not quenched thereby. It would make one wonder to see, how by such occasions the heart is vnsettled contrarie to that which is written, Reioyce in the Lord alwaies.

Deadnes of spirit, loggish, vnprofitableness (if not wound) take hold of a man when he doth not faithfully make vp any breaches of his sound peace, and of a good conscience, by true returning to God.

The Lord is not far off from vs, nor hard to be intreated, when after any fall or escape, we turne to him in humilitie and repentance.

Of the manifold vexations that fall into our liues, we may obserue, that the most of them doe become annoyances to vs, through our owne fault: that we either preuent them not when we may, or beare them not as we ought, or make not vse of them as we might doe.

The talking of the commodities of this life is so sauoury and sweet to flesh, that being in it, we hardly get out of it, no not when better things are in speech before.

While the godliest couples labour to loue one another hartily, they must also labour to leaue one another willingly.

When our callings become a pleasure to vs, to discharge them faithfullie for the Lords sake, what outward helpes of blessing soeuer God sendeth vs, they shal make our liues so much the more easie and comfortable: but these without the other are but deceiue able vanities.

The place wherein Christ vsed to pray often, & had found much comfort, in the same he was taken & betraied; but yet he cōtinued his godly custome euen till he was led away; so must we looke to haue our best places of prayer and walks, made traps for vs, & our best seruing of God, matter of accusation against vs, as *Daniel* found it: for the subtil of the world know our haunt, & where to find vs. But let vs perseuere, that if we be taken euen there, we may reioyce, as being found well occupied when the Lord shall come.

Although for want of proöfe, we count all afflictions hard; yet when we haue experience and haue been exercised in bearing them, and see that the feare is more then the thing it selfe; our confidence in God will make them easie, when our cause is good. But yet by degrees, that is when we can first beare sharpe words and frie countenances of men; after, stripes, imprisonment, and so death it selfe. As *Moses*, *Exod.* 3. 11. compared with *Chap.* 10. 25. 26. and the Apostles, *Act.* 5. 41.

Worldlinesse.
Matth. 6. 33.

When matters of more importance then our saluation is, fall into our hands, let vs be occupied in them with more seruencie, then in that: but if there be no such, why should we more earnestly looke after them? and why should not that be with greatest delight wrought on, looked after, and regarded, which in the iudgement of all, is most pretious?

Loue of God.
2. Cor. 5. 2.
Col. 3. 2.

How can we say, we loue the Lord, when we be not euer willing to goe home to him, and in the meane while to be as neere him in all communion, as we may.

Godly life.
Prou. 3. 14.
Note.

Christianitie and practise of godlines is compared to a rich and gainefull trade, wherein little profit commeth in, except it be well followed, and diligence vsed in it, and one thing not letted nor slackted for another.

To haue a willing mind to be well occupied, and matter about which we may, and time to bestow therein, and freedome from lets therefrom, is an estate much to be made of; and yet for the most part, they who haue all manner of outward encouragements, cannot tell what to doe with them.

Of death.

1. Pet. 1. 24.
1. Cor. 7. 29.
1. Iohn 2. 15.

Whereas the very name of death is fearefull, when men heare that they must be readie to suffer for the Gospell, (and therefore many are dismaied) we must know, that we are the more vnwilling to heare of it, because we accustome our selues to loue this world, and our life here too well; which must be lesse set by. And God, by diseases, and the miserable estate of things in this world, and by many other meanes, can make our liues loathsome and death welcome: which if we would thinke much of, the hearing of it would be more welcome. But begin in time, lest it be too late, when we can stay here no longer. And feare not the paines of death, for God hath many meanes to make them easie or tollerable.

Note.

1. Cor. 10. 13.

Watch and pray.

It is needfull, besides our set times of prayer in the day, to haue oft recourse to God by watchfulnesse, and prayer, in all our dealings; lest we goe too far in surfeiting our hearts with them, and (as we can) to looke to God secretlie, though not so solemnly as at other times, praying him to keepe vs.

Nehem. 2. 4.
Priniledge.

Whatsoever taste of good things we haue gotten, and how sweete soeuer they seeme, yet it is certaine, that God hath still much more in store for vs, then we can think of, if they be the matters which we haue in greatest price: but being set light by, and the meanes neglected, which preserue them, wee lose that which we once had.

A good estate.
Ecc. 1. 16.

That estate is to be made much of, wherein we are not only delighted in *seruing God by the duties we doe presently; but also as ioyfull to think of them which are to come, and the more, the better they be.*

Priniledge.

It is a singular mercie, that we take comfort and delight in the good things which we hope for, and in the seruice of God; which to the world are most irkesome and tedious.

Faith.

Matth. 13. 27.

The more sure of Gods fauour thou art by faith, the more humble also thou art in heart.

Fulnes.

They are worthy of great punishment, who set light by the plentie of that grace, the crummes whereof Gods hungrie seruants doe set great store by, and count them their dainties.

What is more beautifull in our eies, if it be duly considered, then the heauenly and spirituall course of a Christian, both in comfort and godlines, as it is

is set forth throughout the Scriptures; and what is more vnlike it, then the liues of men?

One especiall point of profiting, is, to know our owne vilenes and miserie better daily, that so we may come to know the inestimable bountie of God the better, and what we are beholding to him, for receiuing increase from him in pardon and other graces.

Sight of our miserie.

As excesse of eating and drinking doe bring sloth and sleepe; so surfeting our soules in pleasures, cares, &c. rocketh vs asleepe, and maketh vs vnwilling and vnfit to see what is amisse. In stead whereof, sobrietie, that is, a ruling of our passions, and watchfulnesse are to be our daily companions.

Luk. 21. 34.
Iam. 5. 5.

1. Pet. 5. 7.
Psal. 5. 8.

We must not flatter and deceiue our selues with the calling to mind of the forwardnes, & care that hath bin in vs in times past, hereby to gather sloth vnto the flesh, which is readie to take the smallest occasions that may be to fauour it selfe, and to make vs grow cold and slacke in duties: but we are to looke to continue and increafe any good and forwardnes (which hath bin) for hereafter; as to delight more in walking with God in a Christian course, and to hold fast our faith and comfort euen in trouble, and not to think our state the worse for it. But with our Sauour *to despise the shame of the crosse*, although it be euen to the thrusting of vs out of the world; and therefore much more in prosperitie, *to be fruit full in all good workes*.

Phil. 3. 13. 14.
How needfull it is to set our selues to goe on through difficulties.

Heb. 13. 13.
Note.
Ioh. 15. 18.

Seeing it pleaseth the Lord to let vs know, that we haue this pretious and blessed liberty, al the day long to be with him, to inioy his presence by faith, to solace our selues in bold affiance in him, and that for all good things; and to be free from the feare, terror and anguish, which hunteth the vngodly; It were pity y we should, for some decciueable folly, depriue our selues of such sound happines and peace, as he alloweth vs, euen here, to be partakers of.

Deut. 33. 18.

When men *receiue not the word with meeknes, that it may be ingrafted in them*, and doe not so heare; that they may belecue, but take a taste and a liking at the most; I denie not, but for some cause, one may hold out longer then another: but if they go not forward, ye shall see them fall vnto nothing; for a momentany and weake desire is not enough to hold vp a godly life, but a constant delight in it, which faith worketh.

Perseuerance
Iac. 1. 21.
Act. 14. 1.

When we are afflicted, and the wicked spared, our state seemeth to them most vile. When we are both in prosperitie, they seeme farre more happy then we. When they and we be both afflicted, they count our state happier then their owne: But especially when they are afflicted, and we spared.

Afflictions.

Exod. 14. 25.

We may not assigne the Lord in what place, state, condition, or in what companie we would liue, but as strangers *Wait on him, euen as the handmaide on her mistres*, for whatsoeuer he will allow vs. And when great afflictions come, yet not to bee discomfited, nor vnquiet, but cheerefull still through hope, as may be obtained of vs, as we were in prosperitie, lest we should declare, that we serue God for our bellie and ease, and seeing our God is neuer changed in any sort. therefore we not to change for any cause, but to thinke our present estate euer best for vs.

Depend on God.
Psal. 123. 2.
Note.

Wee are readie most commonly to be called away by death, before we be fit, or haue learned how to leade our life.

Death.

Looke what care, conscience, and zeale thou haddest, when thou first imbracedst

There must be growing daily.

Note.

imbracedst the Gospell, what reuerent admiration at the excellencie of it, and what loue towards it; the same at least retaine, and be sure thou keepest still afterwards. And looke how thy heart was weaned from the inordinate loue of the world, and vaine delights, which might quench those which are holy and spirituall; so the longer thou liuest in this vale of miserie, see that thy course be sutable, and that thou doe not drinke vp the draffe of it, and fashion thy selfe after the iniquitie of the time, nor the more knowledge thou hast, that thou bee not the more secure: For thus it is with many at this day, who therefore doe smart for it.

One sinne or
other commonlie
troubles vs.

If a man be a diligent obseruer of his course of life, he shall seldome find himselfe free from all kinds of offences, but one shall trouble him much, if another be weakned; yea & without much faithfulness and strength of grace shall preuaile against him. But if thy care be, that they weigh not downe thy affections in being too much mastered or taken vp of them, it is well: for the Christian mans life is a continuall battell, and when it ceaseth, we are readie on the left hand, or on the right to fall to euill and danger

Subtillie in our
liuing doth
most deceiue
our selues.

As we are subtill to beguile our selues, so we doe it especially in this one thing; that where we either are perceiued easily, when we be out of the way, or be afraide of ill report; there we can frame our selues to sobrietie, and to the keeping of measure in our liues: which is no sure token of peace and safetie to our hearts, though for the present time we auoide offence. But where we are dayly conuersant, and therefore shall haue more occasions to run into some offence and trespassse, (especially with our inferiours, before whom we thinke we should not regard how loosely we behaue our selues) there we looke not so carefully to our selues, which yet if it were well considered, should most chiefly be done of vs.

2. Cor. 7. 12.
Iob 31. 13.
To lose grace.

By this, that we see, grace is given to a Christian at his first conuersion, to haue victorie, and to get strength over great sinnes, long delighted in; it appeareth how they abuse grace, who haue long been counted the Lords people; when yet they many yeers after, doe yeeld and giue ouer themselves to the same or the like temptations, and are easilier overcome of them, though they haue lesse force in them, and might more easily be repelled.

Liberties.
Keepe and in-
crease grace.
Note.

Learne to know which are thy pretiouslest liberties, though there be many lawfull, and in the best, delight most.

It is wonderful, that a man knowing that he shal not inioy the grace now, that he had twenty yeers agoe, except he be as carefull to keep it, as he was then to come by it, yet that men shall be so loath to striue for it by such holy indeuour of heartie prayer, when they waxe weake: and though they bee resolu'd neuer to offend in the reprochfullest sort, yet that they loue to linger after the same in affection & desire, which neither they can haue without vnutterable woe, neither dare set their minds to inioy, though they might.

Libertie.

Keepe downe carnall libertie, and thy spirituall libertie shall be great, and rest on God, and it shall make thee overcome the hardest things.

Comfortable
life.
Psal. 34. 12. 13.
Eccles. 12. 1.

No man can liue long and comfortable, vnlesse he flie from euill and do good, and that betimes; and why not? seeing heathen men got learning and friends and superiority over their lusts in their youth, that the waywardnes and tediousnes of their old age might be the better mitigated.

Seeing

Seeing in age we are awaked by the least voice of a bird; and yet take no pleasure in the sweetest noise of the muscull instruments; By the first wee learne to be partakers of that rest and Sabbath which helongeth to the people of God; from the which, God commandeth in the Canticles, that wee be not awaked. By the other wee are to learne, that being washed and well refreshed with the wine of the holy Ghost, wee may sing to God cheerfully, and when we cannot heare others sing, we may heare our selues, and be belighted therein.

Old age.

Cant. 2. 7.

That we must remember God, walke with him, and serue him by daies, and not by weekes and monethes onely, that proueth Psalm. 90. 12. *Teach me to number my daies*; when he sets himselfe to it by daies, and daily.

Serue God daily.

Psalm. 90. 12.

The godly may do that with delight, which is tedious and wearisome to the wicked; that is, to walke with God at large and at liberty, and take pleasure in good things, wherby they may auoide many troubles viterly, which would oppresse them: seeing the greatest sins, bring the greatest sorrowes; and such afflictions as God shall send may be easilier borne of them, when the other shall rage and turmoile themselues in them.

Godly life

sweetest.

Psalm. 119. 43.

Such varietie of good things is in Gods word, that we may haue by the meditation thereof, good prouision to keepe our liues from shameful euils: and though by Satan we should be turned away, yet by our knowledge and experience we may returne, (who else can?) and when we cannot do good, yet we may keepe from euill.

Lam. 3. 39.

Note.

Use of knowledge.

While we haue peace in the land, wee are at variance in our townes and houses: and when we haue all, we are oft times not at peace with God.

Peace.

Husbandmen long for their fruits, and yet wait patiently, but we doe not so, for that which we pray for: whereas we should wait for that which wee pray and hope for, and so wee should be ioyfull when wee obtaine it; For if we be beloued of God, then we may looke for any good, that is meete for vs.

Wait with patience.

If wee can reioyce at the conuersion of a sinner, then are wee Christs friends: and therefore deare vnto him, Luk. 15. 6. But then we should much more reioyce in our conuersing with them afterwards,

Reioicing.

If all stollen liberty did cost men as deare, as rousing fancies do some; they would make small haste after them, neither thinke them worthie the delighting in, but warily auoid them.

Stolne liberties.

Psalm. 51. 11.

Few do make due reckoning of the benefits which they presently enioy, but are euer discontentedly gaping after new: but when they be taken from them, then they see what they once had, Lament. 1. 7.

Note.

Gods benefits.

We are neuer in any sound manner, better liking in health and bodily welfare, then when we are most heauenly minded.

Heauenly mind.

In this time of hardnes of heart, which is in the greatest number, and this spirit of slumbring, this is to be most lamented; that there are few to lay it to heart, and mourne for it; but senselesse, or taking part with them in them.

Few mourne.

Seeing the most find no sauour in prayer, & yet the Scripture chargeth vs neuer to be wearie of it, know that there is precious fruit of it; and that is, when we praying in faith & repêntance, are answered from God, that we are

Pray often.

Luk. 18. 1.

Ioh. 16. 24.

heard, either by assuring vs of some benefit, or helping vs against sinne: both which, when after prayer we beleue more strongly, wee are well satisfied, and comforted, therefore pray often.

Worldlineffe.

Many professors doe not onely drowne themselves in the world; but also when they come in company, they poison others, with casting the smoke of their naughtie hearts in euill talke, and bad example, vpon others; so far off are they from checking themselves, for any of their sinnes.

Doubting of Gods fauour.

Luk. 22. 62.

Luk. 11. 29.

There is no iust cause of doubting of Gods fauour, by our outward afflictions, or our inward infirmities, (both which yet doe often cause vs to doubt) but by sinne, which we willingly commit, and lie in, and it is iust with God to haue it so; as in *Peter*.

What desire is good.

When we are well humbled, God will cease to afflict, Mat. 11. 29.

Note.

Let the desire of them, who thinke they haue it aright, bee sound, that it may begin well; secondly, feruent, that it may grow; and lastly, constant, that it may continue; then it shall, and boldly may, seeke for reconciliation with God still, and hold it, which in a touched and humbled heart, is a signe of faith; and will after grow to greater strength, for the hungry desire after grace, is a sanctified affection; yet hath the wicked no whit to thinke his state good, or to be fleshed for all this, for he hath only sitting desires to do good, which come to nothing; but the other hath reformation of life with them.

Use of affliction.

Let outward afflictions, the greater they be, as losses, and disgrace, diminish the infirmities which are inward of the mind, (as impatience, and rebelliousnesse of the heart) not encrease them: for that were to make our afflictions double.

Sinne.

Before sinne be committed, wee extenuate it, as *Eſau*; after it is committed, we contrarily aggravate it, as *Iudas*. For the diuell comes first as a tempter, and after, as an accuser.

Our life a warfare.

We shall neuer want somewhat to exercise vs, sinne, or trouble: neither were it profitable for vs, to the end we may euer be in the combate, for our life is a warfare.

Ioh. 13. 17.

Nourish good things.

Though we doe a good thing; yet if it be not in knowledge, it is sinne.

No good thing abideth long with vs in his strength and beauty, without new quickning: yea, quailing and deadnesse sometime groweth vpon vs, what meanes soeuer we vse, because God will haue vs see our weaknesse.

wherein to rest.

Wee cannot rest to full contentment in any estate, how prosperous soeuer, except we see the Lord goe with vs to guide vs.

Set most by the best things.

We should not suffer our selues to be carried from the best things, whatsoeuer waighty dealings or matters be in hand; and hauing been employed in Gods businesse, in liuing fruitfully and cheerefully among men, wee should be loth now to faint, and change our course.

wearinesse of well doing.

Hos. 4. 3.

Cant. 3. 2.

Fruit of faith and godlinesse.

Rom. 5. 1. 6.

2. Cor. 1. 12.

2. Cor. 6. 10.

When we feele any wearinesse in a godly course, by what occasion soeuer it be, the diuell hath met with vs. Complaine therefore and relent wee, for our vnkindnesse, and wandring from God, and he will be found, and returne right soone to vs againe.

It is well prooued, that faith and Godlinesse are the vpholders of our ioy and peace, and that they make an hard estate easie; and a prosperous, fruitfull.

Among

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Among many reasons to moue vs to goe vnder afflictions meekly, these are two. Thinke we that God will exercise and frame vs for hard times, and perhaps an end of our dayes is at hand?

Act. 9. 31.
Affliction.
Lam. 3. 27.
Mat. 24. 39.
Note.
Seeking of ease.

God is not only the same to vs in afflictions, that he hath been, but will be felt more sweet, when the world becommeth more bitter.

That seeking of ease, profit or pleasure, ought to be restrained, which holdeth from seeking the common good of others.

We may obserue, that when our Christian state is at the best, it is no better then it had neede to bee: but when wee consider, how many waies wee might decline, we may thanke God it is no worse.

Christian state.

Hardly is a good Christian brought to giue ouer many vaine liberties, some hee will, but not others: but after his excursions from God, hee hath much adoe to returne into a good course againe. This causeth much vncheerfulnesse in the life, and till we cleaue to him with delight to serue him, it will neuer be otherwise.

Bitter fruit of
vaine liberties.

A great difference there is, betwixt the continuall obseruing and viewing of our life from day to day, and the doing of it by fits now and then: in the one we are safe, cheerfull, and fruitfull; in the other, rash, offensive, and after vnquiet for it, walking in feare, and with little comfort.

Fruit of di-
rection.

If thou wilt find Christ sweet, thou must euer find sin sowre.

If thou wouldest forgoe thy riches willingly, and readily; vse and enioy them soberly and moderately: set little by them, and lose little.

Riches.

It is to be feared, that many professing the Gospell with some liking, doe only generally aime at godlinesse, and therefore they haue many vnsettlings and rangings out: but they do not particularly looke to themselues; therefore they gather not experience, nor find any great fruit of it.

Want of di-
rection.

Feare euer to offend God, and thou needest feare no other perill: as it ti- dings, for he keepeth thee, Psal. 32. 7. and 91. 11.

Feare to of-
fend.

It is strange, that we hauing no good part in our life, but through the wel framing of our hearts; yet that we should thinke it much to keep them with- in compasse, as we are commanded.

Psal. 112. 7.
Exod. 20. 10.

Keepe the
heart.

Prou. 4. 23.
Vaine-glory.

They who can neglect, and set meanly by a little vaine-glory and credit with men, may gaine and enioy much peace with God.

A man by Gods spirit should doe a thing well, which another without it shall doe very ill.

Iosh. 6. 4. com-
pared with

1. Sam. 4. 4.
1. Sam. 4. 5.

Looke not to tie God to thee in thy need, who regardest not him in thy ease.

They are rare men, who are not led by their passions into extremities, seeing they are rare, who so looke to themselues, that they may keepe from ex- tremities. 1. Sam. 4. 5. 6.

Passions.

Many at their death hold that they ought to be godly, but let them seeke it in their life: for is it not good at one time, which is at another?

Godly life.

He is a blessed person, who is in fauour with God, when he afflicteth, and he oft afflicteth; because we should beleue that he will deliuer vs.

Affliction.
Psal. 2. 12.

It is follie, yea madnesse, to be heauie to death for any earthly thing, when yet a man desires nothing more then life.

Heauinesse.

All our life ought to be a prouiding for a good end, and keeping away of

Prouide for a
good end.

Of rules and examples of Meditation.

Lose none of
our priuiledges.
Psal. 89. 11.
Exod. 9. 26.

Remoue sinne,
else no peace.

Trouble.

Note.

Heb. 3. 12.
1. Cor. 10. 31.
Many fall, few
returne.
To more grace
more loue due.
Ioh. 13. 23.

Fruit of inno-
cencie in affli-
ction.

1. Sam. 7. 8. 10.
wilfull in sin.

Godlinesse.

Psal. 87. 3.
Psal. 84. 10.

Neuer thinke
thy selfe too for-
ward in god-
linesse.

Feare thy
weaknesse.

Troubles.
Heb. 13. 5.
and 12. 4.
Watch-fulnes.

Secke know-
ledge.

Breach of con-
science.

woe by sinne, which few will doe : (for they will not lose an inch of their li-
bertie) and yet but for this, what were the life of Gods people ?

When the Scripture telleth vs of the happinesse of the Church in this
life, we may thinke we come short very much, when we find it not so, and
when we esteeme not our estate better then the best of the world.

If we would euer through the day be at peace with God, and know wee
are pardoned, we must be euer readie to remoue our sins, which raise a con-
trouersie betwixt vs and him.

We would willingly please our selues in some vnlawfull liberties, when
we haue pleased God in some duties. But a wise man will keepe well, while
he is well, and not trouble himselfe with an ill conscience, when God doth
not trouble him with hard afflictions ; seeing it is written, Let there not bee
at any time an euill heart, whether we eate, &c.

We see many fall fearfully and offend, but few returne againe : therefore
it is to be feared, that many perish, or at least are in great danger.

The more grace we perceiue in any man, and constancy, and the more he
is like to God, the better we ought to loue him, as Christ did *Iohn*, and con-
trariwise, Psal. 15. 4.

This is a worthy thing, when in feare of, or by great afflictions, our inno-
cency and repentance is so sound, that we haue bold confidence with reue-
rence, to claime Gods promise of helpe in the time of neede, and are vphol-
den by it from the strength of feare, till we see an issue, as Israel did in feare.

Where there is wilfulnesse in sinning, there is great difficultie to relent, as
also no power nor boldnesse to beleue.

As for such as count it more then needeth, to seeke, and to make chiefe
reckoning of godlinesse, let them learne what these Scriptures meane : are
they not for vse? *One day in thy house (O God) is better then a thousand elsewhere:*
And Psal. 4. 8. *Trye out therefore the truth of them.*

When we be come to the highest degree of seruing God with much tra-
uell, yet we abide hardly and a short time therein ; at least much vnprofita-
blenesse and barrennes will meet with vs againe after, euen by means of our
corrupt hearts ; which being so, we need not think that we be too forward,
when we be at the best.

Many beginning well in godlinesse haue fainted and quailed, or beene
iustly reproched before their end, through boldnesse in seeking libertie a-
misse, that others may the more feare their owne weaknesse.

When pettie troubles arise in families and otherwaies, we should stay our
selues thus : These are small, in comparison, and I must looke for greater.

The carefull obseruation of our hearts and waies, is an especiall meane to
keepe vs from euill, and to see our infirmities better, that wee may bow to
God, and obtaine pardon of them.

Where new knowledge is not sought, there is the lesse fauour in, and vse
of the old: and when men make not good vse of the old, the seeking of new
is but nouelty.

Seeing the conscience is so tender, and so soone pricked, a man would
maruell how they doe, who make many breaches therein, and solder them
vp slenderly and easily.

Men

Men hauing experience of Satans malice and continuall dogging them to euill, it should teach them to trust better to their armour, and lesse to themselves.

Armour.

Dispose thy outward affaires with wisdom, and so as thou spend not ouermuch time about the same, when thou maist doe it in a little; whether it be in cōpanie by talking thereof, (for commonly when wee enter talke thereof once, wee cannot tell when to make an end:) or whether it be alone by our selues in consulting; for thoughts of the world do tickle vs: and that may bee determined in a few sentences, and in a part of an houre, which may (if we take not heed) hold vs worke the most part of a day, yea many.

*Let not worldly
affaires take vp
too much time.*

If any of Gods children will waxe bold against the Lord and break forth to seeke libertie amisse, he shall surely smart for it. *If mine owne children breake my lawes and keepe not my commandements, I will punish their sins with the rodde, and their offences with the scourge.* And if they sinne openly against their conscience, they shall one time or other, and one way or other, come to smart for it openly; as *Iosiah*.

*Sinne brings
smart.
Psal. 89. 30. 31.
32.*

God afflicteth sometime to correct pride, lest wee should be lifted vp aboue measure, and sometime to instruct vs and make vs wise in our course, and constant, as wee were not before, and so to be wiser and afraid to offend.

*2. Chron. 35.
22. 23.
Why God af-
flicteth.
Note.*

Men haue neuer so much wealth, but more is euer welcome. Why should not we doe the like in spirituall things, euen whosoever hath most and greatest part therein? According to the saying of the Apostle, *Couet spirituall things.*

*2. Cor. 12. 7.
Psal. 119. 67.
Psal. 119. 71.
Covet spirituall
things.
1. Cor. 14. 1.*

For a while, wee finde sweete sauour in an holy estate oft times; but the strength of feruent desire is soone cooled many waies, namely by feare of outward troubles, and losses, &c: for if that take hold once, it eateth deeply.

*Lets of godlines.
Note.*

It is too cleere, that many professors do but aime at a godly life, and therefore they are soone vnsetled when they be at the best: and gather not experience for the time to come to be directed.

*The state of
many profes-
sors.*

Where we suspect that conceits grow, if wee goe not about to pull them vp, they will be too deeply fastened in a short time.

Conceits.

Though a man pray and meditate and keepe a better course in his life then some doe; yet if he doe it but slightly, that the flesh preuaileth much in hindring the wel performing of it, al will soone come to naught, it may be perceiued by the sway it beareth in other parts of life; and then let it be speedily amended.

*Slight prayer
and meditation.*

It is good so to raske our selues with duties, one or other, at all times and in all places, that so doing we may cut off occasions of much sinne.

Note.

Let no sinne be sleightly passed ouer or boldly committed: For when it commeth to remembrance in trouble, it will bee an heauie burthen, and pinch vs to the heart.

*Sinne an heauy
burthen.
Note.*

Seeing in age our companie will be tedious, and wee shall be left alone without company, let vs learne in our youth, to ioyne the Lord to our companie; and to haue him our familiar, that so we may be neuer lesse solitarie, then when we are alone.

*How to make
old age lesse te-
dious.
Iohn 14. 22.
Reuel. 3. 20.*

Hee that can sinne freely, and giue it no vent out againe, by repentance, though

though

Of rules and examples of Meditation.

though he will not see, nor remoue it; yet seeing he knoweth he must, he shall not thrive nor prosper in Gods familie, nor taste of his dainties by faith.

*Sundrie necessarie observations for a Christian, fit
also to meditate upon.*

Lam. 3. 40.
1. Pet. 1. 15.
Psal. 39. 1.
Ephes. 5. 15.
Ephes. 5. 16.
Col. 4. 5.
Col. 4. 2.
Luk. 14. 15.
16.
Heb. 10. 24.
Deut. 4. 9. &
6. 7.
Genes. 18. 19.
Pro. 3. 1. 27. 22
Col. 3. 2.
Heb. 13. 16.
Gal. 6. 10.
Col. 3. 5.
Ephes. 5. 3. 4.
Matt. 16. 24.
Dan. 9. 3. 4.
8c. 20.
Lament. 1. 1.
1 Cor. 1. 7.
Tit. 2. 13.
Iam. 5. 16.

Eccles. 7. 4.
Phil. 1. 23.
Reuel. 22. 20.

Deut. 17. 19.
23.
Iosh. 1. 8.
Psal. 1. 2.
Dan. 9. 2.
Nehem. 9. 38.
2. Chro. 34. 31.
1. Pet. 1. 14.
2. Pet. 2. 20.
21. 22.
Matth. 11. 8.
1. Thes. 5. 22.
Reue. 2. 4.
Iam. 1. 19.
Iam. 1. 22.
Rom. 2. 13.

1. **T**hat wee keepe a narrow ^a watch ouer our hearts, words, and deeds continually.
2. That with all care the ^b time be redeemed, which hath been idly, carelesly, and vnprofitably spent.
3. That once in the day at the least, priuate ^c prayer and meditation) if it may) be vsed.
4. That care be had ^d to doe, and receiue good in companie.
5. That our familie be with diligence and regard, ^e instructed, ^f watched ouer and gouerned.
6. That no more time or care be bestowed in ^g matters of the world, then must needs.
7. That we stirre vp our selues to ^h liberalitie to Gods Saints.
8. That we giue not the least bridle to wandring ⁱ lusts and affections.
9. That we prepare our selues to ^k beare the crosse, by what meanes soeuer it shall please God to exercise vs.
10. That wee bestow some time not onely in ^l mourning for our owne sinnes, but also for the sinnes of the time and age wherein we liue.
11. That we ^m looke daily for the comming of our Lord Iesus Christ, for our tul deliuerance our of this life.
12. That we vse (as we shall haue opportunitie, at least as wee shall haue necessitie) to ⁿ acquaint our selues with some godly and faithfull person, with whom we may conferre of our Christian estate, and open our doubts to the quickning vp of Gods graces in vs.
13. That we ^o obserue the departure of men out of this life, their mortalitie, the vanitie and alteration of things below, the more to contemne the world and to continue our longing after the life to come. And that we meditate and muse often of our own death, and going out of this life, how we must lie in the graue, all our glorie put off; which will serue to beate downe the pride of life that is in vs.
14. That we ^p reade somewhat daily of the holie Scriptures, for the further increafe of our knowledge, if it may be.
15. That wee ^q enter into couenant with the Lord to strue against all sinne, and especially against the special sinnes and corruptions of our hearts and liues, wherein we haue most dishonoured the Lord, and haue raised vp most guiltines to our owne consciences, and that we carefully see our couenant with God, be kept and continued.
16. That we ^r marke how sinne dieth and is weakened in vs, and that we turne not to our ould sins againe, but wisely ^s auoid all occasions to sin.
17. That we ^t fall not from our first loue, but continue still our affections to the liking of Gods word, and al the holie exercises of religion, ^u diligently hearing it, and ^v faithfully practising the same in our liues and conuersations:

tions: that we prepare our selues before we come, and meditate of that we heare, either by our selues, or with other, and so daily profiting in religion.

18. That wee be often occupied in meditating on Gods benefits and workes, and sound forth his praises for the same.

19. That wee exercise our faith by taking comfort and delight in the great benefit of our redemption by Christ, and the fruition of Gods presence, in his glorious and blessed kingdome.

20. Lastly, that wee make not these holy meditations, and such like practices of repentance, common in time, neither vse them for course,

These I haue set downe to helpe thee to meditate, gentle reader. And who sees not now, by that which hath been said, that a good heart may be able to meditate? That as the exercise it selfe is both very needfull for all Christians, and many waies gainfull; so none may haue iust cause to complaine, that they cannot tell how to make vse of it. But let vs remember, that besides the benefit and gaine of it, it is one of the priuate helps that God in his wise and mercifull prouidence ordained for his deare children to make their life sweete and comfortable here, which otherwise would be irksome and painfull, euen to them who are best able to passe it well. And therefore to neglect it, shall not only bee grosse vnthankfulness, but a charging of the Lord with a worke meereley needlesse. Let vs also, for the better heartning of our selues hereunto, consider the vncertaintie and shortnes of our life, and the warnings which God hath giuen vs of our mortalitie, not onely by the doctrine of his word and common experience, but more especiallie, within these few yeeres, *By taking from vs so many worthie instruments of his glorie, as, I must needs say, if it be well weighed, will worke in vs a lesse desire to liue, seeing they liue not with vs.* And this, among all the rest of the vexations and molestations of this life, should whet and sharpen vs to meditation, that we might the more shake off the burthen and weight of the inordinate desire of liuing here, as bolts from our heeles.

But as it is too true, *that the righteous perisheth, and no man almost considereth it, that they are taken away from the euils which shall meete with such as remaine behinde;* so, who is meete to heare our Sauours words, *weepe for your selues, and for your children?* and therefore to muse and thinke deeply of it, that hee may doe it? So that meditation should be one with vs, whatsoeuer should be the other. That it might not be verified in vs, which was complained of by the Prophet *Jeremie*; *I stood and hearkned when God reprooued the peoples securitie, to see, if any would returne; but there was none that said, What haue I done?* As if he should say, there was none, that pondred in his heart, how God was offended. *Paul* willed *Timothie* to meditate and thoroughly exercise his mind with the doctrine which he deliuered to the people, euen to be taken vp of it, that both he himselfe might be thoroughly seasoned with the doctrine for euery part of his life; and that he might feed his hearers the more plentifully.

But alas, how slightly is the Apostles admonition regarded of a number euen in the ministerie? who, though some of them reade much, and teach good things in their sermons, when they doe preach; yet haue small vse of their knowledge, neither deliuer any thing by their owne meditation, more than

con- Eccles. 4. 17.

our

2 Ephes. 5. 20.

Psal. 116. 12. 13.

& 118. 15.

Phil. 1. 23.

2. Tim. 4. 7. 8.

Perswasions to vse meditation.

Note.

Iust cause to complaine of the want of meditation in all sorts of men
Isai. 57. 1.

Luke 23. 28.

Jerem. 8. 6.

1. Tim. 4. 5.

Especially in the Minister.

Note.

then they finde in their Commentaries; whereas if they did, they should draw abundant matter out of their priuate readings. Besides that many receiue whatsoeuer they finde in their bookes, seeing they meditate not vpon it; and so as they can the lesse speak priuatly of the same things (which they deliuer publikely) to the edifying and consolation of him, who demandeth a question of them, seeing they speake only out of the booke: euen so, they are the meanlier and more weakly furnished with the doctrine, which they teach to make their liues fruitfull, because they doe not weigh the vse, benefit, and necessitie of the doctrine in their hearts; and this, beside other great inconueniences, causeth some to fill their sermons with authorities of men, to proue the truth of God; which is all one, as to set vp a candle to giue light at noone tide, and to prop and hold vp a great and weightie building with a weake and slender pillar. So that this is iustly to bee complained of in the Minister or people, if they be not acquainted with this meditation.

Obiection.

As for the obiection of the one or the other, that they haue the world to look after, and to care for (for this is the profitablest defence that they haue, for the omitting and neglecting of it) they should know it to be their sinne, that they will thus set God against himselfe, as though he should command them to doe that, which hindreth them from another dutie commanded.

Answer.

Nay rather they should thinke, that following of the world to be too much which is not moderated and ordred by the due considering, how farre, and in what manner they should deale in the world: that is, not to bee hindred from holinesse by it, but euen in their earthly affaires to practise it. If they be

Note.

rich, they haue the lesse cause to be holden from it, by worldly care. If they be poore, they haue the more neede of this meditation, to moderate their care, that it exceed not, nor carrie them to vnbeleefe. For it must be remembered, that I speake of such, as say, they esteeme most preciouslly of the greatest riches, which is godlinesse, and what example soeuer they haue of the contrarie in the multitude of worldlings, among whom they liue; yet they must know, though others will not, that they are not set here in their places, and callings, to doe as loose and retchlesse seruants, when they goe to market; who when they should buy prouision for their masters familie, neglect that which they should chiefly intend, and fall to drinking, play, and other ill rule with their companions.

We should not
be hild from
meditation, by
worldlings
Examples.

Luke 14. 30.

Neither should they be like bad husbands, who reckon what they haue comming in, but not what must goe out of their hands, who are not like to vphold their occupying long. But they must be like the *wise builder*, who looketh whether he be able to make an end, when he hath begun. So should they eue-ry while, be looking and wisely considering, whether they take the course to finish the building of their Christian life, euen to the full perfecting of it, which is another manner building, then any made with hands. And hee that will meditate on this seriourly, and such other good things as further this, he shall not neede to feare the fall of his building, but that it shall stand in all weathers, till he *inherit a building made without hands, which is immortall*. And he that loueth to smell on the sweet saouours, more fragrant then *Aarons* oyntment, which in his Soliloquies with God and in his meditations he receiueh of him, euen the sweet odours and graces of the spirit; he shall smell

Sweete fruit of
meditation.

2 Cor 5. 1.
Note.

Of the 3. priuate helpe, which is the Christians armour.

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smell of Gods presence in his talke, companie, and dealings; which will testifye, that hee hath acquaintance with God. And especially if this meditation be vsed on the Sabbath, when the whole day is appoynted of God to it, and the like spirituall seruices, (the word preached giuing so gracious occasions) that man shall be able to say, that meditation is a wonderfull helpe to faith and a godly iife.

CHAP. 8.

Of the third priuate helpe, which is the armour of a Christian: and of the first three points of it.



The third priuate helpe is the armour, which was next mentioned among the rest. This being not so cleerely vnderstood, nor the vse of it so well seene into, requirerh a more full handling, then I purpose to vse in the most of the rest. And this armour God in his mercie hath appoynted to furnish the Christiā souldier with- all in his warfare, against all his spiritual enemies, that by the help therof, and the other meanes in this treatise mentioned, he may be able to be directed aright from time to time, and keepe a good course in his life, and beate backe the strong and subtil assaults of the diuell, that he be not led by, nor ouercome of them, nor of the manifold bad passions & euill desires of his owne heart, which otherwise will draw him continually after them. But before I proceede any further, I will set downe in generall the points, worthie to be learned and practised in and about this armour, that the reader may see better how to make right vse of it.

Note.

First therefore, I will shew what this armour is, and the chiefe parts of it. Secondly, that a Christian life cannot stand without it, nor bee practised of any, except he be armed, as God hath taught and appoynted him to be. Thirdly, how it is gotten & come by, and how we should put it on. Fourthly, how we may, by the help of it, practise godlinesse from time to time, and be able to stand fast in our Christian course, and resist in the time of danger. By all which, God will make vs able to liue Christianly, which is to haue our conuersation in heauen with him, as he requireth.

Four points to be considered touching the Christian armour.

The whole complete armour therefore, is the spirituall furniture of the gifts and graces of the holie Ghost, by which, God doth deliuer his from all aduersarie power, and bring them to the obedience of his will. I speak not here of those who are to bee called, but who are effectually called alreadie: and they by the helpe of this armour, do not only cast downe strong holds of temptation, and overthrow imaginations, and euery high thing which exalteth it self (in the opinion of him that is tempted) against the knowledge of God, but also bring into subiection euery euill thought in him, to the obedience of Christ. And this armour is that which is set downe to the Ephesians, the parts whereof are these: Truth or sinceritie; righteousness; the shoes of peace, or preparation to beare the crosse; faith, the helmet of saluation, which in another place he calleth, hope, and the word of God. This is the full furniture of a Christian, by the which the

The first point sheweth what the armour is.

2. Cor. 10. 4.

Ephes. 6. 14.

The parts of the armour.

Cc

Lord

Lord hath taught him to fight against the diuell, and his instruments, and thereby to preuaile, in and through his captaine and head Christ Iesus.

And although there are other points of armour set down in other places of the Scripture, yet are they but parcels of this, or the same in other words expressed. Neither shall there need any other, for he who is attired and armed with this, shall not in any point be vnprovidid, or to seeke of strength in the time of neede. But yet doth not euery man see by and by, how these may be accounted armour, therefore I will describe them seuerally.

What sinceritie
is.

2. Cor. 1. 12.

Iohn 1. 47.

Psalm. 3. 1. 2.

Matth. 5. 8.

Prou. 20. 6.

Note.

Ierem. 13. 23.

Psalm. 1. 1. 2. 3.

Sinceritie or vprightnes is that weapon or part of the spirituall armour, and that fruit of the spirit, which should accompanie the whole conuerlation (not some few actions of a christian) by the which he is simple & without fraud and hypocrisie bearing sway in him, both towards God and his neighbour: and it may the more cleerely be discerned by considering the person in whom it is found, namely an vpright man, whom (in the description of *Nathaniel*) our Sauour Christ calleth a *true Israelite in whom there is no guile*; which vertue although it be a part of the Christian armour, yet that it is rare, not only the best do see, but euen the bad sort do cōplaine; according to the words of *Salomon*; *Many men will boast, euery one of his owne goodnes, but who can finde a faithfull man?* that is to say, who will proue himselfe to be such an one indeed, as he will seeme to be, by word and shew? For to say the truth, men are so infected with hollownes and glozing, and through custome and continuance therein, so confirmed in it, that vnill God change the heart, *Ieremies* words are true of this one, as of other euils, *It is as possible for him who is accustomed to euill, to returne and doe good, as for the blacke Moore to change his skinne, or the Leopard her spots.* And this veritie consisteth as well in holding & keeping the truth, I meane the sound knowledge of the word in our iudgement, as the practise of it in a good cōscience. Which I say, because there are some, who professe great friendship to the Gospell, who yet maintaine strange opinions not according to the truth of it: as that the law ought not to be preached in any wise, and that there should no differences of men bee made; when the Scripture putteth difference betwixt good and bad, both in their life and in rewards. The holding of such opinions therefore, standeth not with sinceritie: which freely admitteth, nay requirereth all opinions to be measured and censured by the word.

Now therefore if this be sinceritie and vprightnes, to bee free, not onely from double heartednes and halting, but also, to be readie to yeeld a franke assent and practise to the truth; and further, if this vertue be one part of the Christian armour, he who is void of this, must needs lie open to great danger, both by error in opinion and by corruption in life: for he wanteth that which should defend him. And contrarily, hee who seeketh to please God vnfaignedly, his conscience bearing him record, that he hath some true measure of this sinceritie, and still laboureth after it, that is, to be simple & plaine (though politike) in his words, actions and meaning, he hath this part of the armour; the vse whereof ho w great and gainfull it is, shall appeare hereafter. And such a thing is veritie or sinceritie. But let this be added, that if any will purpose this in some things, yet not resolue to shew it in all, euen this is the man, who is farre from sinceritie.

Righte.

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Righteousnes is that part of the armour, & such a gift of the spirit, where-
by our hearts are bent to all manner of goodnes, and righteous dealing, ap-
proving of it as most excellent, desiring feruently and delighting in it; and
that because it is good, and disliking and hating all naughtinesse and euill.
And he who looketh to be preserved in manifold tentations to sinne, and
to keepe in obedience to all kinde of duties both towards God and men,
whiles he liueth, had neede to haue no lesse, then this firmenesse and con-
stancie of a righteous heart, and to be so thoroughly perswaded of the beau-
tie and price of this one part of Christianitie, namely, innocent and righte-
ous dealing, that though infinite occasions shall arise to diminish the credit
of it, yet he may cloath himself with it, as with a garment, and weare it as an
ornament, that such an one he may shew himselfe thereby, to be in his acti-
ons, that he may cause others to be in loue with it also. Which vertue so shi-
ned in *Ioseph*, that sundrie times, when hee might haue wrought euill with-
out feare of reuenge to his brethren, who had giuen him great occasion, he
would not: nay, when he might haue been preferred, by hearkening to his
whorish mistres, he refused it with detestation, (though thereby he procu-
red to himselfe no small danger) saying, *How can I doe this great wickednes and*
so sinne against God?

What righte-
ousnesse is.

Prou. 28. 1.
Psal. 7. 4.

Note.

Phil. 1. 11.

Genes. 45. 3. 4.
& 50. 19.

Gen. 39. 9.

He that seeth into this vertue, and liketh it so, that he will be wary that he
commit no vnrighteous thing against God nor man, as farre as his know-
ledge guideth him, but setleth himselfe to doe that, which is pleasing both
in the sight of God, and before men; he hath this part of armour, and is fen-
ced with the breastplate of righteousness. Such shall say with *Iob*, *If mine ad-
uersarie write a booke against me, I will put it behind my back*, (reade it who will)
and glorie in mine accusations. The beauty of this grace and vertue is such,
(as may appeare in the examples of those who were found innocent when
they were charged and accused, as in *Achimelek*, *Jonathan*, and *Dauid* to-
wards *Saul*) that if it could bee seene with eye, it would exceedingly pro-
uoque men to be in loue with it. And let all marke how fitly these two, sin-
ceritie and righteousness, or innocencie, doe goe together.

Note.

Iob 31. 35.

1. Sam. 22. 8. 13.
1. Sam. 24. 17.

To be prepared with the shooes of peace by the Gospell, is this, that wee
hauing receiued forgiuenes of our sins, and assurance of saluation through
faith by the Gospell, and therby found most sweet peace to our conscience,
we are now by this Gospell, as they who are readie to take a long iourney,
shod, prepared and readie to denie our selues, and to take vp our crosse, and
follow Christ, throughout this our pilgrimage. This part of armour did our
mercifull father see meete for vs, his weake children, seeing wee are so dis-
maied at the beholding, or hearing of troubles to be at hand, although be-
fore they come, wee were cheerefull. Hee would therefore that wee should
not faint, nor be discouraged, no not euen by them; *but lift up our heads*, and
be of good comfort, seeing they are but for a short time, and our peace is
continuell; besides that, for the exceeding greatnes of it, *it passeth all under-
standing*: and therefore it is able to keepe our hearts comforted, euen in our
tribulations, through hope at least. Which our Sauour foretold, that the
faithfull should haue, but he armed them most graciously against them.

Shooes of peace.

Rom. 5. 1.

Luke 22. 57.
Luke 22. 33.

Phil. 4. 7.
Iohn 16. 33.

Neither is there indeed any other thing, that is able to stay vs from dead.

ly vnquietnes and bitter anguish at such times. For seeing we are going to God, and that must be through most dangerous rankes of cruell enemies, as through a wildernes of robbers, this is our encouragement to go on manfully, in that we know by the doctrine of the Gospell, that we take our iourney to God who is at peace with vs, and therefore our guide, and deliuerer from them all. Hee therefore, who hath this peace by the Gospell, is armed with this part of Christian armour, called the shooes of preparation, (as the souldier with his brasse bootes) against all such hard and sharpe afflictions, and troubles, which as pikes in the way, would otherwise so wound him, that he should not be able to stand in the battell; hee is armed (I say) with this part of it, because he thus thinketh with himselfe, *If God be with me, who can be against me? The Lord is my saluation and light, whom then should I feare? The Lord is the strength of my life, of whom then shall I be afraid?*

Rom. 8. 31.
Psal. 27. 1.

Faith.

But to proceed; to haue this shield of faith, is to build our perswasion on Gods faithfull promises, that Christ Iesus is ours: and that God hath giuen him to vs, to obtaine forgiveness of our sins and saluation by him; yea and all other good things also, meete for this present life. As the Apostle saith; *He that hath giuen vs his Christ, how can he, but with him giue vs all things also?* So that, he which hath imbraced these pretious promises and resteth vpon the, as certaine and not doubtfull, no more to be remoued, and vnsetled, as (if it be well weighed) there is no cause he should; hee hath this part of the armour, and therefore shall not bee ouercome by those fearefull tentations of Satan, to strong distrustfulnes, which, *as fire darts*, be deadly to all which are not thus armed with a true and sound faith: and such an one may be rightly said, to *put on the Lord Iesus*, which cannot be done but by faith.

Rom. 8. 32.

Note.

Col. 1. 23.

What hope is.
Rom. 12. 12.
Luke 2. 30.

This hope is a ioyfull longing, and stedfast desire, (as wee may see in old father *Simeon*) and looking for the performing and accomplishing of all those mercies temporall and eternall, which God hath promised, and wee by faith are assured of. For this the Lord would haue vs to know, that hee hath made no one promise to vs, but hee meaneth to fulfill it, that wee may see it, and glorifie him, for such louing kindnes of his towards vs: and therefore would haue vs also in reuerence *to hope perfectly*; that is, confidently and constantly to the end, as the Apostle speaketh, for such gracious gifts, as he hath bequeathed vnto vs. The which holie boldnes, whiles we are propped vp withall, our hearts are so well satisfied and contented, that we passe our daies cheerefully, and walk in our callings ioyfully, seruing God therein, yea we like our portion marueilous well, and wee enioy our prosperitie with much thankfulnes.

1. Pet. 1. 13.

Rom. 8. 28.

And all this we doe, because we haue hope from God of all good things which shall be meete for vs; yea and all this we doe, not after the flesh, or because we haue whatsoever heart can wish, or eye lust after, (for our God indenteth not with vs after any such manner) but because we haue some measure of *godlinesse with contentation*, and haue learned to be perswaded, that to be best for vs, which hee bringeth to passe; and so to hope still, *that all things shall fall out to vs for the best*, because hee hath so promised. And if it were not for this sweet hope, our liues should be most wearisome, except wee should suffer the to be meerly diuellish. And without this armour of hope, al other hope

Of the 3. private helpe, which is the Christians armour.

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hope is vaine and deceitfull, and *as the rush without mire and moisture* which withereth, and as the spiders webbe which is suddenly swept downe.

Lastly, the armour of the word, which is called the sword of the spirit, is to be well instructed in the sound and liuing knowledge of the Scriptures; and to digest the same, and season our vnderstanding with it, in such wise, *that we may know the will of God*, and haue the same in remembrance, in the things which most concerne vs, (as we can attaine to) that thereby we may at all times, and in all cases be readily led by it. That this *may be a light to our feete, and a lanterne to our steps*, as the Prophet teacheth; that so neither here-
fic in opinion, nor error in our life which shall be dangerous, *may carrie vs away from our stedfastnes in our Christian course*: no, nor so much as deceiue vs secretly, but we may be able to draw foorth this sword of the spirit, and to say, it is written in the booke of God to the contrary, as our Sauour said in the like case, that so we being staied, and resting, no such thing may be done of vs.

The word of God.

Psal. 119. 105.

2. Pet. 3. 17.

Such knowledge therefore of good and euill, cannot be wanting in vs, nor the daily increasing of it bee neglected, but sore and perillous wounds will by the aduersarie pearce our soules: so farre is it off, that the most experienced and skilfull Christian should thinke, he knoweth enough. Yet lest any should deceiue himselfe about this, thinking that hee hath knowledge; this I say, that if he be not counselled and guided by that he vnderstandeth, *he knoweth nothing, as he ought to know. For the feare of offending God is the beginning of wisdom, and he that keepeth (that is) faithfully endeoureth to keepe the commandments of God, is most wise.* And so speaketh our Sauour to his Apostles: *If ye know these things, happy are ye if ye doe them.* This knowledge therefore, and the experience that wee learne by it, that is to say, (how wee haue prospered by liuing after it,) is that part of Christian armour, which is called the sword of the spirit: and who doth not see, what a singular and necessarie helpe it is, to the practising of a godly life: for as a blind man is without a guide, so is a man without it.

1. Cor. 8. 3.

Prou. 1. 7.

Prou. 9. 10.

Iohn 13. 17.

And thus I haue giuen the reader a taste of the armour of a Christian what it is: who by due consideration of the power and vse of euery part of it, may easily see, that he who is turnished with the same, may be able to doe wonderfull things in respect of him, which goeth to work by his owne aduice and power, or (which is all one) by mixing it with the word of God. And yet so doe the most, who professe the Gospell; they will not altogether exclude the commandments of God, so that they refuse altogether to be gouerned by them, yet for all that, they will not binde themselves to be ruled by them in one thing as in another: and therefore doth their life and talke iarre and iangle, in respect of the knowledge of duty which they haue, and is euen harsh and vsauourie to good and bad, and to themselves also, if they would but search and looke into their waies seriously and carefully at any time. And this briefly be said of the first point concerning the Christian armour, to shew what it is, and which are the parts of it.

Note.

Now to go forward to the second, which is, that the Christian life cannot stand without it. He that is willing to liue Christianly throughout his life, (for God giueth vs no libertie of intermission or stay) hee must not be con-

The second point that the Christian life cannot stand without it.

Note.

tent to haue this knowledge of the armour swimming in his braine, or lying by him in a booke, but to be digested of him, and made his owne, and no more stand at the putting on of this holy armour, then to doubt of the truth of it: he must alwaies be readie to cloath and furnish his soule with the seuerall parts of it, (to couer the nakednes and shame thereof, and to make it comely and well fauoured in the sight of God) as his body with apparrell; and to arme it therewith as the souldier with his Corselet, Head-piece, sword, &c. because by it God hath appointed to defend him from the spirituall craftinesse of his deadly enemy the diuell, and from deceitfulness of the most noisome sinne.

*All other helpes
doe the lesse
good without
the armour.*

*By it we stand
fast.*

Ephes. 6. 13.

*Note.
The diuell
woundeth vs,
if we be not
armed.*

*The truth here-
of is declared
in the parti-
culars.*

*Note.
Shoes of
peace.*

Luke 2. 35.

Iohn 16. 33.

*The shield of
faith.*

And most sure it is, to him who will looke into it, that all other good helpes to godlinesse, as praier, reading and conference, &c. though in themselves very profitable; yet they doe Christians the lesse good, if they bee without the armour. And therefore when the Apostle had taught the Ephesians to practise the particular duties of Christianitie, he sendeth them to this armour, to enable them to stand fast therein, without the which, the diuell (he telleth them) would with his subtil baits and delusions, draw them from whatsoever he exhorteth them vnto; yea although they had desire to be obedient to the same. Thus he writeth, saying; *Take vnto you that whole armour of God, that ye may be able to resist in the euill day*, that is, in the hard time, when Satan bendeth all his force against you, and proclaimeth (as it were) open warre; as well as when the danger seemeth to be smaller: and *hauing done all things*, that is, resisted your enemy, *stand by the strength thereof*, and keep your selues armed still against new assaults. By this it is cleere, that seeing the diuell is a professed enemy of ours, and one that woundeth vs secretly, when we are not aware, and is at hand to doe vs most harme, when we do not so much as dreame of any such matter, it is cleere, I say, that if we be not prepared against such dangers, we must needs be sore hurt. Who goeth forth naked and vnarmed vnto the battell, where so many kinds of weapons are ready to take away his life? nay all is little enough, though he bee armed in euery part.

That which I say in generall of the whole, will better appeare if wee goe through euery particular part of it. For who will aduenture to goe barefooted among thornes and stubs, yea to runne vpon the pikes, but hee will bee well shod? euen so, who will be bold to goe through the manifold stormes and tribulations of this life, which rise vp in his way, in euery place, not to pricke his feete, but to pierce and goe through his heart; as it is said of *Mari* her troubles, *that they should pierce through her soule*, euen as a sword, which goeth to the intrailes: who (I say) will go through these stormes, but he will be well armed against them, and strongly prepared and settled to stay himselfe vpon God by the peace and comfort which he draweth from Christs owne words, euen these; *Though in the world ye shall haue tribulation, yet be of good comfort, for I haue overcome the world*?

And that which I say of this one kind, I may in like manner say of all the parts of the armour which God hath furnished a Christian with: that hee can walke in no safety through the Campe of this world without them, and euery of them. Who can be free from despairing of Gods mercie) which

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is a *ferie* and *venemous dart*) or else from dreadful doubting and feare (which are companions thereunto) or (which is as deadlie and dangerous) from presumption, vaine hope, and deceiuing himselfe, which hath not *the shield of faith*, and is not certaine thereby of eternall saluation, and of the fauour of God to guard him in this life: And though this man had no other thing to make him vnhappy, yet who doth not see, that euen this is enough to make all his pleasures vnsauourie, if he should either feele the one, or might be perswaded of the other:

Besides, what is his life, (euen at the best) when he hath no trust in Gods manifold promises: And although these things being not seene with eie, be as little thought vpon of the most part in the world, yet the Scripture hath concluded, that *there is no sound peace to any such*: yea rather that the diuell hath, as a *raging Lion*, his paw vpon their throat, readie euery houre to take away their soules; as the Apostle sheweth, (though this seeme lesse, seeing it is not knowne nor felt) whereas if they were shielded by this faith, and that in their neede, it should not be so with them; but thereby *they resisting him, he should flie from them*.

Isai. 48. 22.

1. Pet. 5. 8.
James 4. 7.
The breastplate of righteousness.
Prou. 3. 30.

Againe, to shew how impossible it is to bee in safetie without the other parts of the Christian armour; how can any man walke innocent & harmlesse among his neighbours, though others should walke so towards him, except he hath put on the *breastplate of righteousness*; and armed himselfe with this cogitation, to doe no man any wrong: and not onely so, but also to do no other iniquitie or euill, which might offend any, or wound his owne soule: How many waies shall he be carried to sinne against God, and his neighbour: I speake not of an vnbeleuer, who can doe nothing but sinne, but euen of a Christian, who hath an heart which hateth sinne: yet euen hee, if hee indente not from time to time afresh with his heart, against all vnrighteousnesse, and the parts of vnholie life, hee shall be disfigured with many blemishes, and disgrace himselfe and his holy profession also, by his many vnlawfull actions; so farre is it off, that innocencie is in his heart, and in his hands, and that hee liueth vnrebukeable, and without blame amongst men.

And therefore it is that Saint Paul teaching the Corinthians how they should be *apparvelled with the parts of Christian armour*, as *puritie and vprightnesse, knowledge of the word of God, and with patience and long suffering*, which hope ingendreth, doth among the rest, commend to them this one, by his owne example, namely, *the armour of righteousness, both on the right hand and on the left*, that is, in prosperitie and aduersitie, that so they should giue no occasion of offence in any thing, but *in all things approue themselves as the seruants of God*.

2. Cor. 6. 4. 5.
&c.

The same may be said of the other parts of the Christian armour, that I haue said of the shooes of peace, of the shield of faith, and of the breastplate of righteousness. For if there be not some cleere and sound knowledge of the word of God, (which as a sword may cut the bands of sin asunder like a cord) how shall a Christian be able to discerne *the deceitfulnesse of sinne*, but be led by it and taken with it, as with a baite: How can he chuse, although he be zealous and desirous to doe well, but to be led into many errors, and

The sword of the spirit.

Note.

The girdle of truth.

Prou. 10. 6.

The helmet of hope.

Note.

so goe without the sweete life, which in Christianitie is to be found, if hee haue not well learned and digested this in the depth of his heart, (*it is writ. ten*) to the contrarie? So if he be not girded, as it were, with sinceritie, that he may be adorned with it, wherefoeuer he become, and al other good gifts of God in him be bound together by that, that hee hath them in truth, that he delighteth in them indeed; how shall he bee infected with hollownesse and hypocrisie, what shew of holinesse foeuer appeare in him?

To conclude, what can there be in his life daily, but fainting, vncomfortablenesse, and sundry discouragements, whilest he is weaned from the foolish and vaine delights of this world, and seeth not the pleasures of heauen with mortall eyes, what can there else be to him, (I say) if the hope of saluation be not as an helmet, to keepe life in his soule; and with this hope of saluation, which cannot deceiue him, a cheerefull hope of well passing the course of these conflicting daies also, vnder the wings of Gods protection, till hee come thither? As for other hope, who knoweth not, that all other hope of earthly peace, or long life, *is like to a broken tooth, and a sliding foote?* But by this hope, tediousnes is remooued, and cheerefulnesse to waite contentedly in this pilgrimage for a full deliuerance, is obtained. Therefore how truly may this bee said, that the Christian life, without the armour of God, cannot be continued?

Note.

For if euery part of it bee so needfull throughout our life, (as hath been said) who seeth not, that euen such an one, as hath receiued grace from aboue, by the preaching of the Gospell, to be borne a new, and to be *begotten to a liuely hope*; yet for all this, shall not thriue, nor prosper, without diligent and vsuall nourishing of this new birth in him, nor *grow up to a perfect age in Christ*, deliuered from the hindrances by the world and the diuell, except he be strongly armed, as God hath taught him to be?

Gods children haue no strength against sinne at any time, but by meanes of the armour.

Note.

This is so truly verified in all Gods children, that euen they who are not the forwardest of others, yet if they haue any strength against euill at any time, they haue it from God thus, euen by the means of the armour. If they were not sometimes armed, they should make as great breaches, and fall as dangerousslie, one day as another: and yet if they were acquainted with this armour throughly, they should make their worst and most vncomfortable day in the weeke, equall with the best and the happiest, (which they sometime enioyed) in heauenly passing of their time, and in sweet comfort. And for want of this armour, (either for that men know it not, or for not hauing vse of it) the infinite irkesomenesse, heauinesse, distraction, dumpishnesse, doubting, and feare doe vexe them, and such like deadly poysons doe occupie the hearts euen of Christians, as also *light reioycing in a fleshly manner*, vaine hope, phantasticall dreames of peace and safetie, where none is. And for want of this, their liues also before men are kept from shewing foorth light and good example in one thing, as well as in another: yea rather, they are harbourers of sundrie euill qualities, insomuch that few are encouraged to waxe better by them, nor to suspect that any thing is amisse in them, but are hardned to goe forward in their old course still.

And if it be thus with such, as haue some good and sound beginnings in Christianitie, let no man maruile, though they, who are vtterly destitute
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of faith, and of other parts of the Christian armour, be so far off from good life as they bee, seeing they renounce this arming of themselves, which I haue proued, that a Christian life cannot be without.

And now by this which hath been said of the armour hitherto, it is the easier to vnderstand what it is, and what the parts of it are, and how the Christian life cannot stand without it. Now I will proceed (as I haue promised) to the third point in this matter concerning the armour, namely, how it should be put on, and bee worne, that so wee may better see how to take that good by it, which God offereth vs. For which end and purpose it is to bee marked, that euery true beleeuers in his first conuersion to God, is thereby *made partaker of all things pertaining to life and godlinesse*, and therefore is not destitute of any common grace of a true Christian: hauing then, as a childe lately borne, all the parts and faculties of soule and bodie, though weake in all, amongst which, these that are here compared to armour, are principall.

This being so, a faithfull Christian neede not wonder, when he is willed to haue this grace, and parts of this holy armour in a readines; hee need not wonder (I say) where he shall haue it, or doubt how to come by it: For we see, he hath it already, and as our Sauour Christ said, *The kingdome of heauen* (that is, the glorious raigning of his, in the elect) *commeth not by obseruation, neither shall men say, loe here, loe there: for the kingdome of heauen is in you.* So (I say) this armour, which God hath appointed to defend his militat Church withall, from infermall flauerie, it is not to bee seene, nor to bee gazed vpon with the eye, but it is in the faithfull, and possesseth their soules, euen now, when many will (perhaps) aske how shall we come by it? or, where is it to be had? For if any should imagine, that hee hath it not after beleeuing, (as through ignorance he must needs) can such an one choose, but bee exceedingly troubled about this, how he should come by it, and *put it on*? for such a charge the Apostle giueth.

The third point is, how the armour should bee put on.

2. Pet. 1. 3. 4.
Euery new borne Christian hath all the parts of it in some measure.
Note.

Luk. 17. 21.

Col. 3. 12. 14.
Ephes. 6. 13. 14.

Let vs know therefore, that this armour is not alway to bee in seeking, (which had not need to be, when it should be in occupying) but the Lord according to the necessitie of it, which hee seeth to bee in euery one of his children, against the infinite dangers of the world, doth prouide it for euery one of them, and furnisheth them with the same. Euery one of them hath some measure of true faith and hope, though they be weake in them: euery one hateth iniquitie, and is ready to worke righteousness, according to his skill: and the most feeble Christian hath an vpright heart, and some spirituall wisdom to discern good from euil, (which yet a man of greater knowledge, if hee be not inlightned with the spirit of regeneration cannot haue) although one more then another. And the same I say of the rest.

Note.

But ye will obiekt, why doth the Apostle will vs to put it on, if wee haue it already? and yee will say, this doubt is not yet answered, neither can yee tell what hee meaneth by that, when hee speaketh thus, *Put on the whole armour.* To this I answer, that his charge is, that Christians should not haue this spirituall armour, as men in time of peace, haue bodily armour hanging by, and rustie, and viterly vnfit for vse; but as souldiers haue theirs in battell, that is, *girded to them, and put upon them*, and this also whilest the

He must see that he hath the feeling and vse of it, which is the putting of it on.

Note.

battell

battell continueth. So he commandeth vs, that we let not the parts of this armour so to be vnoccupied in vs, that wee haue no feeling of it, and so, no benefit by it, but be sure continually that wee haue it on, and readie for vse, that wee lie downe with it, and rise vp with it, and bee well aduised, that through the day in all places, and whatsoeuer we go about, we haue it with vs, as farre as we can be able.

Ephes. 6. 14.
Col. 3. 12, 14.

Note.

This is his meaning when hee saith, *put on the whole armour*: and in another place, *put on tender mercie, and kindnesse, as the elect of God*: that is, binde them vnto you and weare them, that they may warme your soules, & make you seemely, as your apparell. For our battell lasteth all our life long, and our enemies be deadly, and all our strength is by our armour. Therefore who seeth not now, that a Christian can safely be no time without this armour? If this bee darke and hard to any, euen they may know themselves to bee those, who haue not skill to put on this armour, and who haue been ignorant of the vse and power of it: they haue not well learned the will of God about the necessitie and benefit of it. And therefore euen such, though they may be the Lords, yet doubtlesse the diuel holdeth them in strong chaines of darknesse, and ignorance; and therefore also in great slauerie and bondage, which God for his part hath shewed them the way to come out of, if they could once come to see the same, and be perswaded that they haue a part in it.

Note.

For through the vnskilfulnesse of men in the right vse of the armour, and vnacquaintance with euery part of it, the liues euen of the deare seruants of God, are much blemished, and vnglorious amongst men, and to themselves (besides the idlenesse, and vnprofitablenes of them) exceedingly vncheerefull. Therefore, seeing God hath giuen them all helpes needfull for their defence from this present euill world, from subiection to Satan, and their owne damnable lusts, seeing also he hath taught them to know this their libertie and priuiledge, to haue the daily aide and benefit of their armour, for the strengthening of them in all good duties, I know nothing to remaine doubtfull, which should neede to trouble them hereafter, no not the weakest, saue this one thing, namely, how this armour should be put on.

To this end he
must watch
and pray.

Marth. 26. 41.

Ephes. 6. 18.

Iames 1. 6.

Now to haue the feeling of euery part of this armour, (faith against distrust at any time, hope against fainting, vprightness against hypocrisie, knowledge against the deceitfulnesse of sinne, righteousness against all kind of iniquitie, and the preparation of the Gospell of peace against crosses) to haue (I say) this armour in a readines to safe-conduct and keep vs throughout our life in the practise of our Christian direction, this is to be done: *Watchfulnesse continuall, and prayer heartie* and oft is to be vsed of vs, which also is prescribed of the Apostle himselfe, when hee saith, after hee willethe the Ephesians to *take to them this whole armour*) *pray alway with all manner of prayer, and watch thereunto with all persuerance, &c.*

We see God will haue vs perswaded, that this whole armour may be had and put on, and therefore to pray to him for it. But in any wise, these prayers hee will haue to be made *without doubting and waivering*, without which manner of praying, we cannot looke to receiue any thing. For it hath pleased our good God, seeing we are so prone to doubting, to giue *vs a most sure word*

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word of promise, of all such things as we haue neede of, that if we thinke God to be credited, we may looke for them without feare or waivering.

He that heartily craueth this, as a thing which he cannot be without, (seeing he asketh according to the will of God) and that which God commandeth him, as wee see, hee hath and obtaineth the same which hee desireth, 1. Iohn 5. 16. and Matth. 7. 7. *aske and ye shall receiue.* For if *Hagar* praying in her distresse was heard, when she saw not how, and if our Sauour did say vnto the woman of Samaria, *if thou haddest but asked, I would haue giuen thee water of life*; is it to be doubted of, that Gods deare seruants shall be denied their requests? If a naturall father will giue that which is meet to his child, who yet neither knoweth alwaies what is best, neither is at all times so kind as hee ought, shall wee call the readinesse of our heavenly father into question, especially about such a gift, as both he hath bidden vs aske, yea and also take; yea and such a gift, as without the which, wee cannot honour nor serue him aright?

This I speake to hearten and incourage all, to pray oft and earnestly (which is in so little request in the world) for this gift, that they may know that by this meanes, they shall put on this holy armour of God, especiallie when they shall herewithall, *watch*, that they doe receiue strength by their prayers, indeed so to doe.

And if this be not found and obtained by such as yet doe pray for it, let them know, that they pray faintly and coldly, or slackly and negligently: (vnlesse God doe trie them, as sometime he doth euen when they pray frequently) for otherwise, this is the way to *put vpon vs the whole armour*; as *Dauids* dealing with *Goliath* doth prefigure, and the example of the Saints of God for the particular parts of it, as by their especiall necessities they haue been prouoked. As *Salomon* for wisdom, and *David* did thus vsually stirre vp his faith, which was the putting on of it, which before lay as it were, vnoccupied; and so I may say of the rest. As to get wisdom, whereby to be prepared for the crosse; and to beare it meekely, the Apostle willeth *to pray without doubting.*

With our prayer, holy meditation is to be vsed, and that vpon euery part of our armour, when we haue been taught it, till we know the vse and benefit of it. And vnill the matter of it be more familiar to vs, conferre about it with such as haue knowledge and experience therein: that whatsoeuer is hard to be vnderstood or practised, may be made easie. This I speake, for the benefit of the weake, seeing euery thing is most hard to them, before they haue attained to it, although it be neuer so plainly set downe to them. And reade either this which I haue for thy sake written of this argument, or any sound treatise concerning this matter. Stirre vp, and perswade thy selfe hereto, by this reason, that thou walkest naked, except thou be clothed with it; and as an vnarmed man fighting with many strong enemies throughly furnished; so art thou in this world without it.

And when by reading, hearing or conference, thou shalt see what helpe commeth by thine armour to the well framing of thine hart and life, and by meditation sometime on the seuerall parts of it, (as I haue prescribed) and hast duly weighed and mused vpon the same, to affect and season thy heart therewith;

Prayer of faith
obtaineth.
Ephes. 6. 14.

Gen. 21. 16, 17.
Iohn 4. 10.

Note.
Ephes. 6. 14.

1. King. 3. 9.
Psalms. 52. 12.
& 77. 5. 6.

James 1. 6.

With prayer
ioyne medita-
tion, &c.

Note.

therewith, and by prayer hast with confidence desired of God, that euen thou particularly maist finde, as thou shalt see cause, thy selfe strengthened with euery part of this armour: when (I say) thou hast done this, then hast thou put it on. This is the way of putting it on; that when thou knowest euery part of it, and whereto it serues, and canst bee willing to walke in this spirituall attire, thou maist bee kept safe (as they say) from winde and weather, euen from world and diuell.

For then shalt thou, hauing this grace of beleeuing, hoping, righteous liuing, vpright meaning, &c. bring forth the fruite of it, as thou shalt haue occasion through the day, that is to say, to giue credit to Gods promises from time to time, to hope at one time, as well as another, to be vpright and without fraud in one thing as well as in another, (and yet remember, that I can speake to thee, when thou art at the best, but as to man subiect to infirmities) and lastly, to giue duties to God as well as to men, and to one man, and in one action, as well as in another, which to doe, is to shew forth the fruite of the armour of righteousness. And the same I say of the rest.

Note.

The armour being put on, must be kept on.
Phil. 4. 4.
Prou. 15. 5.
1. Thes. 5. 6, 17
Ephes. 6. 14.
2. Pet. 1. 5, 6.

But with all this, it is to bee knowne and regarded, that as it is thus to be put on, so it is after the same manner to bee kept on. For example: for the retaining, or recouering of this one piece of the whole armour, I meane peace or reioycing, which we should not be void of at any time, continuall prayer is required: for hee hauing said, *reioyce euermore*, he addeth, *pray continually*. And as S. Paul saith that by this putting on of the whole armour, a Christian may stand fast in the euill day of temptation, which is the hardest time: So Saint Peter saith, that if we giue all diligence hereto, that we ioyne with our faith, vertue, knowledge, patience, &c. (which who knoweth not, that it is chiefly done, by watching & prayer?) we shall neuer fall, that is, dangerously; to take any great hurt, or annoyance thereby. Whereby, hee sheweth that he agreeth with S. Paul, namely, that for the furnishing of our selues with the graces of the Spirit, which are the seuerall parts of the armour; continuall care and diligence must be vsed by prayer and watchfulness, which is the onely way to put and keepe it on.

2. Pet. 1. 10.

Math. 26. 40.

Euen the weakest Christian as well as the strongest, must weare the armour.

Note.

But heere let the Reader remember and consider, to whom the Lord speaketh, when he willet to put on, and to haue in a readinesse this armour against all spirituall craftinesse. For as he, who is not yet resolued fully to be a Christian, and to leade a godlie life, is vtterly vnfit for this armour, and hath neither minde nor desire to it, neither can possibly put it on: so on the contrarie, not onely the stronger Christian, but also the new borne babe, and euen the weakest youngling in Gods familie, who hath neuer so small abilitie to resist sinne, and withstand the same, God hath bidden him to take it to him, and to gird himselfe with it, and to put it on. It is munition appointed to him of God, to saue him from danger, euen the greatest that can be raised against him: who therefore shall withhold him from it? It keepeth his soule and his life, what should therefore make him so flauish to feare, and full of distrustfull phantasies, and discouragements, as to cast away his weapons, and wittingly to offer himselfe into the Lions mouth? Euery such therefore must put forth himselfe to be more bold with reuerence, to take vnto him this armour, (which none can want with safetie,) when hee seeth who incourageth

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courage him, euen he that is able to strengthen him, to the obtaining of that (whatsoeuer it be) which he setteth him about, namely, *God al-sufficient*. He must be more bold then he hath been, *to keepe his crowne and honour*, euen this whole armour, which is more pretious to him, then life it selfe; and suffer none to take it from him.

Note.

Reuel. 3. 11.

This I speake for their sakes, who desire as much as I exhort them to, and yet, doe but weakly know, that there is such armour, or that it hath any such vse to make a Christian strong against sinne and Satan: much lesse do themselves receiue any such benefit by it, to their knowledge, and yet are not without it, that they may see their case better then they haue thought it, and that God hath provided for them farre better, then they were perswaded. Therefore let them, for whom God hath done this, not only not be ignorant of it hereafter, but neither let them be slothfull, or backward to get a part in it by putting and keeping it on.

2. The II. 3. 4.

And therefore let them vrge themselves, (if they waxe cold or vntoward) to vse the meanes before mentioned, whereby this armour is put on, and held in a readinesse. And if the meanes themselves grow vsauourie with them, ordinarie prayer (I meane) and watchfulnesse, as they may easily do, if the heart be discouraged or set in euill delights; let them driue out that diuel *with fasting and prayer*, & giue *no rest to their eies*, nor ease to their hearts, vntill they haue in some comfortable manner, recouered their first loue and strength, which they had once by this armour; I say, let them not rest till they haue recouered it againe.

Note.

And let them perswade themselves, that fearefull danger is not farre off from them, if they awake not, and that speedily. For although it be at the first, with a weake Christian in the putting on of this spirituall armour, as with a fresh souldier, in putting on his bodily armour, namely, to account it strange and wearisome, as not being acquainted therewith, and therefore to wish to be vnburthened of it: yet weighing with himselfe that God hath giuen it him for his singular benefit, he will be admonished, and take counsell to thinke and doe otherwise.

CHAP. 9.

Of the last point, which is the benefit of this armour.



And thus to come to the last point in hand about this doctrine of the armour, hee which will learne to put on this armour, and to goe cloathed with it through the day, shal find euery thing true which God hath spoken, and I haue here set downe vnto him, that is, that by *resisting the diuell thereby, hee shall flie from him*: and hauing these parts of it fast tied to his soule, the depth and subtiltie of hell shal not preuaile against him, which is the fruite and vse of it, as no man should need to doubt, if hee could take delight in being watchfull to bee thus occupied. For as *S. Paul* writeth to the Corinthians, *The weapons of our warfare are not carnall or bodily,*

Satan is hereby resisted and put to flight.

2. Cor. 10. 4.

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but

Of the benefit of the Christians armour.

but mightie through God, to cast downe holds; euen imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ. So that, whether the diuell and his instruments doe assault by craft and deceit, or by force and might, the Christian being armed, as hath bin said, and furnished with that strength, shall mightily preuaile against them, and preserue himselfe.

Note.

The benefit of
faith.

1. John 5. 4.

1. Pet. 5. 9.

Mark 9. 23.

Such is the power of this armour, that euen of one part of it, the Scripture giueth wonderfull commendation, ascribing to faith alone *victorie over the world*, and all the deceits of it. S. Peter likewise saith, that he *who is stedfast in faith, resisteth the diuell himselfe*. So our Sauour saith, *All things are possible to him that beleueth*. For all things are not only possible, but also easie which we doe desire, hauing a promise of God, for the performing thereof, vpon which we firmly rest. As the benefit of this one part of our armour, *faith*, is singular great, and the power of it mightie, so it may bee said of the rest, and namely of a *pure heart*.

Of uprightnesse.

For euen this one is able to carrie vs through strong tentations, that we shall not halt, and deale hollowly, as men of the world doe, but simplie and in a good meaning, yea it keepeth vs merrie and ioyfull, as the Apostle saith, when such as want it, must hold downe the head: and that I say no more, it maketh our estate happie, according to that which is written; *Blessed are the pure and upright in heart*.

Matth. 5. 8.

Note.

Now therefore, if some one part of this heauenlie attire and armour be so helpfull, and of so great vse, what thinke wee the whole to bee? Yea as I said, to be clothed with the whole complete armour of a Christian, is such a safe walking against the subtilties of the diuell, the allurements of the world, and the deceitfulnesse of sinne, that a Christian may be vnwounded, whiles hee goeth through many dangerous attempts, yea and enioy most sweete communion with God throughout the day thereby, and yet without flattering of himselfe, and dangerous securitie.

Righteousnesse
and preparation
for the crosse.

Note.

As in particulars, hee being resolved to put on, and to cloath himselfe with righteousness, and preparation for the crosse, by the defence & shelter of the doctrine of the Gospell, whiles he is to warre here in this life, he shall be brought hereby, to meekenesse, patience, and long sufferance with ioyfulness, (when God afflicteth him) by the one, and to loue those which are his enemies, and to be innocent towards all, (because these are branches of righteousness) by the other: and not to be led after the contrary evils; for all these duties, and many more, (such are the fruits of the tree of righteousness, which God hath planted and watred, in the fruitfull ground of his heart) all these, I say, shall he bring forth, and many more abundantly.

The word of
God.

Prou. 14. 6.

Likewise, hee who hath set himselfe *to seeke wisdom as gold, and to lay up vnderstanding as treasure within him*, he shall be taught the good and perfect way, when other shall euer reele and fall: yea, when *they shall walk in by-waies*, and be wandring (although seeking the way) and that for euer, hee shall see the way before him, as the Kings high way, broad and plaine, and know the will of God, which shall be his guide; and therefore his steps shall be pleasant, as in the plaine and knowne way, in respect of the rough, and that which is vncertaine.

And

Of the benefit of the Christians armour.

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And the like fruite I would set downe of the rest, but that I haue done it alreadie, and would not grow tedious, seeing much matter to arise. If therefore wee can like to be accompanied with this holie traine, and loue to goe armed with these weapons, with that measure of knowledge which God hath taught vs, and to enioy new increase daily, armed with righteousnesse and godlinesse which wee can reach and attaine, vpholden in that hope, which he hath put into vs, strengthened with that faith in all his promises, which, at our first embracing them, we receiued, and prepared and staid in our afflictions, with peaceable and quiet hearts by the Gospell, as hee hath encouraged vs; then shall wee be able to liue in all estates which God shall set vs in, and in all places which he shall bring vs to, with good consciences, and change by no occasions, seeing he hath strengthened vs, vntill we see an end of all difficulties and vncertainties.

Note.
Psal. 119. 11. 12.

And all such as conceiue the matter which is presently handled, should thinke this aduice and counsell so needfull for them, of going thus armed through the battell of this life, that they should not thinke themselves readie any day, till they haue put on the Lord Iesus with his wisdom, righteousness, sanctification, and redemption: the which is done, when by faith they count him theirs, that so they may as farre as Christ can helpe them (and wherein can he not?) want nothing. And when by the helpe of this, we shall be defended against the euils of the day, (for behold and this know that to this end is this mightie armour bequethed vs by our God) then haue we acquitted our selues well, and brought the worke of that day to a good end, that so we may doe one day after another.

Wee should not thinke our selues readie in the morning till we be armed.

Note.

And thus to bring this whole matter of the armour to an end also, who-soeuer thou art, who canst bee perswaded resolutelie, to bee thus armed through this warfare of thy life, thee will I not doubt to leade into the only safe way, yea pleasant, profitable, beautifull, honourable, and the only happy way. And thou thy selfe shalt say it in a short time, when through some experience thou shalt bee able to compare it with all thy daies of thy life past, euen the best of them, and shalt finde it, euen at the first entrance into it, (which is the weakest) farre to exceed them in their greatest beautie. For the longer thou shalt abide in it, the better thou shalt finde it, and the more it will make thee to be in loue with it, for that thou shalt see a continuall vse of it, and no estate to be comparable to it.

Note.

Thelonger a man useth this armour, the more he shall be in loue with it.

Neither maketh it any matter, how ignorant thou art, for that perhaps may discourage some) if thou hast knowledge enough to see this to be the best of all other waies; nor how weake thou art, if thou beest strong enough to be perswaded to walk in it: and geffe what thou shalt want of that which I haue said, when God shal giue thee an heart thus inclined, as bidding farewell to all courses which he approueth not, to settle thee in this, which hee commendeth to thee.

Note.

And when thou seest that thou art acquainted with this armour, and how it helpeth thee to liue innocently and Christanly, then consider what thou hast, how rich it maketh thee, and what great priuiledges the Lord hath giuen thee thereby, and then as Abigail said to Dauid, when thou shalt reape such fruite of it, thou shalt not repent that thou tookest such counsell: bee glad

Great cause why he should doe so.

1. Sam. 25. 31.

Of the benefit of the Christians armour.

Note.

of them, be highly thankfull for them, more then if thou haddest found great treasure, weigh what protection against the diuell thou hast thereby, what safe-conduct from falles, what feare and doubts thou art deliuered from, what mists of ignorance, as schales from thine eyes, are pluckt from thine heart, what strength against thy strongest infirmities thou findest, how easilie thou maist turne into the way againe, if at any time by weaknesse thou hast slipped, yea consider moreover what peace to thy conscience thou hast, and rest to thy soule; when thou seest, not only more clearly then before thou wert thus armed, that *there is no condemnation to thee*, but also that God now fighteth for thee, and maketh thee fit to resist the deceitfulnes of strong temptations, who wert before so faint and impotent in resisting them.

Note.

In few words to speake what I think meere, concerning this matter, thou canst neuer sufficiētly esteeme of this blessed estate, although thou art not free from all temporall afflictions thereby. Oft times shalt thou be thinking, it is too good to continue, till thou remembrest, that *there is no shadow of chainging with God*. Oft times thou shalt wonder to see, what a liberall portion God hath giuen thee, to haue such sweete communion with him, and to haue confidence and boldnesse before him, in all difficulties; when the most part of the World is euer subiect to most dreadfull feare of his vengeance, as oft as he shall shew them the danger wherein they lie. And when thou shalt see and feele all this, how much it is worth, to be thus fenced in from daily vexations, which most men are turmoiled withall; then thou shalt not neede to doubt, whether thou shalt be willing to keepe on this armour still, for thou shalt see that thou canst not feele thy selfe well without it.

Obiection.

Answer.

What holdeth many backe from his blessing.
Note.

Now whereas it may be obiected, who or where is the man, which findeth this libertie in his life? or what arming of a man is able to set him in safetie from the manifold evils, which most men complaine of daily? I assure of my knowledge (in all reuerence giuing the praise and glorie of it to God,) that there are many such, who to the peace of their conscience enjoy it, and I as little doubt, that there are many more whom I know not. And yet I am perswaded, that thousands euen of Gods deare seruants are holden backe from this blessing through the malice of our common enemy, who are kept at a stay by his subtiltie, either ignorant of this libertie, and thinking that God doth not honour any of his seruants with such priuiledges while they liue heere, and therefore count it presumption to looke for any such thing; or if they know it, yet doe fauour themselves in their present wants and infirmities, and doe vse small violence against the same, and so they are holden back from enjoying this comfort and blessednesse in their liues, which they might otherwise be partakers of.

Note.

For let all know this, that the suffering of their hearts to take their fill in the delights of this world, and little paines taken in musing vpon this heauenlie estate, and their slight praying for it, is the principall cause, (seeing God hath promised to worke by meanes) why Christians haue not further acquaintance with this armed life, and the blessed fruites thereof:
and

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and many other attaine not hereto, seeing they neuer vnderstand (although they are not vtterly without faith) that God hath appointed them to liue after any certain direction throughout their course, and to be armed thereunto, but in a generall manner only serue God without any great watchfulness ouer their particular actions.

Now if they count this burthen some, they must bee content to bee brought to shame sometime for their doings, and sometimes to terrour and torment of conscience, for their slipperie walking, and small regard of honouring God, as well in one dutie as in another, seeing these are properties of sinne, which cannot bee separated from it, that howsoeuer they oft feare no such thing, yet one time or other it will finde them out. This diet, I say, they must oftentimes looke to bee kept at, (who setle not **themselves** soundly in the Christian life) euen to finde here much shame and sorrow, which other of Gods seruants shall be void of. And if it bee so with them, iudge what is the estate of the hypocrite, and prophane sort?

Note.

But that none may bee troubled at that which I haue set downe of the power and vse of the armour, as thinking that which I haue said, but a meere fancie and vntruth; seeing the enemies which wee fight against, are strong and raging, and many good seruants of God haue been subdued of them in temptation, whereas I haue not spoken much (say they) of the conflicts and combats, which they haue with the allurements of sinne, as though they resisted and ouercome them with ease, and without any great struing: To satisfie such, I answer, that the speaking of conflicts belongeth to another treatise, namely the fifth, where I handle the doctrine of the lets; heere I onely speake of the armour, according to the parts of the diuision set downe; and yet none can vnderstand me, (if hee marke) that I thinke sinne and our lusts to bee easily ouercome, which I call furious and raging, or Satans suggestions by objects or without, to bee soone resisted, which I say, are both slilie wrought to deceiue vs, and to haue mightie force to draw and allure vs; but rather euerie discrete Reader may gather, that I count it the most hard and difficult of all other things to subdue, and conquer them, because I shew such necessitie of walking armed continually against them. For what can I say lesse, then that wee must strue manfully, and stand vpon our watch, and that *wee cannot be crowned except wee strue lawfully*, that is, stedfastly: yea and that for all our armour, wee being yet vnskillfull, or faint and timorous in vsing it; not onely wee may bee, but also are oft times foiled, as if hope of victorie and of preuailing against them were past?

*We overcome
not without
much struing.*

Note.

*We may be, and
are foiled oft
times.*

All this I say: and yet in the weakest estate, wee are not *forsoaken of God*, though in some distresse for a time; nor *swallowed up*, though wee be in sorrow; nor in despaire, when we be in some discomfort; but when we are at the lowest ebbe, that in some temptation wee yeeld and be overcome of it, yet euen in that wee are not so miserable as others who strue not at all, but are for a while left to our selues to see our weaknesse, that afterwards we may gather more strength, and (as it were) fetch our breath, that we may take better hold, and resist more valiantly, especially when through any of our owne defaults, wee were overcome. And yet whensoever it is so with vs, who can denie,

2. Cor 4.8.

*Yet at the worst,
not so miserable
as they that
strue not at all.*

Note.
Why we are
foiled.

Iosh. 1. 5.
2. Cor. 10. 4.

Two obiections.
The first.

The second
obiection.

Note.
The first obiection
answered.

Note.
No estate to be
rested in with-
out the armour.

The second ob-
iection an-
swered.

but that it so came to passe, because we were no better armed? and for that we were either vnskilfull and vnexpert, or slothfull and slacke in vsing it? So that, I say still, as I said before, that whatsoever our temptations and assaults be, by the helpe of our armour, as Christ our Captaine hath taught vs to weare and keepe it on, we preuaile and thereby reioyce, euen as contrarie, we must needs sorrow whiles we be naked and vnarmed in the battell. But we may for iust cause be vpholden, and warre cheerefully against all kindes of enemies, when (as Iosua) wee haue promise of the victorie, the weapons of our warfare being mightie.

And thus I haue shewed how the third helpe, namely, the Christian armour is an especial furthering of vs in a godly life. But because I know, that this which I say, will seeme to some very doubtfull, & scarce like to be true, that for want of putting on, and keeping on this Christian armour, their estate is both vnglorious and vncomfortable, (who yet are of this mind, that they may be Christians good enough, though they know it not) I will therefore satisfie such as I can in few words. Other some think, that although it is fit and meet for strong Christians, yet that weak ones ought not to be troubled with the seeking for it, but may content themselues to serue God, as they can, without it: their reason is this, lest whiles we lay such strong load and burthens on them, being yet but weake, we discourage and driue them out of heart altogether.

These two obiections indeede, the wit of man after the hearing of this present doctrine of the armour, will be readie to put forth, and hee that is past both these doubts, and troubled with neither of them, I thinke (nay, I know) that hee hath ouercome much, and hath well profited. For the satisfiing of those who are weaker, I will answer a little to both. To the former, why should any thinke, that they may bee good Christians without this, seeing they must needs grant, that if they walke nakedly, they cannot walke safely, euery man being a blind guide to himselfe? I denie not, but that a Christian fearing God, and beleeuing in him, may be ignorant of this armour; but then let not such say, that they may serue God well enough without it, which is here obiectioned: for that is farre off from the most zealous, and hee who thinketh himselfe forwardest, yea and hath a large heart filled with holie desires, is farre off from it. For what substance of godlinesse is there in such a life, that it should bee a seruing of God aright, and as it is behoouefull? seeing it shall bee found both idle and vnprofitable, or a wandring course, and that which is in no wise to bee rested in without the helpe of the armour? from which they haue their strength to liue well, whosoever hath any measure of grace to liue godlie, as by considering the force and vse of the armour may bee easilie seene. And therefore it is a speech at the least, full of ignorance, to say, wee may serue God as it is meete, although we haue no acquaintance with the armour.

For the second obiection, that it seemeth to be too heauie a burdening of weak Christians, to impose and lay it vpon them, it is as vnsauourie as the former. For they who are new borne, (which sort is the weakest and feeblest in Gods family) are no sooner brought out of the thraldome, and feare of

of damnation, (wherein Satan held them before) but if they were able to speak, they would first aske for this, that they might euer abide in the estate of saluation, wherein they now see themselves to be, and neuer forget Gods kindnesse, but daily and hourly feele and enioy it : also to honour him for it, to testifie their thankfulness, to please him in all things, and in all estates, and for this cause to know his will; for all which purposes the armour serueth. This (I say) is their nature and propertie, and this desire is in them, euen when they are at the weakest, as the young infant crieth for nourishment. So that none shall need to feare, that they be pressed sore by offering them this, being euen that which they most desire and long for. The seede doth no more naturally desire to pricke vp out of the ground, and so giue hope of an haruest, though it bee held backe by stormes and cold, then the young Christian doth desire to bee holpen forward in the forementioned graces, and clothed with them, as he is able to reach to them. And what other thing is this, then to desire to be well armed, to the end that God may bee dailie honoured and obeyed of him, and hee himselfe may prosper and keepe his soule in safetie? True it is, hee is not settled heerein to his contentation: and who marueileth at it? hath not the young childe and tender plant their season to grow vp in? but when they shoote forth and flourish, (as they may doe for their time) will not all say, that they prosper, though they haue their wintering as well as their summering time? So it is with the beloued, though weake Christians, and Children of God: who although they haue many discouragements and hindrances, as the stormie colde is to the young plants, and many sore doubts, feares, discomforts, as nippings of their growing, by the Diuell, and their owne strong reliques of their corruptions; yet doe they, being rooted in good ground, and well watered, and weathered, (as there is none to the armour, which Gods Word teacheth) grow vp and prosper as the Lords plants.

Note.
This armour is no burden, but a helpe much desired euen of the weakest Christian.

A simile.

Note.

But it may be, that some beholding diuers zealous and godly Christians, (for in respect of the common sort, they may so be accounted) who haue been both pricked in conscience for their sinne, and seeme to haue receiued comfort, and to bee earnest louers of the Word, and the greatest bringers on of others to religion in many places, who yet seeme not to bee thus armed against sinne, therefore much lesse new borne babes in Christianitie are fit to bee vrged with it: to this, I say, what effects of the Ministerie such haue had, it skilleth not, neither how they haue been affected by hearing the Word, nor with what zeale they professe it: and therefore no good reason, that if such haue not had vse of it, therefore that weake Christians should not bee forced thereunto. For it hath been proued, that the weakest, if they bee the Lords, doe desire it: and therefore the other, (in what account soeuer they goe) if they doe not so, but can thinke themselves in case good enough without it, are hereby brought into suspicion of bastardie, and that they are not the Lords, though some things worthie commendation may be in them, more then in many others. Neither ought this, which I say, seeme strange, for both in Scripture, and in experience, many haue shined as lights for a season, and in shew of zeale and

If any desire it not, they may suspect that they are bastards, and not sonnes.
Note.

godly life, haue bin (both of the Ministers and people) in account aboue the most; who for all this, haue shamefully fallen from their first loue, such as it seemed sometime to be. And therefore no marueile, though this vrging of the Christian armour doe not saue greatly to them, which yet is saue to the new borne in Gods household.

Prou. 4.18.

But concerning those men which haue seemed forwarder then they are, I haue here no fit place to deale further with them: only let them consider what danger it carrieth with it, to haue been in likelihood of goodnesse, and now not to be, and whether this be with *the righteous to shine daily more and more, as the light doth, vnto the perfect day.* I conclude that which I propounded to answer, that the putting on the armour of a Christian, is not too strong meate for the youngest that is nourished vp in Gods house, nor too weightie a burden to lay vpon them; but the very same, which of all other things they most desire, as they can discern it, that they may more fruitfully and cheerfully serue God thereby. And so I conclude likewise the whole Chapter; and therefore of the armour of a Christian this be said.

CHAP. IO.

Of our owne experience, and what a speciall helpe it is to the leading of a godly life: also of the vse of companie and family-exercises.

The fourth private helpe.



Haue shewed how the forementioned three private helps, (watchfulnesse, meditation, and the Christian armour) are singular furtherances of vs to a godly life: Now I should passe to the next, that is, to the vse of company by conference. But I must here stay a while, to lay forth the benefit of experience, which I had done in handling the doctrine of the Christian armour, seeing it belongeth to one part of it: but I could

not conueniently speake of it there, but as I haue done, briefly, left amongst the parts of the armour, which I haue described in a short maner, this which is but a branch of one of them, should haue bin discoursed of more largely, then all they together, which I did not think expedient. Now therefore of this our experience, as it shall be fit for the present purpose; namely, what an helpe it is to confirme vs in faith and obedience: which shall be proued, after that I haue shewed what it is, and how far it reacheth. Now it is a branch of that part of the armour, which is called the sword of the spirit, that is, the word of God: and that knowledge which we learne by prooffe and triall for the bettering of vs. I call it a branch of it, seeing there is another besides it: and I say, it is the knowledge which we gather by prooffe, seeing the other is that which men get out of the letter of the Scripture only, and so haue it but by rule. For by the word of God we learne both: and that such knowledge doth better vs, shall appeare afterwards.

What experience is.

Spiritual experience compared with worldly.

Now, if we will see more cleerly what this experience is, consider of it after this manner: Compare it with experimental knowledge in all trades and sciences, what a difference there is betwixt it, and bare and naked skill in the same

same without experience. So it shall the better appeare what this is, in matters which are heauenly and spirituall, in respect of the bare knowledge that men haue by rule or instruction onely. He that hath bin trained vp in an occupation, it may be, he hath got knowledge, and skill in his science or trade: but he is not able to vse it to the best aduantage and his own greatest profit, neither how, where, and when, to buy and to sell, and how to dispose of all things, that he may not decay and grow behinde hand, but thriue and prosper. These (I say) and such like, he is ignorant in, and all for want of experience: all which, he that hath bin exercised in, and acquainted with, is able to doe, as God shall see good to blesse him in the same.

Euen so it is in the spirituall trade. For a man that hath bin taught soundly and plainly out of the word of God, and catechised in the principall points of Christian Religion, is able by the helpe thereof, to make a confession of his faith, and *give an account of the hope that is in him*: and to answere soundly to questions that shall be put forth to him. But all this is but the knowledge of the letter, if he go no further: and it may delight a good man to see it in him rather, then yeeld any great fruit towards Gods kingdome, to himselfe. But the Christian, who hath had the prooffe of this knowledge, that is, how it hath bin effectuell to him, how it hath assured him of his own saluation, reformed and changed him, and cast out the filthinesse of heart and life, which was in him before, and so hath wrought in him many other waies, he (I say) that hath experience of this, hath receiued another manner of blessing then the other, and is like daily to receiue much more.

Such a thing is experience: for hee considereth, obserueth, and applieth the things which he heareth, seeth, and doth, to his owne vse: and by things past, thus duly regarded, hee learneth and getteth wisdom to aduise and guide him for the present, and the time to come: no otherwise, then the experienced husbandman doth in his calling and dealings. And by this, wee may gather what experience is. Now to shew how far it reacheth, we may vnderstand, that *it maketh vs wise in all things, which are profitable to godlinesse, and eternal life*: in so much, as our life is little worth if it be not helped by this. For till wee begin to marke how true euery part of Gods word is, and that God doth daily execute that in the world, which he saith in his word he wil bring to passe, we reuerence it not, neither regard it, but onely in speech and in shew; and till we marke and obserue, how God punisheth the hollow hearted, and *the workers of iniquity*, we feare not to doe ill: and so on the contrary, till we finde how sweete and pleasant a thing it is, to be gathered vnder the Lords wings, and what a shelter and defence he is to his faithfull seruants, we make no reckoning of his seruice, but it is vnfauory and vnwelcome to vs. But the experience of Gods dealing towards vs, and of the cariage of our selues toward him, in what course we best prosper and finde most rest to our soules, this bringeth the true feare of God, which is the onely wisdom. For the due consideration and remembrance of the time past, and Gods worke therein, is a forcible meane, through his blessing, to make vs go forward better and better in the Christian way. For when wee can say, vpon good prooffe and triall, that we haue scene that it *hath alwaies gone well with such as are vpright in heart, and innocent in their liues, & with our selues*, when we haue

Knowledge.
1. Literall.

Note.

2. Experimental.

Note.

Our life little worth, if it be not helpe by experience.

Prou. 1. 6.

Experience of the fruit, of a godly life, the best meane to continue it.

Of our owne experience, and what a speciall.

Note.

haue walked after the same rule, & that when we haue kept our selues from the defilements of the world, *wee haue seene good daies*, and liued comfortably, this establisheth vs in the same course most firmly and constantly afterwards: and when we haue obserued, that God hath punished security, an ill conscience, rashnes, and wilfull sinning. (as they are very blind that marke not that) this experimentall knowledge bringeth great wisdom in the choice of our waies, and causeth vs to take heed to our selues, *that it may goe well with vs.*

Experience how affliction hath best end, is a rule for euer after.

Psal. 130. 1.
1. Sam. 17. 34.

Psal. 77. 10. 11.

Psal. 37. 37.

So when we are able to say, we haue in our troubles humbled our selues to God, confessed our sinnes, and sought pardon in faith, and had hope to see a good end of them, and patience to beare them, and haue (though it seemed very vnlike for the time) found and obtained it, this is a cleere demonstration to vs, that therefore in the like trouble, wee shall finde the like blessing by the like meanes vsing. And this experience neuer faileth, if we rightly ground it, that is, if that which we haue marked to be wrought by God, hath bin agreeable to that which in his word hath been spoken by him. This we finde to haue often stirred vp the deare seruant of God *Dauid*, both to be comforted in his affliction, because before he had so been; and also to be constant in a godly life, because that he had *marked that it euer bringeth a peaceable end.*

Note.

And what maruell should this be to any, who are trained vp in the Lords house? For this we know, that as in all trades or sciences, the beginnings are hardest and fullest of discouragements; so it fareth with Christians, namely, that their first entrings are most doubtfull, and fullest of weaknesse: yet who cannot remember that euen then, God wrought most louingly for them, and dealt most tenderly with them, when their faith was yet so weake and young, that they could not well discern it? For how hath he kept many of them from sore falles, holden them from manifold and great afflictions, and not brought many of their sins to light at once, lest they should haue been discouraged with the odiousnesse and great number of them, (euen as hee hath promised *to regard their weaknesse*) whereas otherwise they must needs haue bin driuen to great extremitie?

2. Cor. 1. 10.

Note.

These and many other such like, why hath the Lord done them, but that his children should marke and obserue them, to learne experience by them, against the times which shall come after? and that they might safely and boldly promise vnto themselues, greater prooffe of his assistance and fatherly kindnesse towards them? And why hath he giuen a good end of their former chastisements when they penitently desired it? euen to this end, that their hope may be strengthened for the times that shall come after? As the Apostle speaketh of himselfe and other godly people: *God hath deliuered vs, God doth deliuer vs, and we trust in him, that yet hereafter he will deliuer vs.* Also why preferred hee them from fearefull falles, when they earnestly craued it, or made the way of godlinesse more easie, then they could haue hoped for? but to hartem them on to looke more confidently for the like grace and blessing, when they haue now receiued longer prooffe of Gods kindnesse toward them, and of his keeping promise with them, if they shall seeke him in the same dutifull manner that they were wont to doe? *For the Lords hand*

helpe it is to the leading of a godly life, &c.

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is not shortened that hee cannot helpe, but is neerer to them, as they are better acquainted with him to belecue it. So that as men who haue found out the way to bring in profit, cannot bee dissuaded from it: euen so it fareth with these, when they, by good prooffe haue found the sweetnesse of the Christian life.

Esay 59.1.
Rom. 5.4.

But wofull it is, that where so great benefit and gaine might bee reaped by so small trauell, euen by marking Gods manner of dealing with his seruants: yet that so few should be brought to this wisdom, and perswaded *to seeke out the best and happiest way*, which for all that, is not hard to them that would gladly finde it. For I must speake the truth, and God he knoweth it, that few set themselues about this worke to get this experience, when yet they haue oft smarted for their foolishnesse: but for all that they loue to lie in it still, (more foolish then children, who cannot bee made to come nigh the water, when they haue once bin in perill of drowning); and so they verifie the words of Christ, *O yee fooles, how long will yee loue foolishnesse?* Which is the cause, why not only the most part of hearers are dead and cold practisers, but euen many of the teachers, though they do boldly vtter that which they haue read, yet are faint followers of that which they teach: or conceale much of that which they should deliuer, because they finde the contrary to be done of themselues, which they see, they should teach others, and would shun the reproch of the Prouerbe, *Physitian, heale thine owne disease.*

Wofull that men learne not experience.
Note.
Prou. 14.6.

Prou. 7.22.
This is the cause of such coldnesse in teachers and hearers.
Note.

And here, seeing so fit occasion is offered, I think it nothing out of season to adde one thing concerning this matter. I remember wel, & haue thought vpon it, since I haue better obserued the course of mens liues, and those also not of the worst sort, that when I was a young man, and then first began to looke after the life to come, I was conuersant with one who beganne to preach, (I am not ashamed (I thanke God) to acknowledge that I loued and liked such company 38 yeeres agoe) and the text which he should handle at a certaine time, gaue necessarie occasion to him of reprobuing a sinne, which he saw cleerely himselfe to commit vsually, but neuer obserued it so much till that time, in which hee must speake against it. When hee saw and better considered of it, hee was sore pricked in conscience to see such a blemish in himselfe, and as much troubled, for that hee must inueigh against that sinne openly before the hearers, which hee was guilty of in the sight of God, and of his own conscience. He brake off his study, being in providing to preach the next day. He could not resolute to rebuke that in other, being himselfe an offender in the same kind; and so to lay burdens on others, and himselfe to seeme innocent. But humbled himselfe to God, confessed his sinne, and professed the forsaking of it, crauing forgiuenesse of it, before he durst proceed in his studie for his sermon. And after that, hee was warie, to doe the like in his preaching, namely, that he might cleere himselfe of that sin, which he must condemne in others. Which thing euen then, I thought to be a vertue in him; but since I haue noted how rare it is in men of his calling, I haue counted it an ornament, especially then, in his first beginning. And so they who turne their thoughts as hee did, and their consideration, wisdom, and study to this, namely, to make conscience themselues before they vige others to doe so, and marke what is the blessed course of life, and how

Of the 6. priuate helpe, which is prayer, and the

how it is attained vnto, and that themselves cannot bee quiet without it, as they shall declare that they are wise, so shall they bee sure to finde a singular helpe to godlinesse, which they shall neuer repent of traueilling for.

The fifth priuate helpe. Of the use of company in family exercise, and otherwise, as by conference, &c.

It followeth in the next place, that wee see, how God hath provided no lesse helpe for vs in companie, then by our selues alone: which because we haue much vse of, and occasion to be often in it, both in our owne familie, and also with others, therefore lest wee might possibly returne out from it, worse then we went into it, and offend much therein, (as the most companies are such as doe make men more corrupt then they were before) therefore the Lord hath taught his people how to carrie themselves in all their meetings with others in such wise, as not onely they may shun the harme which is easily gotten therein, but also haue much helpe and furtherance thereby, to goe better forward in Christian duties. But this point is handled at large in the next treatise. Therefore I referre the reader thither.

CHAP. II.

Of prayer and the parts thereof, thanksgiuing and request, whereunto is added confession of sinnes.

The sixth priuate helpe.



Thanksgiuing.

Three perswasions to moue to thanksgiuing. The first.

1. Sam. 25. 32. Genes. 24. 27.

Luke 17. 15.

The second.

Psal. 126. 1. 2.

Having now made mention of the two first kindes of the priuate helpes, the third followeth, containing the helpes which may bee vsed by ones selfe alone, or with others also: as prayer and reading. Prayer is a calling vpon God according to his will: and hath these two parts, thanksgiuing, and request; whereunto is added the confession of sinnes. Thanksgiuing is that part of prayer, in which, wee being comforted by some benefit, which in fauor God bestoweth vpon vs, are drawne to loue and praise him, and shew forth the fruits thereof. In the which description we see three duties to be required of vs, and three motiues or perswasions to draw vs to performe them. I will first mention these latter, and then proceede to the duties. The first motiue is knowledge and remembrance of some benefit receiued or promised vs. Which may bee seene in the thanksgiuings of al Gods seruants; as in *Dauid*, after that he had receiued the fauourie and seasonable counsell by *Abigail*, and in *Abrahams* seruant, when God had blessed him in his iourney to *Aram*. The same may be said of the leaper, when he saw that hee was clenfed, after hee had made request for it to Christ. And where there is no knowledge and due consideration of some particular mercy; how can there be any true and hearty thanksgiuing, howsoeuer in words there bee a protestation for fashion sake: as in them who say, wee must thanke God for all, when yet they consider of nothing that moues them thereto.

The second motiue to thanksgiuing, is ioy and gladnesse of heart for the benefit which we thinke of, or call to minde. As appeareth by the Psalme, in them which returned out of the captiuitie, saying; *When the Lord brought againe (that is, turned away) the captiuitie of Sion, (his Church) we became like them*

them that dreame: then was our mouth filled with laughter, and our tongue with ioy. And so, (to apply it to our selues) except wee finde such sweetnes and comfort in Gods benefites either already receiued, or by faith embraced, being promised, the duty of thanks can in no sort be performed. But this is verified which is commonly spoken, that is, a worke is vntowardly done, which is not cheerfully gone about.

The third thing that should moue vs to this dutie of thanks, is that which is most fit to work the foresaid ioy, and that is a perswasion that the benefit, for which we giue thanks, cometh to vs from Gods fatherly loue, which is a farre greater matter to make vs glad, then the benefit it selfe, which is bestowed on vs. For if we should feare, that it is sent as a snare to intangle vs, or to heape hot coales vpon our head, and to make our condemnation the more iust, as Christs giuing a sop to *Judas* did, when hee went about to betray him; small sweetnes should we finde therein, but that which would be quenched with that feare, and by an accusing conscience.

The third.

Psal. 116. 5.
to 16.

As for example, what hearty ioy, or sound thanks, could that of the Pharisee be, though in tongue he gaue the one, and in countenance shewed the other, when he had not this perswasion? But God be thanked, it is not so with his beloued ones: but they knowing, that their most louing father *hath giuen them his Christ*, which is the greatest; doth much more of fauour giue them all other things, which are of lesse account, which both reioice their hearts when they remember any of these his blessings, and stirreth them vp to a much more heartie performing of this dutie.

Luke 18. 11.

Note.

And as these three former things must be found in vs to moue vs to true thankfulness; so to make it effectuell, three duties are required. First, a continuance of our loue to God. Secondly, a desire to set forth his glorie, and in words to professe and confesse his goodnes. Thirdly, a further proceeding in obedience, and walking worthie his kindnesse. For how can we choose but loue and set our hearts vpon him, when wee may see the fruits of his fauour on euery side, whether soeuer wee turne our selues, *and the same euery morning renewed*? Euen as the Prophet saith; *I loue the Lord because hee hath heard my request*, and for his great and many mercies, which there he reckoneth vp. But they, whose loue is set vpon the gift it selfe, and the benefit, being little affected towards the giuer and bestower of it, how wide soeuer their mouthes are open in giuing thanks, they are far from the right offering of thanks to God.

Three duties
required in
thanksgiving.

1. Loue of God.

Lam. 3. 23.
Psal. 116. 1.

Now (to passe to the second duty) if we loue the Lord, we cannot but be carried with a feruent desire, that God might be knowne and beleued on by others, that they might come out of darknesse: neither can wee satisfie our selues in seeking to aduance and magnifie him. As we may see in *David*, who being stirred vp by the consideration of Gods benefites, had this affection in him, thus declaring the same: *What shall I render to the Lord, for all his benefites*? as if hee should say, Oh, that I knew, and could satisfie my selfe herein. And where this affection and desire is, can it otherwise be, but that by all good opportunities, there should be an expressing, & acknowledging of this his goodnes? Euen as the same person setteth himself down to vs for an example, *I will praise the Lord, & call vpon him with thanksgiving*, & elsewhere,

2. A desire to set
forth his glorie.
2. Cor. 4. 13.

Psal. 116. 12.

Psal. 111. 1.

Of the sixth priuate helpe, which is prayer, and the

in the congregation in heart and tongue, and with instruments well tuned, and of many kinds.

And that which hee doth himselfe, hee exhorteth others to do also the
 Psal. 107. 8. 15. *four times in one Psalme, saying; Oh that men would before the Lord confesse*
 21. 31. *his louing kindnesse, and his wonderfull workes, before the sonnes of men.*

3. *A further proceeding in obedience.*

Now with these two before mentioned, if this last property be adioined, *that we faithfully endeavour to walk worthy his kindnes, & to keep our selues within holy compasse, which is to doe the will of our heauenly Father; then doe we rightly performe this duty of thanksgiuing. The which one, if it be wanting from the rest, maketh them all lame and maimed, and as odious to God, as the mortlings and vntimely first borne of the beafts, which were offered to him in sacrifice. And how with our thanksgiuing, reformatiō of our liues should go, Moses sheweth, by setting downe the danger of the contrarie, saying; When the Lord thy God hath brought thee into the land, which he sware to thy fathers, Abraham, Isaac, and Iacob, to giue thee, with great and goodly Cities which thou buildest not, and houses full of all manner of goods, which thou filledst not, and wels digged, which thou diggedst not, vineyards & Oline trees, which thou plantedst not, and when thou hast eaten and art full; beware lest thou forget the Lord (in stead of remembring his kindnes and bounty) but feare and serue him. So the Psalmist saith: What dost thou taking my word in thy mouth, either in thanks, praier, or speaking of it, and hatest to be reformed by it? And these are the three duties, necessarily required to be in true thankfulnes.*

Psal. 50. 16.

How thanksgiuing is a helpe to godlinesse.

Iob 37. 10.

Note.

1. The 5. 18.

Thus I haue shewed what thanksgiuing is, and what properties are required in it, to the end it may rightly be performed to God. Now then, if this dutie be thus performed of vs, in aduersitie as in prosperitie (for so God will haue them doe, who worship him aright) and alone by our selues, as well as in company with others, that so we may be free from hypocrisie in offering it; must it not needs be a singular helpe, with the rest, vnto godlinesse? I say, when we shal many times from day to day, thinke vpon Gods louing kindnes, how great it is, and hath bin towards vs, and find sweetnes in his benefits, as being perswaded that we haue them in Gods fauour, when for them we shall haue our harts enlarged to loue the giuer, declare his goodnes to others, with a desire to honour him, and be more ready to our particular duties, and when we shall frame our selues in all estates to this thankfulnes, is it not a mighty and forcible means to mollifie the hard heart, and to hold vnder the sturdie corruptions of it, as impatience, discontentment, wrath and vnquietnesse for our afflictions, so that it may thereby become subiect to God, yea euen when strong prouocations doe draw to the contrarie?

Then we cannot be ignorant, that thankfulnes is one helpe, and that not the least, to the continuance of a godlie life: whether we vnderstand it of that solemne thanksgiuing, which wee adioyne ordinarilie to our supplications, or that which now & then we do vse in a more brieue manner by any occasion offred. And this of thanksgiuing. With this we are to adde supplications, which also containe confession of our sin: al which three are indeed but one action generally, but particularly haue euery one of them an especiall and seuerall vse. Therefore it followeth to shew, in what sort we should make confession of our sinnes, and our priuate requests to God, that they may

Confession of sins another helpe to a Christian life.

may much more be helpes to godlinesse altogether, when one part, euen thanksgiving is so great an helpe alone.

And first, of confession of finnes, as in order it is to bee vsed, next vnto thankfulness: and afterwards, of the making or offering vp of our requests and suites vnto God, and namely, for the remission of sins, and for other fauours, with the which it is ordinarily to be ioyned. Now this is an acknowledging of our selues to bee guiltie, and worthily to haue deserued Gods wrath, and manifold punishments for our grieuous faults and offences, and an acknowledging of them also, with a free and humble bewailing of them before the Lord, such as are vknowne to vs, in a generall manner, but those which wee doe know, (according to the nature of them) particularly. And this dutie is rightly done and practised of vs, first, when wee feele our finnes odious and burdensome to vs. Secondly, when wee accuse our selues of them to God. Thirdly, when we confesse them to him (hauing examined our life) and that wee stand at his mercy, deseruing to bee condemned. And fourthly, when wee abase our selues thereby, and so are meekened, and our pride abated. In all the confessions of the seruants of God, these foure are to bee found; that I may shew it at once, and not stand long about euery one of them. As in *Dauids* confession, after that *Nathan* the Prophet had accused him, saying, *Thou art the man*, that is, this great offender, he answered, *I haue sinned*: in which one word, he found and shewed all things that are required in a true and penitent confession; that is, that he both had his sinne in a detestable execration, accused himselfe to God of it, confessed that he had iustly prouoked God against him, and was greatly humbled by it. In the Psalme, if any doubt of this, he may see them particularly described. The same may be said of *Daniel* his confession in the ninth Chapter, and in the Publicans, when he knocking on his brest, and looking downe to the ground, as ashamed to looke vp, said, *God bee mercifull to mee a sinner*. All these are likewise in the confession of the prodigall sonne. The first in these words, *he came to himselfe*, and entred into consideration of his life past, with himselfe, whereby he felt his burden so great; that secondly, he commeth and accuseth himselfe to his father; and thirdly, what hee thought of his deserts, may easily be gathered, when he asked not such mercie, as to be counted a sonne, but thought it a large fauour to haue the place of an hired seruant, which also doth cleerely lay forth the fourth, euen his abasement.

What manner of confession therefore we should make ordinarily in our praiers to God by this may be seene: (if it be otherwise framed, that is, out of our owne braine, God will reiect it) and then shal we not (as many do, to their little comfort) coldly confesse our finnes in generall, nor for fashion, but in particular, and those especially, by which wee haue most offended God. Now this confession being from time to time oft made vnto God, shall not suffer vs to goe far, and lie long in any sinne, but hunt it out, before it be warme and nestled in vs. And when we see euery while in comming to confesse our finnes, how wee haue burthen enough of our sinne, which by negligence and infirmities is committed of vs, although wee sinne not wilfully; who seeth not, but that we shall be much preserved euen by con-

Ec 2

fessing

1. Iohn 1. 8, 9.
Psal. 32. 5. 6.
What it is.
Note.

Foure things
in confession.

2. Sam. 12. 13.

Psal. 51. 4. 5.

Dan. 9. 5.

Luke 18. 13.

Luke 15. 17.
Vers. 21.

Vers. 19. & 21.

1. Sam. 12. 20.
How it is a helpe
to godlinesse.
Note.

Of the sixth priuate helpe, which is prayer, and the

feffing them in this manner that I haue set downe, from dangerous falles and reprochfull offences? So that the very confessing of our sinnes, which is but one branch of our prayer, is of great force to strengthen vs in a godly life.

Obiection.

Answer.

And as for the obiection of them, which say, that the oft comming to per-
forme this dutie, will make it common, and without force to kill our sinne;
I answer them thus: God hauing promised by this and such other helpes,
to chaine vp the vnruleinesse of our nature, doth grant grace and libertie to
his seruants, (for all the rebellion that remaineth in them) much to preuaile
against it, so that ordinarily they may finde ease and peace by these helpes,
and a cheerefull readinesse to the vsing of them, (which will put away tedi-
ousnes) and that much more then they, who by custome in earthly matters,
finde hard things easie.

*Request, another
helpe to liue
godly.*

What request is.

Thus I hauing shewed how thanksgiuing and confession of sinne should
bee vsed, and being so vsed, what helpes they are to godlinesse; it remaineth
that I speake to the same end, of request making to God: how that
ought to bee done, that the like fruit may be reaped thereby. Of the which
the lesse shall neede to be said, seeing this point is afterward handled, and
more is written of it by many, then of the former two. Request is that part
of prayer in which, first, we earnestly powre out our suits vnto God, in con-
trition of heart, secondly, according to his will, thirdly, with a comfortable
hope that through Christ wee shall bee heard, and therefore, fourthly, for-
saking the sin which might hinder our suit, fifthly, we wait patiently. Where-
in briefly note these fise things, necessary to be ioined with this duty when-
soever we goe about it.

*1. Sam. 1. 15.
The first thing
in request.*

Lhke 18. 13.

Note.

Matth 5. 3.

Psal. 145. 19.

Matth. 15. 28.

Luke 18. 1.

*The second thing
in request.*

The first is, that wee shew this contrition of heart, by being pressed with
feeling our wants, vnworthinesse, miserable estate, and manifold necessi-
ties, earnestly desiring to be pardoned and eased, which shall not be found
hard, if our confession of sinnes bee heartie, and according to the rules be-
fore mentioned. For hee can most freely make request to God, who can
most heartily accuse and complaine of himselte. And our praying to God,
is but cold and counterfeit, when wee be not touched with our owne vile-
nesse, and so consequently, the better feele our necessities, which wee desire
to haue relieued. But if this bee, wee shall neither pray in lip-labour,
which God abhorreth, nor thinke our selues too good to waite Gods lea-
sure, (if at first hee grant not our requests) but continue them, as hee com-
mandeth.

*1. John 5. 14.
John 14. 13. &
15. 7. & 16. 24.*

The second is, that we aske of God no other thing, then by his Word hee
alloweth vs to pray for, and therefore such as are agreeable to his will, and
such as wee haue a promise to obtaine, and that in such sort, as he hath pro-
mised them, and so doing, we shall not pray in vaine. Therefore the Apostle
saith, *this assurance wee haue of him, that if we aske any thing according to his will,
he heareth vs.* Which rule, as it suffereth vs not to hunt after our owne desire
and will, so it is no small benefit, that whatsoeuer we stand in need of, asking
it according to his will, it shall be giuen vs. And who would desire to haue
that, which our louing & most prouident Father doth not see good for vs?
which if it content not some, marke what they get thereby, For *they aske, but
they*

they obtaine not, because they aske amisse : and further, they lose all their labour in praying, thinking themselves good Christians, if their lippes bee going, when God in the meane season, counteth their supposed deuotion to bee but much babling, and curseth it, being done in ignorance of his will.

From this second, ariseth the third, that seeing wee haue so great encouragement, so precious promises of so many and great good things, as God hath bequeathed to vs, therefore we should quicken our selues to come in faith and confidence, and oft times, and cheerefully to this dutie. Euen as men doe come cheerefully, and with good hope to their approued trustie neighbours in their necessities to borrow, when they haue often before promised them to lend.

And no maruell it is, though there bee both seldome praying, and vntoward going about it, where faith is wanting to set them forward, and assurance of obtaining, to bring them on with comfort. And in great wisdom and loue, hath God giuen vs leaue to reioice in making our praiers to him, by this beleeuing, that wee shall receiue somewhat thereby, (according to that which he saith in Saint *Iohn*, *Aske, and yee shall receiue, that your ioy may be full*) both because we haue many things throughout our life, to make vs sad and heauie, and also because wee are by naturall disposition so slow and vnwilling to this dutie, and distrustfull when we offer it. And if wee be not so fully resolved of this, for want of experience, that both wee ought, and may with cheerfulness come to pray, and with gladnes bee occupied in it, (considering he is our most louing and deare Father, who cannot forget nor put off kindnes towards vs) then let the effects of praier, and the fruits that haue been reaped thereby, perswade vs of it, which are such, as will easily draw vs with delight to vse it, though by the flesh, wee be as with cords haled backward. Of the which effects of it, I will briefly set downe some, and they are especially three.

The first is, that by prayer wee are made acquainted, (a great word to speake) yea and in a sort, familiar with God, and know his minde and will, and how hee is affected to vs, being admitted to speake to him. The second is, that it giueth life to Gods graces in vs, which before lay in vs halfe dead, as faith, hope, care of dutie, vntill by the bellows of praier they bee reuiued in vs : for wee are dull, forgetfull, vnprofitable, faint in hope, and our comfort dimmed oft times, when yet in, and after prayer, wee are well refreshed againe; euen as the fire is quickened by blowing. As in that worthis example of Queene *Ester* is to be seene, who being timorous, (as wee may gather) before praiers made to God, was mightily encouraged and strengthened after prayer, and that in a most weightie matter, and vnlikely to be obtained. The third effect of prayer is, that it reacheth out to vs in our greatest need, the good things and gifts of God which our soules desire, as it is written, *Aske, and it shall be giuen you* : yea such things, as we thought sometime had not bin to be looked for, as *ioy in heauinesse, light in darknes, and hope for despaire*, as by the song of *Anna*, 1. Sam. 2. 1, 2, after her effectual praier 1. Sam. 1. 10.

But I will proceede to the fourth propertie of prayer, that when wee pray, wee bring not with vs the sins, which will turne away the eares of the

The third thing
in request.

James 1. 6.

Note.

Ioh. 16. 24.

Three effects of
prayer.

The first.

James 4. 8.

Iohn 16. 26.

Reuel. 3. 20.

The second.

The third.

Math. 7. 7.

1. Sam. 1. 10.

The fourth
thing in request.

Prou. 28.9.

Psal. 7.3.4.

*The fifth thing
in request.*

Psal. 37.5.

*Iam. 4.8,9,10.
1.Sam. 7.7,8.
What singular
helpe these are
to a godly life.*

Reuel. 3.17.

Note.

Lord from hearing vs. And these sins are any which be not repented of, but lien in, or nourished in vs, secretly at the least, and not renounced. This *Salomon* confirmeth in these few words when he saith, *Who so turneth away his eare from hearing the law*, (and so any part of it, being of like & equall authoritie) *euem his prayer shall be abominable*. And *Dauid* agreeth with him, saying, *euem as he powred out his requests vnto God, if there be any wickednes in my hands, (for all my praier) shall that excuse me? shalt not thou, O Lord, finde it out?* But when our requests shall be made to God with these properties, (for in such manner doth God require them to be offered vnto him) the Christian who obserueth them, shal reape no small fruit thereby; whether he intreat for remission of his sins, or for any good thing whereof he standeth in need, or against any calamity or burthen, wherewith he shall be distressed, yea he shal thereby preuaile with God for others, as for himselfe; and what encouragement, thinke we, doth this adde to a godly life?

The last thing required in making our requests aright, is, to wait patiently vpon God for the issue, to see what end hee will grant of our petitions: for this grace being wanting, taketh away the grace of our suites making: and yet we are most prone to this impatience, for we can be content with no other fruite, then we haue prayed for. But this impotencie must be bridled in vs, because we know not what the Lord will doe, whether he will grant our desires, or make good the same some other way. Therefore the Prophet who had good experience of Gods fatherly prouidence toward his faithfull seruants, exhorteth them to wait vpon him, when they haue once commended their way vnto him, assuring them, that he will bring to passe that which shall be best for them, and so he willet them to be perswaded. And this patience, so neere a companion to faith, doth hold the minde in a sweet quietnesse, euem before the successe be seene which God will grant; and being so, who can denie, but that it maketh our prayer well pleasing to God, and therefore with the forementioned properties, to be a great help to the well performing of our duties?

And thus I hauing set downe the properties of making our requests to God aright; to returne, I say, when all these three parts of Gods worship now spoken of, shall reuerently and humblie bee adioyned together, I meane thanksgiuing, confession of sinnes, and request, (which ordinarie in our prayers ought to goe one with the other) they haue great force and power in them to vphold a godlie life, namely and especially, seeing by confession of sinnes, a man acknowledgeth himselfe a guiltie person, and debter to God, that so hee may be the slower to runne further in debt with him. By making his suites, hee declareth that hee is a begger, and standeth in neede of all things, as hauing nothing of his owne, (if hee know himselfe well) but sinne and filthinesse; and by giuing thanks he confesseth, that whatsoeuer he hath, or enioyeth, he receiueth it of Gods meere mercie and bountie. All of them make him to see himselfe infinitely indebted vnto the Lord, his pride to be abated, his heart stirred vp to seeke vnto him, and intarged to loue and obey him. And if *hee be fallen, this prayer of faith will raise him up*, if hee be heauie, this will comfort him, if he be dull, this will quicken him. Oh, who can reckon vp the infinite and marueilous commodities

Of the seventh priuate helpe, which is Reading.

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commodities that come of prayer, if it be accompanied of the forementioned properties.

Therefore I conclude, that seeing it is a present remedie to the oppressed heart, a preseruer of the godly minde, a giuer of strength to the weake, an especial meanes to make a man fit to liue in euery estate, wherein God hath set him, &c. I conclude, (I say) that it is a strong and mightie helpe to the godly life. For pray well, and liue well, and keepe thy selfe in case fit to performe this dutie, as thou hast been directed, and thou shalt not need to feare in thy life, any great annoiance. But how this, with some other of the helps, are to bee brought into vse euery day, that the fruite of it may be more certaine, shall be set downe in the next Treatise of the daily direction, which is the place fit for it.

Note.

CHAP. 12.

Of Reading, and what helpe it is to a godly life.



HE next helpe to godlinesse is Reading. The which exercise and dutie that the Christian (whom I goe about to informe) may finde it an helpe and furtherance, together with the other meanes, to a godly life, some direction I will giue him about the same.

And although much might bee said to very good purpose to benefit the learned sort, about this in-treatie of Reading: yet I hauing applied my selfe throughout my whole booke, to further and helpe euery Christian beleeu-er to walk on the way to heauen, with more ease, fruit, and comfort; therefore I purpose in this argument to doe the same. And to this end, I will draw that which I haue to say hereof, to fise points, and in fise questions and answers to them, include my whole minde and meaning about it. The first is, what should bee read. The second, who they are that should reade. Thirdly, when they should reade. The fourth, how and in what manner. The fifth, why, and to what end.

Fise questions
about reading.

To the first question, what should be read; the answer is: first, the booke of God, which is the booke of bookes, euen the canonicall Scripture of the old and new Testament; and then other sound and godly bookes (for all books put in print, are not to be read: no, although the argument and matter be good: For the reading of many bookes, which can bring little profit, or much hurt to the reader, are to be auoided, as being wearisome to the flesh). And of those which are to bee read, some are fittest to informe the iudgement and the vnderstanding, to make wise and skilfull the reader in knowledge of diuine things, as *Caluins Institutions*, *Peter Martyrs Common places*, *Bezas Confessions*, &c. Some helpe more speciallie to practise knowledge, by confirming faith, and endeouoring to keepe a good conscience. Of which sort those which direct a Christian to a godly life, are; and I may not be ashamed to say, that this booke in which I haue trauelled and taken some paines, is one tending to that end. And some helpe to both, as the

1. what should
be read.

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worthie labours of Master *Perkins*, are herein the principall of our time, containing the summe of many learned authors in a plainer manner about the matter of Christianitie. Fro hence it followeth, that seeing such bookes ought to be read, as haue bin mentioned, that therfore men should, as their abilitie will permit, haue such bookes in their houses: and such as cannot purchase them, they should provide the best that may bee had of meaner price, by the help of their faithfull and learned Teachers, and namely sound and plaine Catechismes, godly sermons and treatises of and concerning faith and repentance, counting them other manner of household implements, then Cards & Tables, and such like stuffe, as the house is thought to be naked, that is without them. And further, when they haue these bookes, their care must be, to see, that they be not cast into bench holes, nor suffered to lie vnoccupied and couered with cobwebs. For let the best know this, that if they vse not reading, they shall finde much more incumbrance in their life, vnfaourines also, vnquietnes, vnfruitfulnes and vncheerfulness, with such like; yea though they vse other helps. It is further to be regarded of them, that seeing bookes, which are fit for the building vp of them in godlinesse, must be read of them, therfore they must not bestow their time, in reading filthie, leaud and wanton bookes; no, neither needlesse nor vnprofitable, neither superstitious pamphlets, nor Machiauels blasphemies, (which is a shame should bee suffered to come into mens hands,) nor the subtile deuces and deceitfull dreames and errors of the Church of Rome, except they bee able for their sound iudgement, to discerne them, that so they may be the better able to detest, & giue others warning of them. And this be said for answer to the first question, namely, what is to be read.

2. *Quest. Who should reade.*

Ans. All sorts.

The next question is, who should reade. And they are all such as for whom good bookes are written. But they are written for all sorts, as *S. Iohn* saith, *1. Ioh. 2. 14. I write vnto you little children, yong men, and fathers:* therfore all ought to reade.

1. *Children.*

This answer, seeing the Apostle writes to all, and yet so few of all sorts doe regard, but rather distaste the reading of good bookes, I will therefore stand a little vpon it. *S. Iohn* (to begin with them in whose behalfe many speake; that there is little reason why they should be vrged to reade, I meane children) requiring this dutie of them, doth put to shame such as count it needlesse and almost ridiculous to moue them to reading. For thus he saith, *I write to you little children, because ye haue knowne the father.* Whereby he giues vs to marke, that children who are in yeeres a degree vnder young men, are capable of the true and sauing knowledge of God, and that such were of them in his time, as knew God to be their father through Christ their mediator. And may not such reade good bookes with fauour and sweetnes, who haue bin trained vp by their godly parents, to heare the same doctrine preached to them, till they haue either attained to the grace of beleeuing, or at least, doe see so much into the beautie of it, that they doe earnestly and vnfaignedly desire and long after the same? Such as *Timothie* was, who was brought vp in the Scriptures from his childhood. And the children of the elect Ladie, for they walked in the truth. And if they could fauour faith, they were also fit to be framed to a Christian life. Now then, if children be capable

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capable of these great and precious things, as to know God, and to walke after his will, is it not a shame to such as affirme, that children should not be drawne to reade, disputing with the Apostle, that hee was not well aduised, when he wrote to such, to the end, that they might reade the same? Therefore, howsoeuer the prophane and irreligious people, who loue reading little themselues, be led with error, yet let the well aduised Christian know, that children are to be exercised in reading good bookes.

The second sort of those who should reade good bookes, are yong men, who, if they be such as they should be, and yet no other then the Apostle wrote vnto; then they should fight against the diuell and his instruments with their spirituall weapons, and preuaile against them by their holy courage, and manhood. *I write vnto you yong men*, (saith he) *because yee haue overcome the euill one*. And who doubteth, but that such should make the word of God, which they heare and reade, as it is called the sword of the Spirit, a principall helpe and meane to vanquish Satan, and ouercome their vnrlie lusts, which waite them a mischief, and will, if it be possible, bring them to vtter destruction? That so they may well proue; that, if they be vnmarrried, they care for the things of the Lord, and if they be not, yet that they are subiect to the Apostles precept to *Titus*, that they be sober, that is, well gouerned; for so he saith there in one word, *let yong men be sober*. Now therefore, seeing yong men haue so many and strong enemies to fight against, as all their corruptions are, and those (as it were) set on fire by hell; good reason, that they among other, should be diligent in searching the Scriptures, and in daily reading of other good books, to stablish and strengthen themselues against them, and to edifie and build vp themselues in their most holy faith, that so they may prooue, that yong men of Gods nourtering, shall prosper and thriue farre better, then such as walk after their own hearts desire, scorning good bookes, and the reading of them.

Secondly, yong men.

Titus 2.3.

Note.

And as for old men, to whom he writeth, vnlesse they be such as be a reproch to their gray haire, they know the great workes of God, hauing not only read of them in histories of Gods word, but also hauing marked them, and obserued them in their owne experience. They haue seene, how God hath threatned and pursued his enemies, the disobedient, and how he hath been good and gracious to his beloued seruants. And therefore they should be easily perswaded to reade, hauing so good incouragement by the times past. And they who can take no pleasure therein, hauing passed so many daies of their life heere, but affect the delights of the common sort of aged persons, that is, to heare and tell tales, to laugh and be merry in a vaine and prophane manner, they are not such as the Apostle wrote to, but such as are to be bewailed, as being vnfauourie to others, and such as may be ashamed of themselues, if they be not vterly blind and brutish. But the old men that he wrote vnto, were fathers, (as he saith, *I write vnto you fathers*) that they might be examples in grauitie, integritie, wisedome, and in other good things, and therefore might still continue their course in reading, besides other meanes vsing, to bring their gray haire with peace vnto their graues. And these among others should giue themselues to reading, and not as the most of them doe, to prating, idlenesse, and worldlinesse. And this bee said for answer

Thirdly, old men.

Note.

Of the seventh priuate helpe, which is Reading.

3. *Quest. When
they should
reade.*

swere to the second question : Who should reade.

The third question is ; When they should reade. Which question cannot be so soone nor easily determined, as the former. For though it bee expressly commanded to Ministers, that they should attend to reading, that is, giue themselves to it with all diligence daily, as one part of their particular calling, vnlesse some speciall occasion doe hinder at some time, and that also of more necessitie for the time : yet of other men, who haue their seuerall callings to follow and attend vpon, one this way, and another that ; wee must not lay burthens vpon them, such as God hath not laid, and therefore too heauie for them to beare ; by enioyning them other duties, which cannot stand with them ; neither therefore this of reading. Which saying yet must wisely be receiued : not to lay pillowes vnder their elbowes, to nourish them in sloth, who are too backward already, and too vntoward to reade : of which sort there are too many. For doe we thinke, that the holy Ghost exempteth any from it ? why doth hee then moue all thereunto (as wee haue heard) and pronounceth them blessed, who ioyne reading with the doing and practising the things which they reade ? What is then to be done (yee will aske) betwixt both, seeing none are to be exempt from it, neither yet any to be tied vnto it, as the Minister is ? I answer: As euery man hath more freedome and libertie in his calling then other, also fewer lets, more encouragements and helpe, by wealth and abilitie ; the more time hee is to yeeld thereto : and they who come behind in these, they must be content (in respect of the other) with lesse vse and excercise herein, and they may rest with peace, although they cannot enioy the benefit so liberally and amply as some other. For as some of them who receiue the word into a good and honest heart, some (I say) bring forth thirtie fold, some sixtie fold, some an hundred fold : euen so, some cannot vse the meanes so many nor so oft, as some other ; neither therefore attend so much to reading, which is one of them. But let all that looke for fruite of it, keepe and shew an honest and good conscience in doing that which they may ; and stir vp themselves earnestly hereto, as knowing how much vntowardnes there is in our flesh, as dulnes, coldnes, vnwillingnes, yea and rebelliousnes against it. For if men giue place hereunto, they shall hardly begin, and more hardly go forward. And if they be vnfit to reade one good thing, (for it is with men in this, as with sicke folk to their meate, that they haue techie stomacks,) then let them reade another. And oft set before them the benefit thereof, how many waies they may take good thereby, as shall be shewed afterward : and let them againe consider why they intermit their course of reading at any time, and whether it be for waightier occasions, and not rather to seeke libertie to the flesh, and to roue after their owne phantasies one way or other. And although some must reade when they may, who cannot keepe any ordinarie course in reading ; yet seeing other some haue leisure and libertie thereto, let such be carefull to keepe their course constantly, especiall at the first entrance into it ; and when they breake it off, by any necessarie occasion, let them supplie it at some other time. Besides, let them not in keeping a course in reading, so much looke to the obseruing of their taske ceremoniously, and for fashion (as some vse to doe,) as heartily desire to profit thereby,

Reuel. 1. 3.

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thereby, much lesse let them doe it superstitiously, as putting holinesse in the deed done, and as thinking that the very action pleaseth God, whatsoever the intent and end of the partie be therein. But whatsoever rules be giuen about reading, I cannot sufficiently bewaile the state of them which reade seldome, euen when they must needes, for feare or shame, or curious noueltie. Both these faults are too commonly committed euen of Christians, and that because some of them for following the world one way or other, can finde no leisure thereunto: other some taking their full scope in play and pleasures, cannot attend to such sad matters, as they count them, whiles the other are so welcome to them. Others through idlenesse, sloth and swarmes of vaine cogitations or dangerous lusts carrying them, or through grosse ignorance, needlesse and idle talke, neglect so good a worke and necessarie dutie: whereas, if they had learned to make conscience of it, they might shake off much noysomnes, by watching their opportunities, whereby they should not need to feare, but that their labour therein should be plentifully rewarded. As for tying any to reade somewhat daily, though it be a good helpe to them who can, and doe so: yet in no wise it is to be imposed vpon any of necessitie, neither doth God inioyne the same, but as euery one may yeeld most time thereto, so he may be sure he shall lose nothing thereby, but gaine greatly in respect of others. And this for answere to the third question.

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In the fourth place, it is demanded how they should reade, and by what meanes they should be directed therein. Which is a point of great waight to be learned and obserued about this matter. For we may not thinke, that euery one which taketh a booke to reade vpon, when he is disposed, or now and then readeth for nouelties, may looke to profit by his reading; but as it giueth great hope of benefit, if it be well regarded, so some good heed must bee taken in going about and vsing it. And although for the learned sort and Students in Diuinitie, the vnderstanding of the Arts and tongues, and the knowledge of the Scriptures phrase and such like, be great helps, which private persons attaine not vnto: yet there are many helpes for them also, by the which they may attaine that knowledge, which is meete to guide, quicken and comfort them, while they liue here. And first it is requisite, that he who desireth to make good vse of his reading, bee soundly catechized, and well instructed in the principles of Christian religion, that being made a sound Christian by the assurance of his saluation, & his sanctification, he may grow therein as by other helpes, so by his reading. For otherwise, though hee haue both wit and will, to reade and heare many other good things, yet shall he neuer haue the right vse of them, but be like them who haue much household stuffe, and many implements for such vse, but no house to place them in. So he may haue many fragments and broken peeces of knowledge and skill which may be able to doe some good to others, but he shal goe without the chiefe good himselfe, because he wanteth that, for which all these should serue as helpes, as I haue said. And this is so true, that not onely the common hearer is not the better after many yeeres bestowed therein, yea though he haue his part in reading sometime; but euen he that is affected and well moued, by his hearing and reading, ioying and

4. Quest. How they should reade.

Note.

sorrowing

Note.

sorrowing as occasion is offered, yet it not helped to heauen nor holinesse thereby, but his good motions and affections soone fall, as they soone rise, and vanish as the sparkles of the furnace in the ayre, because the heart is not well seasoned with sauing knowledge, which is the first beginning of any thing that is good. If hee be thus grounded, hee must in his reading, vnderstand that which hee readeth, so as hee hold it to be agreeable to the fundamentall points of the Catechisme. Which shall be a meane to keepe him from many errors. It will bee also a good helpe, to vnderstand cleerely the summe and contents of the seuerall Chapters which he shall reade, with the drift and scope of the whole booke; and withall, the things that go before, and those which follow any difficult place. And hee may bee the more enlightened and helped thereby, if it could be, to digest his reading by meditating on it afterwards. To all which, he that can adde the reading of sound interpreters, and take opportunitie to conferre with the learned, is like to finde much fruite and profit by his reading.

5. *Quest. To what end.*

Five ends of reading.

2. Tim. 3. 16.

Rom. 15. 4.

Now followeth the fifth & last question, to what end men should reade. And though in generall, the answer may be truly made thus, euen to know and practise the same; yet seeing the Scripture doth more particularly set downe the ends thereof, they shall more cleerely appeare to vs, if wee heare them as they are set downe to vs in the same. Now the same ends for which the Scripture is written, are the ends why wee should vse them, both in our reading, hearing, &c; but those are specially five, therefore so many and the same ends there are of reading them. The first foure are mentioned in the second Epistle of S. Paul to Timothy, chapter the third, the 16 verse, where he saith, *The whole Scripture is giuen by inspiration from God, and is profitable to teach, to confute, to reprove, and to correct.* The fifth end is to comfort, as in the Epistle to the Romans, the 15, and 4 verse, is shewed. And to these ends wee are to reade the Scripture: which in few words I will lay open.

I The first end, namely to teach or instruct vs, is worthilie set in the first place, for all the other depend on that: For till wee know the truth and vnderstand the will of God, (euery one in his measure) wee can neither condemne any thing for error, neither finde any fault in our life, nor amend it, nor bee comforted by it. So that knowledge is the first to enlighten vs, and thereby wee haue vse of the rest, if wee euer at any time haue them. So that wee should reade, to the end wee may get vnderstanding in all the parts of the will of God. As to know God aright, and how he is to be serued aright, and beleued in, how wee should walke through this our pilgrimage, and after attaine and enioy the presence of God, and felicitie thereby for euer. And what a darke and dead liuing is it here, without this? As if it were considered duly, men should bee constrained to confesse. For such walke in darknesse, which who knoweth not how vncomfortable it is to walke in? And were it not, that men deceiue theselues with a perswasion, that the following of the deuices and desires of their owne hearts, (as they see the most doe) were the best happinesse, they were neuer able to liue out the tenth part of their daies without wearinesse, deadly disquietnesse, yea and very madnes it selfe. And for all the deceiuing of themselves that way, many come to little better state and end, especially if they know that such vnderstanding,

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standing, as I haue spoken of, be to be had in this life, and is also enioyed of some, and yet they themselues haue it not. So that to bee without such effectuall and sauing knowledge, is both brutish and miserable, as *Salomon*, Prou. 19. 2. though somewhat couertly, declareth, when he saith, *Without knowledge the heart is not good*. Where he condemneth all such as, though they haue some literall knowledge, yet liue shamefully and offensiue, as they must needes doe, their hearts being filthie and euill.

The second end of reading, is the refuting of errors and false doctrine, as 2 Popery, Iudaisme, Turcisme, and the rest. Which notwithstanding it be required of the Minister chiefly to cut them off by the sword of the Spirit, as it belongeth vnto him chiefly to teach, correct, and comfort, to the end that he may be furnished euery way to guide the people aright; yet doth it also appertain to all priuate Christians, as they shall bee able to attaine it, to discern false doctrine by the true mete-yard of the word of God, and so to take heed that they bee not peruered and spoiled by it, but abhorre, and, as from a serpent, flie from it. And they who are well grounded in the knowledge of the principles by catechising, and liuing vnder a sound and profitable ordinary Ministry, shall by their reading, be able to discern many dangerous errors, that they may auoid them. Therefore *S. Iohn* willeth the Christians to whom hee wrote, as well as their teachers, to trie the spirits, which breathed out doctrine among them, whether they were of God or no. And our Sauour willeth to *beware of false prophets*. And *Acts 17. 11.* the men of Berea and Thessalonica are commended for trying the Apostles doctrine by the Scriptures: whereby it appeareth, that they are able to doe it, though they had knowne the Scriptures but a while. Which was no small benefit to them, as all other also may find it, who hauing attained sound and sauing knowledge of the truth, are able to single out errors, as they did, in their readings. And this is the second end of reading. 1. Ioh. 4. 1. Mat. 7. 15. Act. 17. 11.

The third and fourth end of reading, is this: (For seeing both may fitly and well be handled together, I will ioine them together for breuitie sake.) 3. and 4. First, that al vices, sins & faults that they reade in the Scriptures, or any other sound author, they condemne them for their owne parts, as odious things, which God cannot abide. And therefore in themselues especially, if any such lie lurking either secretly within them, or cleaue to them in their behaviour, and outward actions. And all such reproofes of sinnes as they shall meete within their readings, that they apply them to themselues, as forbidden to them, and condemned in them; or if any of that sort shall heereafter winde in with them and deceiue them, that they censure them in like manner. And then secondly, that whatsoeuer duties or gracious actions they shall reade to be commanded of God, those they take to bee commanded to themselues, to shew forth in their liues, and to giue good example thereby. Thus the Lord hath appointed their reading to bee, with other good helpes, the meanes to flie euill, and doe good, and (in a word) to liue well. Both which are effected by him, while they who are made such, haue honest and good hearts, into the which they receiue the word and good instruction. And this is a singular end of reading, to helpe forward, in Gods people, this reformation. But of this the whole booke almost entreateth,

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therefore

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therefore I will with more breuitie passe it ouer.

5 The fifth and last end of reading, is comfort by all the foure former. For they, who reape that fruit by their reading, which they doe by their hearing, to know the way to happines, to discerne the by-waies, and to follow their knowledge in practising that which is good, and declining the other, may for good cause bee comforted, yea and that comfort shall abide, without which there is no other that is sound, and will stand by a man in his greatest need. And (to say no more of this) if the end of the Scriptures, and so by consequent of the reading them, be to comfort vs, how are they deceived, yea and grossely bewitched, who thinke, that no sound comfort can come from thence, but rather, that they (if they should exercise themselves therein) would take all delight and comfort from them? And thus, I saying no more of these five ends of reading, then of necessitie I must, with a few obseruations and watch-words, I will end.

And first this is to be obserued, that in reading the Scriptures, they reade not here and there a Chapter, (except vpon some good occasion) but the Bible in order throughout, and as oft as they can, that so by little and little, they may bee acquainted with the Histories, and the whole course of the Scriptures, (hauing before the grounds of Christian religion laid) and so may haue the more comfortable and liberall vse of them.

And further, that which I haue said of laying the grounds of Christian religion, is well to bee marked, seeing they being by apt and fit coherences laid together in the mind, and working vpon the heart of the beleeuing Christian, are able to make the reading of other good bookes, and especially the booke of bookes, which is the booke of God, cleere in many respects and profitable, which to others shall seeme as a clasped booke, or full of hard difficulties and obscuritie.

And in reading of other good bookes, they are to be counselled rather to reade some one or two well penned, either of the whole Christian religion, or any particular argument, and matter, and them often; rather then a leafe of one, and a chapter of another, as idle readers vse to doe for nouelties sake. Often, I say, because a good book is of the most part of Christians little seene into, at once or twice reading ouer, much lesse the vse of the doctrine of it reaped and enioyed of dull heads, slipperie memories, and weake practisers, such as it is too well knowne, that the most Christians are. And therefore the greatest part not hauing leifure to reade many bookes, shall find most profit by diligent going ouer of the same often, making their choice of the best and necessariest, by the helpe of their faithfull Teachers.

Note.

Rules more particularly about the manner of reading.

1 Now as concerning the manner of reading, beside that which I haue said before; it must be with an heartie good will to learne and profit thereby, desiring God to prepare vs with reuerence, to lighten our vnderstandings, that we may conceiue that which we reade, and setting our selues for the time of our reading to be attentiuie, and so to abandon the wandring of the heart, as much as may be; the which will be the easilier done in reading, if it bee well watched ouer (as hath been said before) in our course of liuing.

Likewise, that all the generall promises made to the faithfull in the Scriptures, wee applye to our selues, and that all exhortations and admonitions quicken

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quicken and stir vs vp from coldnesse, deadnesse, and drowfinesse, and all reprehensions checke vs for faults escaped, and all threats, feare our boldnes, and appall our securitie, which is too easily and readly kindled in vs, that so we may make that vse of them, which the Apostle requireth, when he saith, *that all Scripture is giuen by inspiration of God, and is profitable to teach, conuince, to correct, and instruct in righteousness*: and that in matters as well concerning God as men, and amongst men, all particular kindes: and therefore Prince and subiect, noble and base, men and women, and more particularly in families, husbands and wiues, parents and children, masters and seruants. Thus to reade, that thereby we may bee made fit vnto euery good worke, and to glorifie God thereby, is vndoubtedly to make our reading, as it is appointed of God, an especiall helpe and meanes to grow forward in a godly life.

Note.

But this one thing I cannot omit, that the benefit and comfort of this exercise of reading being so great, and the substance of the Scriptures being sobrought to light as it is, both in our owne language, and in the interpretation of them; both which poperie hath a long time depriued vs of; and such varietie of good bookes being granted vs of God: that yet, euen such as looke after eternall life delight so little in them. For I speake not of the prophane and vnrule, whom nothing will moue to reade, no nor so much as to heare Sermons, till God make them see how they haue deceiued themselves. But I am sure, it is one speciall cause, why heart is taken from many learned and godly men to set out any new workes in print, seeing the professors of the Gospell doe bestow so little labour and time in reading of those which are extant already.

A reproofe of negligent reading.

Note.

And herein these two things I thinke meete to adde, in regard of some Christians, that such as haue not the gift of reading, may endeauour to follow the foresaid rules, by vsing the helpe of others: exhorting all by their losse and discommoditie, to haue reading in greater reckoning, then it hath bin, and still is with most, at this day. The second is, that besides the former rules, such as haue better helpes of vnderstanding, memorie and leisure, doe, besides their publike hearing, note their doubts, and as they shall haue opportunity, seeke resolution of them, at their learned Pastors hands.

*Two obseruations about reading.
The first.*

The second.

And though there are other things besides these, which the learner may take profit by, as I haue said, yet they being more out of the reach of the greatest number of Christians, they doe not so neerely nor necessarily concerne them. And it must bee remembred, that I propound not to say, as much as may be gathered together about reading, but how it may be profitably vsed to helpe the Christian to be fruitfull in a godly life. And let him know, that this which I haue said, is auailable thereunto.

For he that shall consider, how many waies the conscience is appeased, the iudgement inlightened and enlarged, the heart perswaded, the memorie relieued, the affections moued, and in a word, the whole man drawne by that which he may reade; shall not need to doubt, how great the benefit of reading, together with the other helpes, is to the teachable Christian. And that it being vsed as oft as possibly it may, in such manner as hath been prescribed, and so many good things drunke in and receiued of vs, as wee shall meet with in our reading, who doubteth but it shall be a singular helpe and

*How reading is an helpe to godlinesse.
Note.*

furtherance with the rest, to a godly and Christian life? For a minde well seasoned before, shall be vndoubtedly better seasoned and refreshed, when it shall vsually and oft *drinke of the water of life*, out of the sweet fountaine of Gods word by reading. And of the helpe of reading, and so of all the ordinarie meanes both publike and priuate, whereby a true Christian continueth a godly life, and groweth to further ripenesse and perfection therein, thus much be said.

CHAP. 13.

Of the extraordinarie helpes.

The extraordinary helpe to a true Christian life.

The first extraordinary helpe, is solemne thankes giuing, what it is.
Note.

An example of it.

Ester 4.16.
and 9.1.

Ester 9.18.21.

It is to be vsed according to the occasion.

Publikely.

Or priuately.



Now follow the extraordinarie helpes, which are not commonly nor daily in vse, but sometime, and that according to the extraordinary occasions which the Lord offereth. And these are especially two: first, solemne thankes-giuing: and secondly, fasting, with prayer more then vsuall adioyned. The first is, when in some rare and vnlooked-for deliuerance out of desperate danger, we doe by the commandement of God, and examples of the godly, who haue gone before vs in a most feruent manner, and more then common, yeeld praise to God for the same, and reioyce heartily in the remembrance and consideration of it, tying our selues (as it were) in a renewing of our holy couenant, more firmly to the Lord, and testifie both these by signes of vnfeined good will to our brethren.

All which are to be scene most cleerly and liuely in that famous example of *Hester* and *Mardocheus*, that I mention no other, for breuitie sake: who being with the rest of Gods people in those Countries, marked out, and as sheepe appointed, by *Hamans* subtiltie and cruell malice, to bee slaine; did yet by prayer and fasting obtaine deliuerance, when to mans iudgement, all hope was past; and not that only, but also their hearts desire against their aduersaries, with great fauour of the King (whom God had made of an heauie enemy, a mightie friend) and much wealth and prosperity: wherupon they caused a day and time to bee appointed, in the which the Lord might bee praised; and they might expresse their reioycing, and *send portions one to another*, to testifie their loue vnto them.

And this is that solemne thankes-giuing, which I call one of the extraordinarie helpe to set vs forward in godlinesse: which of all Gods people by the like occasion is to be offered vp to God, differing (as ye see) apparantly from the same duty daily performed, as in seruencie of the spirit, so in other solemnities, beside a longer time of continuing the same. This dutie (when the occasion of it, belonging to a whole Church, is publikely performed) ought to be accompanied with the preaching of the word, to quicken the assemblie to the more liuely professing of their thankfulnes, accordingly as their solemne feasts vnder the law, were with an holy conuocation. And if the cause of this extraordinarie helpe be priuate, concerning some one person alone, or a familie, or some few, then it is to bee offered in priuate of them,

Of the extraordinary helpes.

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them, (whom this great benefit concerneth) with Psalmes, and praifings of his name, speaking of his works, and reading Scriptures tending to that end; as Psal. 105. 106. 107. Psal. 105. all
Scriptures fit
for it.

And because I finde one place very fit for this purpose, which teacheth a most right manner of the practice of this dutie, whether we shall be occasioned publikely or priuately to performe it, I thought it very expedient heere to put in the same: which manner of praifing God was appointed by the man of God, *Dauid*, at the setting vp of the Arke of God in the Tabernacle. Some of the words are these: *Praise the Lord, and call vpon his name, declare his workes among the people, sing vnto him, sing praise vnto him, talke of all his wonderfull workes. Reioyce in his holy name, let the hearts of them that seeke the Lord, reioyce.* And this of solemne thanksgiuing. 1.Chron. 16.8.
to 19. & 29.10.
to 15.

The other extraordinary help is fasting, ioyned with most feruent prayer. And this is a most earnest profession of deepe humbling our selues, in abstinence with confession of sinnes and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamity from vs, or for obtaining of some especiall blessing. This description in few words I wil lay open for their cause, who perhaps haue not read nor heard much of this exercise of fasting, neither haue bookes at hand to help them to the right vse of it. I say, we must be deeply humbled, and make earnest profession of it, more then in the ordinary abasing of our selues. For though as oft as wee do pray, and confesse our sinnes, we ought to do them heartily, and deeply: yet neither in the like continuance of time, nor in the same measure of seruencie can they alwaies be, as at and in this exercise, they ought to be. The second extraordinary
helpe is fasting.
what it is.
Note.

Secondly I adde, that with this profession of our humiliation, abstinencie must be adioyned: I meane thereby, that we must depriue our selues herein of the lawfull pleasures and liberties of this life, as meates, drinks (more then for necessitie) costly apparell, earthly dealings (which yet at other times are free for vs to enioy) thereby declaring, that wee haue by our sins made our selues vnworthy of them. And thirdly, in that I say it must be done the most part of the day, that is, to the end that by this long time of our humiliation and abasement, our hearts may be more cast downe, and thoroughly touched with our distressed estate, then in a shorter time they are like to be. Fourthly, supplications, which containe our suites and confession of sins, are added, to teach vs, that the chiefe part of this exercise consisteth therein. Fifthly, in that this is done for the remouing of some great calamitie, that is to bee vnderstood, either of some sore afflictio outwardly hanging ouer vs, or the whole Church, or already vpon vs, or for some grieuous sin committed, or long lien in of vs. The which when weaker means remoue not from vs, these are enioyned vs of the Lord, to deliuer vs from them; wholly or in part, or else to stay vs, that we may rest our selues on God, *that his grace shall be sufficiēt for vs.* 1
2
3
4
5
2.Chron. 20.6.
Dan.3. 18.
2.Cor. 12.9.

And here we must know, that to be required, which I said to be in thanks, whether priuate or publike, that to inable vs to this duty the rather, we must in the one, vse the benefit of Sermons, & fit Scriptures to stir vs vp hereunto, and in the other, to meditate of the like Scriptures priuately, for the well carrying of our selues through that so weighty a busines: but in both, let this be regarded, that we take them not in hand, except we come in true and vn-

Of the extraordinary helpes.

Ioel 2.13.
Hos. 14.2.3.
*How these two
are helpes to
godlinesse.*

*Cautions how
to vse the helps
mentioned in
this Treatise.
Vnderstand
them well.*

*Note.
Haue them in
high account.
Vse them not
for fashion.
Vse them con-
stantly.*

*If they waxe
vnsauory, giue
no place to such
deceit, but
more to God
for the former
grace.*

fained repentance, which as surely as we bring thither, so sure wee may be, that God will be with vs there, & heare vs, which wil make the whole action more sauoury, and the end of it to be with comfort, which is the right maner of taking it in hand: That as we began our fast with pensiuenesse, and hanging downe of the head, as wee saw wee had good cause, the Lord hauing humbled vs, and thereby sending vs to testifie our vnfaigned grieffe, by such kind of abasement; so we hauing sought and sued to his Maiesty in such vnfaigned repentance, to the which hee promisseth his accepting of that our sacrifice most graciously, we may lift vp our selues againe, and bee comforted at the heart for the same. Now therefore the nature and qualitie of this exercise being in some sort laid out vnto vs, as the former was, if wee duly weigh the force and vse of them both in their proper kind, namely, how the one raiseth vs to a ioyfull recording of Gods wonderful kindnes; the other bringeth vs low, for our vilenesse, more especially remembred; both of them do exceedingly draw our hearts in more loue and obedience to God: who can deny, that they both, in the time wherein they are to be vsed, euen as a long time after, are most effectuell meanes to set vs forward in the godly life?

To say more of the meanes and helpes, I haue not thought it expedient. Therefore to end this whole treatise of the helps, these few cautions I would wish to be had of thee, diligent reader, (to the end thou mayest haue the right vse of them) namely to vnderstand them well, and consider thoroughly of them, and of the commodity which they may bring: and so with a quiet and meeke heart set vpon them, in that maner that thou hast them set down vnto thee. And encourage thy selfe heereunto by this reason, that seeing some one of them hath so great force, to the well framing of the heart and life; (each in his kind) then much more, all of them together, being so vsed must needs bring a more large and liberall blessing that way. But as they are pretious, and haue an excellent end, so hold still that account and estimation of them, and vse them with all high reuerence, as thy frailty will permit, and not for fashion, (as the counsel of flesh will be) which will make the best things vile and common in a short time. Neither giue place to wearinesse and slacknes in vsing of them, either in the first entrance, or after long continuance: yet if by vnawares, or any other way, these faults escape, be diligent and ready to espie them, and hide them not, but checking thy corrupt heart, confesse them to the Lord in secret, and he will heare thee and forgiue thee, and then set vpon the vse of the fore-mentioned helpes, freshly and sauorily againe as thou diddest before.

There remaineth only this, at what time, so farre as we may know it, wee should vse them, and which of them should be vsed euery day, and which, otherwise; which is a point most needfull to bee knowne. But this requiring another place, cannot conueniently bee set downe here, but shall follow in the next Treatise of the daily direction.

The end of the third Treatise.



THE FOVRTH TREATISE, DIRECTING THE BELEEVE VNTO A DAILY PRACTISE OF THE CHRISTIAN life.

CHAP. I.

Of the summe, order, and parts of this Treatise.



Ow that I haue shewed who is a true belceuer, and next, described the godly life, in the second part of this booke, and haue set downe last of all, the helps and meanes by which a Christian groweth in the same: it might seeme that any seruant of God hauing these three before him, should need no other direction to helpe to the practising of this godly life, but might easily set vpon the same. And so should I think (hauing been once of that minde) but that I haue perceiued by diligent marking and experience, that it is seldome seene and hardly found so. Generally (I confesse) it is obtained, but particularly it is with them, as with the Surgion, who hauing learned what is a good medecine for a dangerous fore, can lay it to, but hauing not particular skill how to prepare the fore, how to diet the party, and when and how to apply the medicine, doth long keepe him at one stay, or sometime better, sometime worse, but healeth him not, neither doth by degrees bring it to any good estate: So the Christian who hath onely some knowledge how and by what meanes hee must grow in godlinesse, *and resist the diuell*, and ouercome his sinne, shall finde it hard and awke in particulars, and on one day as well as another to doe it with peace, except he haue full resolution, as well as knowledge and skill how, to vse and apply the meanes every day to the diligent obseruing of his waies, both at home and abroad, that he may haue the testimony of a good conscience, and reioycing thereby.

And this is it, which I meane in this Treatise, to acquaint the Reader with, namely, that the godly life, which is to bee continued by the many helps before set downe; is neither left to men sometime to be practised, and at other times may be neglected; nor generally, (which is far off from Gods meaning and will) but particularly in all their actions, and every day, and throughout the day, to be looked vnto and regarded. This is my meaning,

*This Treatise is
necessarie to be
ioyned with the
former.
A simile.*

Note.

*The generall
summe of this
Treatise.*

Of the summe, order, and parts of this Treatise.

Note.

and that which I aime at, in this present treatise. Which is thought of many to be too strict a tying of men to duty, who are so giuen to seeke carnall liberty, and it is counted strange, that they should bee holden within bounds euery day and houre, who are not wont to call themselues to any great account through the whole weeke or more: who if they be reproofed neuer so iustly now and then, (for it is to be feared, that few reproofes will be admitted or borne, to such a point the world is come) they count them nice and too holy which rebuke them, they are so little vsed to it. Will they not (thinke wee) straine hard to cast off this yoke of watching, and obseruing their liues, and (as they shall see cause) to find fault with themselues throughout euery day?

Note.

Some good Christians thinke strange to be held in compasse euery day.

I haue had experience, how hardly such haue been able to heare a kinde and friendly rebuke for foolish iesting, swearing, vnseemly talking, &c. but they haue counted it precisenesse: there is no doubt, but they wil impatiently beare it, to haue their whole bad course controlled and brought within compasse. It is out of question therefore (I say) that both such as I haue here spoken of, and many better then they, and which haue the Christian life in more reuerence, then many such, hauing giuen themselues much libertie in their liues, will thinke it strange that euery day care should be had ouer their hearts and waies. But why thinke they so, but for that, partly through ignorance and securitie, and partly through custome in both, they haue long been estranged and held backe from it, and so are vnacquainted with it? Also they see few examples to leade them to it. Among whom, yet (God be blessed) there are some, yea numbers, I am well assured, who if they knew better, would imbrace it.

Such therefore as are ready to cast any mists of fleshly obiections before the eyes of the simple, and most of all to put out their owne light, that thereby they may bee hindred from seeing the pathway of this Christian direction, to the end they may not walke in it; such (I say) I exhort to heare me patiently. To whom, as to all other who shall regard it, I offer a cleerer knowledge of the will of God, which hath long been smothered by the bold contempt of some; and a safer way to their owne happinesse, then is commonly found of the most Christians; that is, that (as I said) they must euery day looke to their waies and liues, and settle themselues constantly therein, and not thinke they doe well, till they doe so, but hold it for a great offence to God, and a bold tempting of him, (howsoeuer they offer him some maner of seruice; and therefore shall pay deare for it,) when they dare let any one day in the weeke passe by them, without good regard had of pleasing God in, and through it.

The end why this Treatise was written.

Tit. 1. 16.

Note.

This was the principall end of my writing, euen to helpe to bring the Christian life into practise, and consequently, into price & estimation with professors, yea with some good persons and people, more then it is. For though in word many professe themselues followers of Christ, and that they ought so to do, *yet with their deeds they deny him, and the power of godlines also.* And likewise though the Christian life be in some account with others, yet it commeth to passe, that it is not in chiefest reckoning with them about other things, without the which it is neuer practised to any purpose. Which is

Of the summe, order, and parts of this Treatise.

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is one great cause, why both many weak Christians are not better then they be, and why the bad and vnreformed persons please themselues in their ignorance and loose estate, and make so slow haile (as they doe) to amend and be changed.

For they see in many hot professors, that there is no euen and constant course kept in the practice of godlinesse one time as well as another, and in one thing as in another. Generally we say all, (as I set down before) we must liue godly; but in particular, the godly life is seldome & hardly found, euen amongst those who say so. And as for any certaine time, when this should be practised, (as no time should be free from some part of it) though we as firme that it should be so to the end of our life, yet it is so little considered, that it is most cleere, that sundry, euen good men, doe shine but dimly, and are too oftentimes, yea and too grossly out of the way. And as there are many which doe not honour God by a good conuersation, (as they know they might) if they would bend themselues to it, (for this point of *wisdom* is easie to him that would understand,) so a great number (who gladly would) cannot tell how to goe about it.

*Few doe resolue
to liue godly
euery day.*

*Prov. 8. 9.
Prou. 14. 6.*

For many a one may approue of a Christian life, and giue good precepts to another, finding them in the word, which he neuer followed nor practised in his owne life. And thus, whiles it is not found nor seen by experience, what is the beauty, fruit & comfort of this Christian life, but amongst few, and they for the most part not of credit with the men of the world, to perswade that which they know; it lieth dead in a manner, and so, Gods exceeding kindnesse in appointing vs such an happy and sweete way to his kingdom, is not onely not enioyed, but of the most counted wearisome and tedious. I say more, it is vile & in no reckoning nor account with many, without which they forgo a great part of their happinesse. It is not missed among men, nor asked after, though it be the best of all other.

Note.

It might worthily grieue him who knoweth the gaine, beauty, sweetnes, and honour of it; to see so many hunt after all these, euen beauty, gaine, and honour, where they cannot be come by; and if of few they be attained, yet as a flower they soone fade and are gone: and to bestow no labour for them, where they may all be had truly and indeede, and constantly kept and enioyed. And whereas it is granted, that *one day in the godly life, is better then a thousand elsewhere*: yet what courtesie is amongst men, who should begin to make prooue of it? and what holding backe is there, lest they should do too much? And therefore that this Christian life may bee brought into some more estimation and reckoning with men, then for a long time it hath been with the most, I haue taken some little paine to vnfold and lay out this happy estate, and to teach a more sound vse of it, then the most that professe, haue acquaintance with; by shewing how it is to bee made an euery daies worke, and to be brought into daily practice, that so the whole being seene in her parts, euery thing in it may be better perceiued and discerned, with the manifold priuiledges and benefits thereof, as a great house, when the seuerall roomes of it, are with their furniture particularly viewed, and not confusedly beheld.

*Psal. 84. 10.
Prou. 8. 11, 12.*

Note.

A simile.

For by the faithfull obseruing of our liues, through the day; and taking heed

Daily directing
of our liues af-
ter Gods word,
bringe a safe
and peaceable
estate.
Note.

Mat. 11. 29.

The parts of
this Treatise,
foure.

1

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heed thereto, by the helpe of such rules, as God laieth out to vs in his word, wee shall see our selues carried through the diuers and manifold actions of the day, safely and peaceably, seeing the following of a well ordered course bringeth greatest peace and safety: and thereby we shal learn what to auoid, and what to imbrace, and that with such ease and freedome from vnquietnesse and danger, that we shall say, we neuer saw the fruit of godlinesse so sweet and great, nor the true seruing of God (though to the flesh a yoke, as it is meet it should be) so easie, safe, and comfortable. And thus hauing declared what I intend and propound in this treatise, with some reason thereof, I will shew how I meane to handle this point.

First therefore I will by good prooffe declare, that the beleuer and true Christian must haue direction for his life euery day, and that Gods word doth lay it out to him, and leaueth it not to himselfe, to serue God by the great, nor the grosse, as we vse to speake.

Secondly, I will shew what this daily direction is, and what are the parts thereof.

Thirdly, I will helpe him against all thoughts of counting it too tedious, by shewing how much to be desired it is, yea profitable and comfortable.

And fourthly, I will adde an enlargement of the direction and parts thereof, more briefly handled in the second point of these foure. But I will say no more of the daily directing of a Christian in generall at this time, nor of the fruit and comfort that it bringeth, nor in the commendation of it: it shall speake for it selfe, what benefit the faithfull practice of it doth bring to euery one, as he shall endeauour to performe this duty carefully, and for that I haue appointed in the third part of this diuision, to speake more particularly of the benefit of it.

CHAP. 2.

Of the first reason, why there ought to be a daily direction to guide the beleuer.



Herefore to come to the first point, because it is like it will bee denied to bee necessary, by many, whose practice little sauoureth of it, I will set down some reasons to proue the necessity of it, namely, that wee ought to bring the godly life into euery daies practice: & that not at aduenture, as euery man thinks best, before hee haue learned how to goe about it, but to be directed therein by some certaine rules in the word of God, without which, hee shall faile exceedingly, whosoever he be. These I will set downe, both to take away all scruple & doubt from the weak Christian, that I goe about to draw him after any nouelty, wherof God is not author, (though I feare it is somewhat too new to most men) and to set before the eyes of the carelesse & prophane, how far they are off from that which they think they haue; & I hope, to them that haue well begun already, It shall not be vnprofitable, though I know that the vrging of this, (that it must be looked to euery day) will be to vnfauiory

Note.

Of the first reason, there ought to be a daily direction, &c. 323

vnfauiory to many, (with whom little godlinesse will serue) that the diuell will open the mouthes of such, to disgrace and discredit (as much as lieth in them) whatsoever is more then they are willing to follow, till they most disgrace themselues among those who are godly indeed.

And first to shew, that Gods word doth direct the Christian beleeuers, how he should liue euery day, (and therefore that it is to bee knowne and practised) all that list may easily see, by that which the Apostle S. Peter writeth, namely, *that we (who call God father) should passe the whole time of our dwelling here in feare: and that we should spend as much time as remaineth of our life, not after the lust of men, but after the will of God.* Now therefore if wee be commanded to liue in the feare of God, and according to his will, *the whole time of our dwelling here*, vnto our end, then are we commanded to do this euery part of this whole time, and consequently euery day, throughout the day, as wee may attaine to it. Whereunto belongeth that which is written to the Hebrewes, 3. 12. *Take heed that there be not at any time, in any of you an euill hart;* therefore not any day.

The first reason, consisting of proofes out of the word.
1. Pet. 1. 17.
1. Pet. 4. 2.

Heb. 3. 12.

To the which most liuely agreeth that which we reade in the song of Zacharias the father of Iohn Baptist, Luk. 1. 74. 75. who testifieth that, *God had sworne that he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him in holines and righteousness before him all our daies without feare.* By all which it followeth, that wee should call in our hearts and affections from carrying vs disordredly, & against duty euery day, and in one day as wel as another to consecrate our selues to God, and according to our knowledge to walke with him, whatsoever our works, dealings, or businesse be, that therein we may keepe our peace with him, and declare that we feare and honour him thereby: which is it that I contend for, and seeke to draw Gods people vnto, and would thinke, I had obtained a great matter at their hands, if we agreed and consented herein.

Luk. 1. 75.

Note.

For it is too manifest, that this is far off from the very perswasion of many, who are yet to be hoped well of; and yet rest in this, that so as the Sabbath be passed in religious exercises, it is not so great a matter, if the other daies be parted betwixt God and them. I meane, they look not to be called to so narrow a reckoning, as to see their words and works, especially the thoughts of their hearts, to bee framed after the will of God. Nay the Sabbath it selfe is far enough off from being had in due regard, euen of the most which go for Christians, but is spent idly and vnprofitably; if not in worldlinesse or vanitie, especially a great part of it, euen almost as much of it, as is free from publike exercises; and yet I would euen that part of the day were not iustly to be complained of, but that men did present themselues reuerently before the Lord to their profit *when they come together*, and that they had sound and plaine teaching in all places among them for that purpose. But what may then be looked for of such, vpon other daies?

Many, if God be publickly worshipped on the Sabbath, looke no further.

1. Cor. 11. 17.

It is too manifest, that it is not so much as settled in the iudgement of many, which are of the forwarder sort, that euery day our greatest care should be, how God is pleased and serued in it, and that it ought to bee our chiefest worke: and yet where men thinke so, how many make conscience of it, or shew, that they dare doe no other, but hold fast, and nourish their good desires

Many of good hope thinke it not needfull to liue godly euery day.

Note.

fires

Of the second reason, of a daily direction, consisting, &c.

Note.

fires to serue God, day by day, and one day as another; so that there might be felt and found some agreeablenesse betwixt euery daies seruice, the one and other, except it bee to make them all alike in securitie? For then there should not be in many, that professe with the best, such bold taking of liberty, on some daies to be secure and licentious; and others who beare an outward shew about many, should not haue so many apparant and foule blemishes, and yet mixed with sundry good actions, (which iarre witnesseth, that no euen nor constant course is sought after of them) that I say nothing of their many secret wounds of conscience. All these and such like paterns in Christians (as they are hoped to be) doe proue, that few are acquainted with this, to looke to bee guided in the whole course of their liues, by the word of God, one day as well as another; and therefore that they goe astray dangerously, seeing Gods word directeth vs how to liue euery day.

CHAP. 3.

Of the second reason of a daily direction, consisting of two branches.

Prou. 10. 9.
Gal. 6. 16.
Psal. 119. 9.



*What is meant
by this daily
direction.*
Note.

Vt let vs proceed to other reasons. Therefore, for further prooffe thereof, I say, that seeing it is commanded vs in the Scriptures that wee keepe a certaine course in seruing God, and walke in a certaine and plaine beaten way, namely, after the word; and the same course is commanded there also, to bee daily and euery day: it followeth therefore, that the Christian life is a certaine, daily, and euery daies directing of vs in our way, and not an vncertaine, generall, and confused liuing according to knowledge when we thinke good. By a certaine direction I meane, not that the selfe same particular actions and duties should bee euery day, but yet all euill auoided euery day, and such good done, as in our calling and life shall be occasioned.

And seeing it is so, if wee dispence with our selues to lay aside this care any day, (as though it were allowable before God, and lawfull for vs so to doe) euen that liberty taking is our sinne, and that intermitting of dutie any such day is a breaking off of our course, and a going out of the way, euen into crosse paths and by-waies, wherein the least danger, is to returne backe againe: which if it were but the losse of one daies iourney in a long and tedious trauell, (especially when we goe about any matter of weight) would be no small griefe, especially when our businesse is waightie, and requireth speed, and therefore much more in this Christian course, being the high way to heauen, from whence when wee haue strayed willingly, wee cannot easily come into the way againe, but rather go further out, to our exceeding hurt and danger. This, with much inconuenience besides, will follow, if the word of God requiring a daily walking with him after such rules as hee giueth vs, we notwithstanding shall not regard them, but walke at randome, and some day frame our selues thereunto, and some day not at al, or one day keepe compasse, and another day none, or be we well occupied in some part of it; and in the other, doe what we list.

But

But for prooffe of both points of this reason somewhat is to be said, that so waightie a matter, and so hardly perswaded to many, (namely, that euery day we are to follow some certaine direction for the well ordering of our liues throughout the same) may not depend vpon my bare report and credit.

For the first point therefore, that a Christian must be directed in his whole life, and therefore may not be left to his owne discretion and gouernment, that which is written in the Psalme doth cleerely proue it when a question was put forth by *Dauid* the man of God, in the person of a yong man, (who of all other is hardliest kept in order) for the edifying of the whole Church, saying: *By what meanes may a young man, who hath had his sinnes pardoned, cleanse his waies* afterward, that so hee may bee blessed? Hee answereth the question himselfe, thus: *Euen by taking heed thereto according to thy word, O God.* And as he taught this in doctrine, so he brought his owne example in the seuen verses following, to shew that he sought to proue himselfe happie the same way. And this all will grant, that Gods word must be our guide, in generall termes this will be affirmed of the most, but what is this which they say?

The prooffe of the first part of the second reason, namely, That a certaine course of godlinesse is commanded in the word. Psal. 119.9.

For they obiekt, through the ignorance that is in them, and other infirmities carrying them, *as a whirlwinde*; that they are not to be vrged to follow this word of God so particularly as here it is vrged vpon them, for it distracteth them sore; but euery man in the state he is in, (they say) is to carrie himselfe as he thinkes good in his common actions and businesse: they hope men be no children, to be appointed what they should do: when yet, God ceaseth not to sound this in our eares continually, 1. Cor. 10. *Whether wee eate or drinke, or whatsoever wee doe else, let all be done to the praise of God.* So that I may well answer them, that God hath not left his Scriptures among vs, to the end we should in such a loose manner looke after them, and fall into grosse errors for not knowing them, and so become nothing the better for them: but he hath taught vs to draw (as it were) a copie, and a certaine platforme for our liues out of the same, the poore, the rich, the old, the yong, the married, and the vnmarried, all are (I say) to draw out of them, direction for their vse.

Note.

1. Cor. 10.31.

And what other thing is contained in the words of the Prophet? for in saying that *we must take heed to our waies*, that is, to our course of life and the actions thereof, doth hee except any one more then another? So that it is manifest both by the doctrine of the word of God, as also by the examples thereof, that not only there ought to be a generall guiding of Gods people by the word, but also a particular trying of their waies thereby, and that this ought to be as a trade to be followed in one point as in another, according to the knowledge of euery one, and therefore to bee made an ordinarie course, to seeke to haue direction in all things. So that in the more actions of our liues, that wee are ignorant and to seeke, whether wee doe them lawfully or no, the more we must see our debts to God, and finde fault with our selues, that wee may see the greater need to sue for pardon, which few doe see. And therefore are the particular duties set downe almost in euery Epistle, which all Christians ought to performe, and the contrary sinnes, that

Note.

they may see according to the occasions offerd, how to imploy themselves; and also more specially of men and women; old and young, rich and poore, masters and seruants; both inward affections, and externall actions: all which, to what end serue they, or why should they haue been set downe, but to teach this; that men must tie themselves shorter, and denie many noisome liberties, which now they take and runne after; and also to teach, that euery part of a Christians life requireth direction, and hee must shunne that which is naturall, (I meane his owne) and be guided by that which is spirituall, namely, by the word of God.

And therefore it is not to be counted as a common sin, but as the head of many sins, that (as though the Scriptures were among vs but for fashion, or for the deciding of some rare and hard doubts, and controuersies in religion, which is but one vse of them) the most thinke themselves by their naturall wit and skill, able to direct their waies: which opinion with their practise, what doth it differ from that which is written of the Heathen Gentiles, of whom the holy Ghost speaketh thus? *God in times past suffered all nations to walke in their owne waies.* And this bee said for the prooffe of the first part of this former reason: namely, that all their actions must be squared after the rule of Gods word, throughout their life.

Act. 24. 16.

The second part of the second reason: namely, that it must be brought into practice euery day.

1. Cor. 10. 31.

Iosh. 1. 8.

Prou. 28. 14.

1. Tim. 5. 10.

The second part of this reason, namely, that it ought to be daily and euery day, and so through the day, the saying of the Lord doth cleerely prooue; where he saith, *Blessed is the man that feareth alwaies.* And againe, *Whether ye eate or drinke, or whatsoever ye doe else, doe all to the glory of God.* And to Ioshua, *Thou shalt meditate and exercise thy minde in this booke of the Law day and night:* As if he should say, early and late, all times of the day, that his heart being well seasoned with the sweet saour of knowledge, his tongue might utter the same, and he might be exercised and well practised by the helpe thereof, in the manifold actions of his life. S. Paul also when hee writeth of the widow that should be chosen to looke to the poore, describeth her by this one note, whereby a good Christian is discerned amongst men, namely, *if shee haue been daily giuen to euery good worke.*

Psal. 119. 97.

Psal. 71. 15. 24.

And he whom it may well beseeme vs to follow, did not only make it his daily trade to be directed by the doctrine of Gods word, but euen through the day did the same, dividing (as it were) the day into one good doing or other, for these are his words: *Oh Lord, what a loue haue I to thy law? all the day long is my meditation in it;* that is, I am musing still, how I may please thee, whatsoeuer my actions are, which I goe about. Againe, *Euery day will I praise thee:* Euen so (if it may be) let vs be doing good, and that in an holy & right manner euery day, and when we cannot, yet let vs auoid and shun euill. But if thou wilt doe neither, nor endeaour after the same constantly from day to day, then renounce Gods word, and doe what thou lustest.

Prou. 4. 23.

Prou. 23. 17.

And why should not mens harts be daily giuen to the Lord, who is most worthie of them? what haue wee to doe in the day more necessarie, as it shall appeare one day to all, who now will take no knowledge of it *Weigh what I say, and the Lord giue thee understanding,* that in thy heart and life thou maist euery day serue him: doth the holy Ghost, when hee saith, *Keepe thy heart with all diligence;* and againe, *let it bee in the feare of the Lord continually,* doth

doth he (I say) meane any certaine time, or one day, and not euery day? so when rules for praying are giuen, are they not to direct vs in all our prayers for euer? If thou saist, why is this then so strange to men? I say, first, naturally men desire to satisfie God with a little, and soone to haue done with him, and to serue him in ceremonie and for fashion, and few will weigh particularly and daily what they ought to be, and how to walke one day, as well as another, but are content to goe the easiest way to worke, (as they think) and slubber vp their sinnes: and are therefore neuer long confident in, nor bold with God, as they might bee, and as some others also of his deare children bee, and they themselues also perhaps sometime haue been. Whereas if it were the matter which is in account with them, who doubteth but that it would be daily looked to?

Why this doctrine is so strange to men.
Note.

Againe, if ye say, why are wee troubled with these nouelties now, more then in times past? I say, men are content to haue such things to bee nouelties vnto them, with which they desire not to be acquainted: for else, these are not nouelties in the Scriptures; and that is seene, seeing there are diuers, who, as they haue learned it to bee the will of God, that all good duties, as they may, should euery day be practised: so they do carefully and conscionably prune off that behauiour in the day, which could not well be thought vpon and remembred at the euening, without any vnwelcomed wound and accusation. For what can lesse be gathered out of the Scriptures before alleged, then that Christians should bee daily *giuen to euery good worke*, that is, to aime thereat, though when they haue done all, they may find themselues to be much behind hand, and *unprofitable seruants*?

It is no novelty as some object.

Note.

And what meaning else hath this Scripture? *Heerein I exercise and occupie my selfe, that I may haue a good conscience both before God and men alwaies*, that is, (I take it) one time as well as another: and therefore much more one day as well as another, seeing it reacheth further, that is, euen to one part of the day as well as the other. The which if it can bee done, except a man doe tie himselfe to take heed to one, as well as to another, I know not what to make of it. And if he had meant herein, but a generall looking to his conscience, he could as easily haue said & left out these words (*before God and men*) which include both inward and outward actions: likewise, the word (*alwaies*) and to haue restrained it to some times. The like saying is in another chapter: *To the which thing hoped for, or to the which promise made to our fathers, our twelve tribes seruing God day and night alwaies, doe trust to come*. Hee saith not barely that they serued God, (which all will grant ought to be) but that they looked to it, *day and night*, euen early and late, yea and alwaies, that is to say, constantly, and with continuance.

Act. 24. 16.

Act. 26. 7.

And as these and such like Scriptures doe proue that a godly life should be alwaies and euery day: so in other places of the word, the same thing is set downe in another manner, as by that in the Psalme may bee gathered: where the Prophet expresseth it by the meanes and helpes, whereby such a life is led, that is, by prayer and praises, saying thus; *euery day*, or according to the Hebrew words, *on euery day*, I will blesse thee and praise thy name for euer and euer. So that howsoeuer few aime at it, that they may by their owne experience haue the prooffe of it, yet it is euident by the Scriptures,

Psal. 145. 2.

that it ought to bee thus, which is the thing that I haue taken in hand to proue, that there may be more conscience made of it among the godly hereafter. Therefore if the Scriptures commend vnto vs a certaine course to walk in with God, and a particular directing of our liues, (of what calling or estate soeuer we be,) according to his word, and further requireth the same to bee daily kept and followed of vs, (as hath been shewed) then Christians must be guided by some daily direction in the leading of their liues.

CHAP. 4.

Of the third reason of the daily direction.

*So many parts
of a daily dire-
ction as will
sufficiently di-
rect a man, be
enjoyed in the
word of God,
to be vsed daily.*



Vrthermore, if so many parts of a daily direction, as wil sufficiently direct a man, be enjoyed in the word of God, to be daily vsed, then a certaine and daily direction is commanded of God: but the first is manifest and cleere: therefore the latter cannot be denied. Now for prooffe of this, that so many parts of direction, as may well guide a Christian through the day, are set downe in the word of God, it is cleere, for wee are directed there, how to begin the day, how to proceed in the seueral actions of the same, and how to end it, I exclude not any one: For wee are directed how to carrie our selues in companie, how alone, how at home, how abroad, how to beare troubles when they come, and to prepare our selues for them before they come; and how to vse prosperitie, as health, friends, peace, libertie, goods, and whatsoeuer blessings besides, God shall any day bestow vpon vs.

Note.

In all these (I say) with other such, wee are directed in the word of God, and how we may euery day, as well as some one, serue God in them, as occasion shall be offered, which shall more cleerly bee seene afterwards in sundry particulars. Which if it bee so, what ordinary actions in any lawfull calling are to bee done of a Christian through the day, but God hath in his word guided him how to doe them, in such wise, as he by the helpe thereof, may with peace and comfort bring the day to an end: and contrariwise, *hee that knoweth his will therein*, and walketh not after the same, shall neither find peace in his life, nor happinesse after. Which, if it were duly weighed and considered, would keepe Christians in another, and that more safe, well ordered, and heauenly course, then they now are which know it not, or haue not conscience to seeke experience of it: whereas without it, many, who might bring great glory to God by their liues, and themselues liue very sweetly, yet because they are strangers from such a daily course keeping, doe neither of both, or at least, very meanelly, and yet because they haue noe acquaintance with any better, are not content to bee disquieted, and rouzed out of that vnprofitable course wherein they are.

But because I thinke it will be looked for, that I should proue that by the Scriptures, which I haue said of the parts of the direction, that so many as may well guide a Christian throughout the day, are as well particularly required

quired euery day at our hands to be obserued, as generally all our life long, I will therefore satisfie the teachable reader in that which he desireth. And first where I said, that we are guided by the word how to begin the day, and how to goe through it, *Salomon* in one sentence directeth to both: for when he had said, *The commandments and instructions should bee alwaies bound to our hearts,* that is, had in continuall remembrance, and tied about our necks, that is, as iewels had in speciall account, he addeth, *that at our awaking, they shall talk with vs, and when we walke, they shall leade vs.* As if hee should say, if the word of God be carefully kept in mind, and held in pretious estimation, it shall guide vs from the morning to the euening, euen from our vprising to our lying downe: so that God hath not left the gouerning of our liues in our owne hands, as though he had taken no order for them, but hath appointed in his word how the whole day should be passed.

Prou. 6. 31.

Note:

And further, where I said more particularly, that the Christian life, which we are daily to leade, consisteth in a carefull declining from all euill, and contrariwise in well liuing, and bringing forth the fruites of faith and amendment of life, and also in the vse of such helps and meanes, by which this faith and holy life are nourished, and preserued, it is very true: For there are no meanes necessarily to be vsed euery day, nor any parts of godly life, which wee are bound to performe daily, but the Scripture doth particularly require them to be vsed daily. That which I say of the helpes shall be proued afterwards. And for the parts of good life, which we must needs practise daily, they are, that we should be daily occupied in those good workes, which in our place and calling, we can see to be required of vs: as brotherly kindnesse, loue, sobriety, patience, iust dealing towards all, mercifulnesse, meeknes, and such like. And these be like necessary all the daies of our life, as in any one, so that it is our sinne when we doe the contrarie.

The parts of a godly life to be practised daily.

Furthermore, the workes which must of necessitie bee done daily, are to carrie our selues both in prosperitie, and vnder all blessings rightly, that is, cheerfully, thankfully and fruitfully: and in our afflictions patiently, meekly, and with contentation. And who doth not know, that these both should be daily? For, first that praises and thank-giuing in our prosperitie, are required to be daily, as long as that estate abideth, consider what the Psalmist saith, *My tongue shall talke of thy righteousness daily;* and in the eighth verse of the same Psalm, he saith: *Let my mouth be filled with thy praise, and with thy glory euery day.* Likewise in the Psalm, 35. 28. he saith: *My tongue shall utter thy righteousness and thy praise euery day.* And that meant *S. Iames*, chap. 5. 13. *In our prosperitie to sing praises,* and *S. Paul* wishing vs *to giue thanks in all things,* bringeth vs to the same dutie euery day.

In prosperitie.

Psal. 71. 24.

Iam. 5. 13.
1. Thell. 5. 18.

And although the word (daily) be not there mentioned, neither where he saith, *reioyce in the Lord alwaies;* yet who doubteth that he can meane any lesse then this, by saying, *in all things?* for thereby he meaneth, euen such, as come to passe daily and euery day: and yet euen this word (daily) is in other Scripture vsed in the like case. For, *as the mercies of God are renewed daily upon his:* so Gods people are in the example of the man of God (whose praise is so great in the Scripture) taught, that as they enioy them euery day, so they are euery day to sound forth his praise thankfully and cheerefully,

Phil. 4. 4.

Lam 3. 23.

as such who feele and acknowledge thereby, the exceeding sweetnesse of Gods louing kindnes and benefits, and that is to make the true and right vse of them.

In afflictions.
Dan. 6. 10.
Two things
required about
afflictions.
Iam. 1. 5.
2. Chr. 20. 3. 4.
Iam. 3. 27.
Psal. 32. 6. 7.
2. Sam. 15. 26.

And as daily praises are to be offered for benefits, so must the patient and right bearing of afflictions be daily also, and earnest prayers to God made for the remouing of them, as we reade the Prophet *Daniel did daily, and three times in the day.* But about afflictions God requireth these two things of vs: the one, that we should prepare and make readie our selues to beare them as from him, in such quiet maner, as that we be not vnseled nor troubled at the heart by them, when we heare of them: the other, that when they come, we shew our selues to be such indeed, and through the encouragement which we haue from him, we submit our selues (euen as our necke vnto the yoke) willingly to goe vnder them. Now though no wise man doubts, but that Gods meaning is, that we should be patient and obedient in one as well as another, and one time as well as another, yet that it may plainly be seene, it is to be knowne, that both these are giuen vs in commandement euery day.

First that we
prepare our
selues for them
before they
come.

Note.

Prou. 30. 8.

For first God hath taught vs in the fourth petition (*giue vs this day our daily bread*) so to pray for all things needfull to this present life, as his most wise prouidence seeth meetest and best for vs; and therefore if hee in wisdom doe see afflictions fit for vs, though we are not to pray for them, we offer our selues readie to receiue them, and take them as a part of *our daily bread*, or else we vnderstand not what God teacheth vs to pray for, nor what we offer to him in making that prayer. For we desire of God in it; blessing fit for the time, wherein we are euery day: and therefore not onely in peace and prosperitie, the blessing of thanks, &c. but vnder affliction, patience, contentation, and such like graces, euen *the thing of the day in the day*, as *Agur* saith, that is, euery thing in his time, and as the time requireth. For in prosperitie, the time requireth one blessing, in affliction another; that so wee may hang on God euery moment.

Secondly, that
we beare them
rightly, when
they come.
Luk. 9. 23.

By this it may bee seene, that Christians ought euery day to prepare for troubles, and that is a speciall part of their dutie in the day. The other thing about affliction is, that we beare them willingly when they come euery day. And this is that which our Sauour Christ teacheth, when hee saith, *hee that will come after me, must denie himselfe, and take vp his crosse daily*; and this is another part of our dutie in the day, so needful to be looked vnto, as none more.

Deut. 33. 12.
Mat. 26. 41.

So that God hath taught this, that whether their life bee incumbred with afflictions, or whether it bee passed in the vse of commodities and benefits, they shall in both estates learne of him how to be directed daily. Yea and to shut vp this point, and make it more full, not onely euery day hee hath directed vs how to liue in both estates, but euen through the day also, according to that which is written by *Moses* in Deuteronomie: *The beloved of the Lord shall dwell in safety vnder his protection all the day long.* When Christ saith, *Watch and pray, lest yee fall into temptation*, what day, or part of the day, doth hee warrant vs to bee free from danger, without these meanes, as experience also sheweth?

By these things which I haue now spoken of, namely. that we should daily be giuen to euery good worke, and look to our selues, that both in prosperitie

Of the 3. reason, there ought to be a daily direction, &c.

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ritie and aduersitie we be daily well ordered, we see that a Christian may be able to gouerne himselfe safely through the day, although hee had no further direction. But yet more particularly the word of God doth direct him how to passe the day in his calling, in company, alone by himselfe, and consequently in all the actions of the day. Which because I haue appointed afterward to proue it, and would auoide tediousnesse in not repeating it againe, I will deferre it, till I come to the more particular handling of the daily direction.

But yet the meanes and helps, whereby a godly life is preserued daily, (as I promised before, and lest I should not so particulatly handle them in the direction following) I will in few words set downe: and shew, how God hath enioyed so many of them, as doe necessarily helpe to the practice of godlinesse, daily to bee vsed, and though not the same, yet one or other, as prayer, meditation, *exhorting one another*, praise and thanks, with attending to the publike meanes of the word daily, as oft as wee may enioy it. These meanes God doth not onely enioyne daily to be vsed, but also in such wise, as he who weigheth how the commanding of them daily to be vsed, goeth with the commanding of the godly life daily to be continued by the helpe of them, shall cleerely see, that God meant not coldly and ceremoniously to haue them performed of vs, but that of them both, a true and holy seruing of him daily, should bee framed: that so wee might bee one day, as another, and not fickle and changing alwaies, as otherwise wee must needs be.

For prayer and praises that they should be daily, may be gathered by that which hath been said out of the Psalmes; yea and by *Dauids* example wee are taught to offer them thrice in the day solemnly, besides occasions at other times of the day, which a man that looketh well to his waies shall finde to be many. Watchfulnesse, which is a due considering of our waies, and a taking heed to them, is required to be through the day, and all the day long, not on some, more then other. Our *exhorting one another*, is commanded to be daily, as wee shall haue occasion, howsoeuer the practice of it be strange, and out of vse with many Christians, (who yet are they which ought to vse it, if any be,) and this when we haue opportunitie, is to be done to supply the roome of other helps which cannot then be well enioyed. As for reading the booke of his law, and speaking of the infinite wisdom of God reuealed in the same, howsoeuer that place of *Iosua* doth not so precisely and strictly tie them to it euery day, as other Scriptures doe to prayer, thanksgiving, &c. (because the day may possibly be passed in the seruice and worshipping of God aright without that, but not without these, and a good Christian may necessarily be hindred from that, by other duties for a time more necessary) yet who doubteth, that euen that was commanded by the Lord to bee vsuall and oft, that is, so far daily vsed, as when more necessarie things in the way do not occupie vs. The same I say of publike hearing the word of God, as may be gathered by that in the Prouerbs, in these words; *Blessed is the man that watcheth daily at my gates, and gineth attendance at the posts of my doores.* And the like is the saying of *S Luke*, of the godly who were in Ierusalem, that they continued daily in the Temple, hearing the Apostles doctrine.

Note.

Helpes to a godly life are to be vsed daily.

Prayer, and praises.
Psal. 55. 17.
and 119. 164.
Prou. 6. 22.
Watchfulnes.
Psal. 119. 97.
Exhortation.
Heb. 3. 13.

Reading.
Iosh. 1. 8.

How far we are tied to them daily.

ctrine. I goe not about to tie any (as I said) to the vse of all the same particulars every day, which cannot possibly be vsed euery day, but onely of those that may : and of the rest, but some one or other, as wee shall haue opportunitie, that wee may be well able to answer for the Christian passing of euerie day. The summe therefore is this, that God hath commanded, and in his word set downe so many parts of a daily direction for a Christian, as by the which he may be guided holily, and safely through euery day : and therefore that one day as well as another, is to bee consecrated vnto God, and not left free to our selues, to passe it, as wee thinke good, and as too many (in a very vnprofitable manner) doe, and yet such as professe the Gospel.

CHAP. 5.

Of the fourth reason.

The danger that
followes the neg-
lecting of it.
Mat. 26. 41.
Heb. 3. 13.



2. Tim. 4. 5.

Prou. 28. 14.

Psal. 32. 6. 7.

Psal. 91. 11.

2. Sam. 7. 14.

2. Chron. 16. 9.

Prou. 10. 9.

Psal. 89. 31. 32.

Note.

Mat. 13. 25.

Mat. 22. 44.

Iudg. 16. 10.

Nother reason for the perswading of vs to looke to the daily guiding of our selues in some certaine manner, is, for that he, who wil let loose his heart any day, or time of the day to any intemperance, or vnlawfull libertie, doth fall into some of *Satans snares*, and is caught with *the deceitfulnesse of sinne* immediatelie, some way or other, if hee be not hardened also : yea though hee be the best of many, hee shall finde to his cost, how needfull the counsell of the Apostle is, *watch in all things*, and therefore at all times ; so that there shall be no time wherein he may cast off feare of euill, that so he may be the man which is spoken of, *Blessed is he that feareth alwaies*. Yea he shall find that he is more weakened and indangered by one daies negligence in little regarding his soule and his actions, (whiles other things of lesse value are carefully looked to) then in an hundred, wherein his care and conscience were continued, besides that, hee shall not easily recover himselfe againe. For although *God keepe his children from many euils, while they desire it*, yet if they be secure, hee leaueth them to themselves, and doth punish their sinnes, as he doth other mens. And who would be willing to haue his life filled with many feares, disquiets, reproches, and such other crossings, when he might be free and merrie ? But besides, nothing is better proued to vs then this, that *the enuious man watcheth all opportunities*, yea when men least suspect it, to *sow tares with the good seede*, to vnsettle them, to steale away their heart and loue from God, to giue it vnto creatures. And therefore much more, when wee haue remitted our care, and left off our watch, (whereby hee knoweth and seeth, that wee are now, *as an house swept and trimmed vp ready to receiue such a guest*) much more (I say) doth he then rake his opportunitie to enter and keepe possession in vs more strongly, and so depriueth vs of our former liberties. And euen as *Sampson*, when his lockes were clipped off, was afraid and troubled at the voice of his wife, saying, *The Philistims bee vpon thee Sampson*, but yet thought with himselfe, *I will arise and escape their hands as in times past*, but could not : so when the diuell hath secretly

Of the 4. reason, there ought to be a daily direction, &c.

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secretly stolne our hearts from our true treasure, euen from attending vpon God, hath fixed them vpon some other thing; as pleasure, profit, aduancement, or such like, we thinking to do as in times past, when we had our harts at commandement, doe goe about to doe our first workes, but in vaine. For our strength which we had sometime, is gone, and we by seeking libertie amisse, and shaking off the Lords yoke, doe finde by experience the fruite of such follie, I may more fitly call it madnesse. It is not therefore without cause, that wee are so earnestly warned by the holy Ghost, that *wee keepe our hearts with all diligence*. And againe, *Let thy heart be in the feare of the Lord continually*: which a man would thinke should be vnderstood by vs of one day as well as another, that it be not neglected at any time. For although God *will direct and guide vs, in the way* wherein he hath set vs, as I haue said, yet out of this way, (if we will needs waxe wearie of it) we shall finde nothing but awkenes and crossing of vs, wandring and vncomfortablenesse, because that in no such state hath God promised to gouerne vs. But *stir vp the gifts of God which are in thee*, and that powerfull grace, which thou hast received, daily pray to haue renewed in thee, by such direction as may bee given thee, and thou shalt find thy selfe to be set forward with such ease, as thou wilt beware that thou forgoe it not againe.

Psal. 130. 5.
Psal. 223. 2.

Note.
Prou. 4. 23.
Prou. 23. 17.

Moreouer, if any would shake off this doctrine, as sifting him more narrowly, then he can well like of, and therefore would for the seeking of more liberty to the flesh, cauil at these Scriptures, as misalleaged, such an one must needs maintaine, that there is some time, and some daies, more liberty giuen to man, then at other times, and on other daies. But hee is driuen from that hold, by manifest Scripture, as hee is tied to a daily direction by the former. For to the stopping of such mouthes, is that written by the holy Ghost, *Take heed that there be not at any time, in any of you an euill heart, and so a departing thereby from the liuing God*. If not at any time, then much lesse any day, wherein are many times, seeing it is manifest that there are many times, yea houres in the day, wherein the heart may possibly start aside from God, that is, from doing his will: So that nothing shall be gained by resisting the truth, but it shall turne to the swifter damnation of them which doe it. Men may say, (I denie not) that it is hard to haue that rule ouer their hearts, but it will not serue them to the reiecting of the truth, (which God hath brought to light vnto them, and made manifest to their consciences) but that they must for all that grant, that it is a duty to be yeelded vnto of them, and therefore to be set vpon and gone about, rather then resisted, assuring themselves, that an honest endeauour shall not be in vaine.

Heb. 3. 12.

And if we see this in common reason, that a man which hath a long journey to trauell, as an hundred or two hundred miles, will not count this sufficient direction, to go on Eastward, or Westward, as his way shall lie, or by a generall rule onely, but will take a particular note by what townes hee must goe euery day, and how hee must passe from one to another: what maruell should it be, that they who are to trauell this great and long voyage to the kingdome of heauen, yea & that through this large and wearisome wilderness of the world, do not reckon their way generally by the yeere, but particularly by euery day, and through the day consider the diuers kindes of dutie,

*Illustration of
the former mat-
ter by simili-
tudes.
The first.
Note.*

Of the 4. reason, there ought to be a daily direction, &c.

duty, which they are to performe, as a part of the way by which they should goe, that at night they may reioyce, that they are so much neerer their iournies end, (and that in safety and quiet) then they were in the morning at their setting forth, and haue not (with the greatest part) lost their labour, by going out of their way?

Psal. 90. 12.

Euen as *Moses* teacheth vs, by his owne example in the Psalme, where he saith: *Teach vs, O Lord, to number our daies*, that is, to consider the shortnes of our life by the daies of it) *that we may apply our hearts to wisdom*: that is, in those few daies thereof. And as the Steward of some Noble mans house, doth not make generall reckoning and account of much money laid out, but writeth the particulars, daily and houely as hee giueth out and receiueth, that he may not be deceiued: so and much more (as the Christian life is more precious then all earthly treasure) doth the Wise man looke daily to his waies, and through the day, that his account may the lesse trouble him at his lying downe, and consequently at the day of his death. Yea, and more then that, so will hee euen set downe many parts of his life in writing also, such as are principally to be kept in record, (as Gods benefits, and his owne sinnes) as he is able, and all to helpe him to be better directed in it.

Note.

The second.

The third.

To the same purpose of daily looking to our waies, our Christian life is compared to a *course or race*: that as they which run, keepe their bounds and course, and go not aside out of the way; so should they who run in the Christian race, looke before them, and see that they keepe in their way, and not run on vncertainly, or wandring they know not where, whither, nor how, by preuenting their waies.

The fourth.

It is also compared to an high way, in the which, if wee guide and keepe our beast, although it be loden, it commeth safely to the market with the carriage or burthen; but if wee suffer it to goe out of the plaine way, into cart-rakes, and to climbe vp to the browes and rough waies, it is cast and wearied: so if we keepe in the knowne and beaten way, we goe on our Christian course safely, although with some difficultie, and with many incumbrances; but if we peruert our way, and goe out of it, by and by wee fall into danger, we know not how great, as by wofull experience many fearing God, haue found it to bee with them, who then wished they had been circumspect, when it was too late.

Note.

Pro. 10. 9.

Psal. 89. 32.

The fifth.

So it is compared to a *rule, to guide vs*, that as well in our talke with other, as alone by our selues, in our earthly businesse, as our spirituall seruice of God: in our affaires abroad, as well as our dealings at home, and in one thing as well as another, wee should haue certaine direction for euery part of it. And the very same thing did the faithfull seruant of God, Saint Paul teach *Timothie*, his beloued and naturall sonne in the faith, by his owne example, when he said: *Thou hast knowne my course and manner of lining, &c.* as if hee should say, what hath been my daily carriage of my selfe, (for else he could not haue spoken so) and particularly, that it hath been beautified with faith, loue, patience in great afflictions and persecutions, with gentlenesse to all, and long-suffering, and bearing much at the hands of vnworthy persons; thou hast knowne also my mind and purpose, whar I haue desired yet further.

Note.

2. Tim. 3. 10.

Of the fifth, sixth, seventh, and eighth reasons, &c.

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The same is to be said of other faithfull seruants of God, as *Enoch walked with God, Noah was a iust and upright man, and walked with God: And Moses was faithfull in the house of God.* Which speeches vttered of the holy people of God in those times, wherein things were set downe more darkly, what can they testifie of them lesse, then this which I say?

Gen. 5. 22, 24.
Gen. 7. 1.
Heb. 3. 2.

So that it is manifest, both by the doctrine of the word of God, and also by the examples thereof, that not only there ought to be a generall guiding of Gods people by the word; but also a particular trying of their waies thereby, and a framing of them therto: and that this ought to be as a trade, to be followed in one point as in another, according to the knowledge of euerie one; and therefore to bee made an ordinary course of them every day, to seeke to haue direction in all things.

CHAP. 6.

Of the fifth, sixth, seventh, and eighth reasons.



Vrthermore, if a certaine direction daily to guide vs, doth best keepe vs well, when wee be well, and when we step aside, or wander out of the way by any occasion, if this bee fittest to bring vs backe most easily to consideration of our selues; and hold vs from going further from God: if (I say) it be the best and fittest estate, thus to order well, and settle our liues, in comparison of any other; then who doubteth, but that it is chiefly to be laboured for, and looked after, and holden as most necessarie? But that it is so, who can denie? who will say, but that hee which resolueth with himselfe euery morning, to looke to his waies all the day following, and to keepe a good conscience towards god and men, and for that purpose setteth himselfe to follow such speciall and particular rules, as by the which this may be best effected, shall in far better sort performe this, (bringing the day to a good end) then they, who though they bee in Christ also, yet are not so prepared and well furnished?

The fifth, that daily direction is fittest to keepe vs well, while we bee well: and to raise vs up being fallen.

Note.

I meane such as haue onely a minde to doe well in generall, but doe not particularly set themselves to obserue their waies, but as it falleth out (which is the case of many, much lesse do they one day as well as another, keepe an euē course: for they omitting their care any one day, are the easilier brought to the like securitie many daies after. Which men, although I denie not, but in some of their actions, and at some time, do honour God highly, and performe many duties well, (and that is for the most part when they haue bin quickned by the preaching of the word, or their own meditation & praier, or reading, &c.) yet they being vsually carried, by such liberty-taking to themselves, far out of the way, *doe pull downe againe that, which they had builded, and cause their holy profession to be ill spoken of,* and their former commendation becommeth ridiculous, and they are themselves soone vnsetled by euery light occasion, dulled by worldly dealings, vnquiet by prouocations, incensed to reuenge by iniuries, and much estranged from the life of godlinesse

Note.

Of the fifth, sixth, seventh, and eighth reasons, &c.

nesse in many points, whereas some proportion and futable agreement should be in the whole course of Christians. And yet thus it will bee, as I haue said, (which is bad enough, if it be well weighed) with such Christians, as do not learne how, and seeke with all diligence, to be able to preuent such dangers.

All good Christians being alike subiect to sin, must alike be fenced against it.

For they being subiect to the same infirmities, occasions of offending, and prouocations inward and outward, vnto the which the best armed people of God are; and yet not so afraid and suspicious of them, not daily making it the chiefest matter to walke well fenced against them, (as the other doe) which without a daily and continuall watch, (as farre as frailtie will permit) cannot be: they must needs find discontentment in their liues, and discomfort, as also farre more loosenesse and distemperature, then the other doe. Besides this, they not accustoming themselves to any certain course of walking with God, nor following any direction to order their waies, they doe bring this burthen vpon themselves, that when they are fallen, they lie long, and hardly rise vp againe, and make it also an harder matter for them to serue God as they were wont to doe, vnlesse (which is worst of all) they make a light matter of sinne, and so returne too hastily for mercy to God, before they haue well weighed and considered their falles and offences. And by this, consider on the contrary, what the safetie of the other is, who count Gods seruice perfect freedome, and therefore will not be drawne from it at any time, or if they fall yet lie not still, because they haue settled themselves to be well guided daily.

Note.

The sixth reason drawne from the ten Commandements being perpetuall.

The Commandements a perpetuall rule to worship God daily.

Note.

And to liue with men daily.

Besides all that hath been said, this appeareth cleerly, that God looketh for it, that Christians should every day be directed, as well as some one day, by the order that he hath set in the ten Commandements. For whereas all dutie to be performed of vs, is either to be shewed towards God or men: he, to teach vs in what sort and manner this is to bee done, hath thus set downe his will vnto vs, saying: Concerning my selfe, for the sixe daies throughout the weeke or yeere, for your whole life, worship and serue me, both inwardly and outwardly, as in the three first Commandements I haue bound you, and on the seventh day, as the fourth Commandement iniointeth. And this is your direction in all dutie to be for euer. Concerning men, without any respect of any day or particular time, frame your selues daily and alwaies, as the sixe last Commandements do require. Who doth not see, that the Lord, setting downe his mind in the Commandements after this manner, hath of purpose set downe a perpetuall direction for his people throughout their pilgrimage?

For although all see it not, neither consider it, what then? *Shall the will of God be of none effect*, because of the ignorance of men? but they who see the will and meaning of God aright in them, see no lesse then this, that I haue said. Neither let any object here, that there is no other direction giuen vs, then generally to follow the commandements for our guide, seeing euerie commandement is to be vnderstood spiritually: and therefore reacheth to all particulars of that kind, yea euen those which are inward. For hee setteth downe more then that, namely, that both on the six daies & euery of them, one euen course of worshipping & seruing him be vsed and aimed at in our particu-

particular actions, and on the seventh day, another perpetually to be observed on the Sabbath for ever, diuers from the former. And because the duties that we owe to men are in the fixe last Commandements indifferently, on all the seven daies to bee performed: therefore indifferently on the one, as well as on the other, (and not at our pleasure when we list, or as wee thinke good) our care to practice, and faithfully endeauour after them, is to be continued, & so the contrary sins in like sort are to be renounced. Now in that many of Gods people see it not to be thus, nor make any such vse of it, it is by reason of their ignorance of Gods will in the commandements, and unwillingnes to take paine about the same, and acquaintance with a daily in-deuouring and setting themselues to the particular practising of duty in euery commandement, according to their knowledge, as euery one hath heard the same laid open vnto him.

But further, that we should thus be fully resolved euery day to liue religiously, and that in particular, and not serue God by the grosse, it is plainly declared in the Epistle to the Galathians: namely, *that we should not esteeme one day above another*, neither attribute holinesse to one, more then to another, and so neglect one in regard of another. And although it may bee said, that they in so putting difference in dayes, did therein shew themselues superstitious; but we are not so to be iudged of, though we do not as carefully worship and obey God one day as another: I answer, that both in that place, and to the Colossians, he rebuking that sinne of putting difference in daies, doth condemne as well our securitie, who seeke not to glorifie God as sincerely and holily, on one day as another, as their superstition, who grossly thought one day holier then another. And consequently, looke what certaine and cleere rules the Scripture giueth vs, for directing our liues one day, the same must conscionably be applied to euery day. And in this respect the Sabbath it selfe, though appointed by God to holy exercises more then other, yet is neither in it selfe holier then other, nor we to think, that we may be lesse holy on other daies, then on that: but so to looke to our hearts and our waies, that although euery day cannot bee as the Sabbath, through want of the helps, which on that day we may enioy, and by reason of many hinderances, which fall out on other daies rather then on it, yet we should endeauour to walke in the sanctification of our hearts, and innocencie of life on the other daies, as well as on that.

The seventh reason, holinesse should be on all daies.
Gal. 4. 10.
Obiection.

Answer.
Col. 2. 16.

Note.

And to conclude, *if our conuersation must be in heauen, euen whiles we liue here on earth*, that is, if our whole practice and course, not some part of it, ought to be squared out after the heauenly paterne of the word of God, then who seeth not, that we must be settled after some godly direction one day as another, to glorifie God in our conuersation? Neither let any object, that because the seuerall actions of our life are many and infinite, therefore no certaine rules can be propounded to be followed of vs: for as many as they are, both throughout the day, and the yeere, yea our whole life; yet may they all be brought vnder, and fitly referred to a few rules; which will shew when we be well gouerned, and when it is otherwise with vs.

The eighth reason, drawne from our conuersation.
Phil. 3. 20.
Phil. 1. 27.
Obiection.

Answer.

And if it were not thus, that we both may and ought to bee daily guided by some certaine and good direction, and haue our hearts also readily dis-

Act. 2. 25.

Note.

Rom. 1. 21.

Prov. 9. 17.

Note.

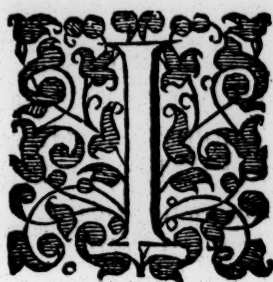
Note.

Act. 13. 1.

posed, ordinarily and for the most part, throughout the day, *unto every good worke*, then in vaine should that be written, which being spoken of *David*, must be practised of all the faithful: *I beheld the Lord alwaies before me* (that is, I liued by faith) *that I might not be shaken*, Act. 2. 25. Or if we will say, we need not that constant heed taking, it must needs follow, that our harts would be ranging out so many waies amisse, that wee should bee driuen to exceeding toile to bring them backe againe, and yet should not alwaies obtaine it neither, though we laboured for it earnestly. And so we should make a deadly and endlesse toyle of godlinesse, and yet be far from the power of it, and fall so oft, and so dangerously, that it would breed sore discouragement from seeking to rise vp, and recouer our selues againe, much lesse should we perswade other by our example to feare God: and wee must of necessitie leaue vndone many duties which ought to bee done, and thereby breed most miserable distractions, so that *the life of God in vs* should weakly and little be discerned. Lo, such effects would follow this loosenes and liberty-taking, when according to that *which we know of God, we should not honour him as God*. As I am my selfe priue to it, that it is the case of many weake brethren, who yet (it is to be hoped) feare God: and for that they will oft take libertie which God alloweth them not, (*stolne waters being sweet to them*) they purchase for an inch of vaine pleasure, an ell of sorrow; and when they would after come backe againe to an holy course, either they dare not, or know not how to doe it; or be ashamed, as the idle scholler is to goe to his booke againe, when (through his negligence) his fellowes are got before him. And by this which hath bin said, it may easily appeare, that the Lord doth require in his word, that such as belecue vnto saluation, shall renew their care to glorifie him in their Christian conuersation, and therefore euery day to be constant therein, and set themselves earnestly thereto, and if they fall by infirmities, not to lie still, but speedily seeke to recouer. He will also haue them to know, that it is a sore blemish in them, to be loose and vnstable in a godly life, sometime hauing their hearts in awe, and sometime not, and so their tongues and liues after the same manner; which seruice God abhorreth. And therefore we may be sure, that much more the disordered life of many professors, and ciuill persons, whose irreligious liues are couered with some outward exercises of religion, are nothing lesse then pleasing to God, but vtterly abominable. Now seeing all duties cannot be practised euery day, and yet euery day must be passed holily, we must of necessity see how to be guided daily, so that neither we neglect those which must bee done daily, nor our consciences bee not troubled for omitting those, which wee are by no necessarie bond of Gods word, tied to performe. And of the reasons why the beleueer should be directed euery day to liue godly; which are the summe of the first part of this Treatise, thus much.

CHAP. 7.

Of the description of the daily direction.



Having now proued, that the word of God setteth out vnto vs direction for our liues euery day, it followeth to shew, what this direction is. And although it may in some sort bee gathered by that which hath been spoken alreadie, yet to the end wee may more cleerely see the will of God, and our duties for the more easie guiding of vs through euery part of our life, I will further lay forth and describe the same. Yet

The second part of the fourth Treatise.

let none thinke, that I meane to set downe to them particularly, what actions they shall doe euery day, for they are for the most part variable, and innumerable, (on the fixe daies especially) and therefore impossible to be enioyned, but only such as bind the conscience euery day, and cannot without sinne be omitted: and yet such, as are neither to many to be learned to the troubling of the memorie, nor so few, but that they may, and do yeeld great furtherance to the true Christian, for the well passing of the day. This daily direction then of a Christian, is a gathering together of certaine rules out of Gods Word, by which wee may bee inabled euery day to liue according to the will of God, with sound peace: and therefore the following of such direction, is a faithfull and constant endeauour to please God in all things euery day, as long as we liue heere to the peace of our conscience, and to the glorifying of him. Let this description bee opened more plainly, and then I will set downe the parts thereof. And before I goe further, I thinke mee to giue the Reader to vnderstand, that I set not downe this, as prescribing any other direction, then Gods word hath taught, but whereas through common ignorance and negligence in obseruing that which God hath taught, the most do faile, this may be an help to bring them to see the light, after which they ought to walke. It is first called an endeauor to please God, to teach vs, that neither full perfection is required by God, nor to bee looked for in the best Christians, nor to bee thought that it is intended of mee to feare any weake conscience with it, or thrust it vpon him, but onely to shew, that the will and desire of the heart, and the endeauour of the life in the beleeuer, is accepted of him through Christ, and as well pleasing to him, as our actions themselues should bee, when they cannot bee performed.

A description of this daily direction.

Five things in this description.

1. It is an endeauour to please God.

2. Cor. 8. 12.

And if it were not so, what comfort could wee haue, who see daily, that we are holden backe from many duties, which yet because we know we desire with all our hearts, and striue to performe them, we haue peace to Godward? And thus are the places to be vnderstood, which make mention of keeping the Commandements, that *they are blessed which keepe them; Blessed are they which heare the word of God, and keepe the same*: as it is to be seene by conference of other places, as 1. Chron. 28. 7. *If Salomon thy sonne shall endeauour to keepe my Commandements, I will establish his kingdome for ever*:

Psal. 119. 7.
Luk. 11. 28.

Hh 2

And

Of the description of the daily direction, &c.

And in Hosea, 6. 3. *then shall we endeavour our selves to know the Lord.* In which places, the knowing and keeping of Gods commandments is interpreted by the holy Ghost in the Scriptures, to be an endeavouring to know and keep them. And this endeavour is every day necessarily to be found in vs to please God, even as ever wee did any day, neither can it bee neglected of vs at any time, but God is offended.

For it is a neere companion to the feare of God, even a fruit of it, which must be in our hearts continually. Which is to be marked the rather, for that we see how commonly it is neglected many daies of Christians, and how they thinke it meere bondage to bee tied to this care of looking to their waies, without which yet, they lie open to all the craft and malice of the diuell, *being taken of him at his will.* And therefore it is, that when the Apostle hath charged the Ephesians to take vpon themselves *the whole armor of God,* he addeth, *that they must stand fast in it, and giue* no place to the diuell.* So that as wee must not bee pressed with practice of that which is out of our power, but rest with peace in this, that we endeavour and goe about it: so neither can there be lesse offered to God of vs then this, but wee shall bee iustly charged to bee secure and carelesse. And this meant the holy Apostle, when hee said: *I endeavour alwaies to haue a good conscience before God, and men.*

This endeavour must be heartie and constant.
Note.

But we must remember that this endeavor must be hearty and constant: heartie, and not constrained or hollow, that our beginning may bee good as well as our proceeding; and constant, that wee faint not, but hold out therein. For many make faire shewes, but they are not sound and true from the heart, and therefore soone vanish: other meane well, in practising that which they haue been taught, but seeing they doe not strongly renew their couenant from day to day, and that with as good courage and desire as they began first, and nourish and preserve integritie, they therefore breake off, and waxe faint and wearie, before they haue brought their worke to an end, that is, before death. Whereas we should know, that for as much as the diuels attempts will euer be great, with new deuices and by occasions in every part of our life, to breake off our care; (and yet we can neuer grow cold in it, but it shall be to our cost, seeing whensoever it shall be so, it will be our great sinne) therefore we should goe as cheerefully about it, as at the first we began it, (I meane to continue our care) that so we may proue our selves to be constant, and not iustly charged (as they in the Psal. 78. 37) *to be unfaithfull in our couenants.*

Psal. 78. 37.

3. *It must tend to the pleasing of God in all things.*

Luk. 16. 13.
Col. 1. 10.
Heb. 13. 18.

Psal. 119. 6.

The third thing in this description is, whereto our endeavour shall tend; even to this, that *wee may please God in all things,* for God will not admit any into his seruice to doe it by halues; neither can wee serue two contrary masters. This is Saint Pauls prayer for the Colossians, *That they might walke worthy the Lord, even that they might please him in all things:* and in the Epistle to the Hebrewes, *Pray for vs, for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.* Now, who doth not see, that this is a worke of great weight, and requireth the taking vp our hearts wholly from other hinderances, that we may attend to this? And therefore this excellent point of Gods will, much condemneth the backwardnes and rebelliousnes of

of such as looke not after this dutie, to desire vnfaignedly to walke with God in all parts of their life, but are off and on, soone hote, soone cold, and in many things holding backe altogether.

All that hath been said in this description, is fully included by the Apostle in this one sentence, when he saith, *Act. 24. 16. Herein I do exercise my selfe that I may haue a good conscience, both before God and man alwaies*: that is, indouour after it, both through all the daies of my life, and to the end. And here-to agreeth that of *Salomon*, *Prou. 4. 26. Ponder the path of thy feete, and let all thy waies be ordered aright*. If all our waies must bee ordered aright, then no day can bee excepted, but euery daies actions and waies must bee ordered aright. So *Paul*, *Act. 26. 7.* when hee would note the constant and continuall course of the fathers in a godly life, saith thus; *The twelue Tribes instantly serued God day and night*. And this daily walking with God, is the life which honoureth God, *1. Cor. 10. 31.* and that onely which worketh our ioy and peace; *2. Cor. 1. 12.* as the last part of the description of the daily direction declareth.

Act. 24. 16.

Prou. 4. 26.

Act. 26. 7.

4. To his honor.

1. Cor. 10. 31.

5. Our owne

peace.

2. Cor. 1. 12.

By this which hath been said, though it may in some fort be gathered, and that of the most of Gods children, how the day ought to be passed of them, yet for the simpler sort, whom I doe chiefly respect and regard through this my whole labour, for their sakes (I say) I will adde vnto this direction somewhat more particularly a brieft summe of such rules, as of necessitie must guide vs, and which doe binde the conscience to a daily practice of them, which I may call the necessarie parts of it, and they (among others) are these following in the next Chapter.

CHAP. 8.

Of the necessary parts of the daily direction, being the second branch of the second part of this Treatise.



First, that euery day we should be humbled for our sins, as through due examination of our liues by the law of God we shall see them.

2. That euery day we be raised vp in assured hope of the forgiuenesse of them, by the promises of God in Christ.

3. That euery day we prepare our hearts to seeke the Lord still, and keepe them fit and willing thereto.

4. That euery day we strongly, and resolutely arme our selues against all euill and sinne, tearing most of all to offend God.

5. That euery day we nourish our feare and loue of him, and ioy in him more then in any thing, and endeauour to please him in all duties, as occasion shall be offered, *looking for his comming*, *2. Thes. 3. 5.*

6. That euery day our thanks be continued for benefits receiued, and still certainly hoped for.

7. That euery day we watch and pray for stedfastnesse and constancy in all these.

Hh 3

8. That

Of the necessary parts of the daily direction, &c.

8. That every day we hold and keepe our peace with God, and so lie downe with it.

Obiection.

Answer.

Rom. 7. 23.

How the beleuer should be enabled to keepe the rules of direction.

Note.

Obiection.

Answer.

Although through infirmitie we come short, yet much ease shall we

And this is the direction which every Christian must practice every day in his life, and these are the necessarie parts of it, which may not bee omitted any day at all without sinne : nor carelessly and wittingly without great sin. To the which, if it should be said, that they *are dark and hard to be understood*, much more to be put in practice, yea and although they could, yet doe they not sufficiently nor thoroughly guide a Christian : I answer, hee that vnderstandeth so much in the Scriptures, as that hee knoweth thereby himselfe reconciled to God, and so hath sure hope to be saued, and to bee one of them, whom God hath chosen out of the world from the rest which shall perish, hee can easily vnderstand the meaning of this direction, and the points and parts thereof, and is fit to be directed by it, (as for any other, who make not that the chiefeest, I know he can finde no saueur in it, neither in the Scripture it selfe) although through *the law of his members, which rebell against the law of his mind*, and through ignorance, and the malice and subtilty of the diuell, he be much distracted on the other side, and hindered from that which he seeth hee ought to doe, vntill experience hath made him better acquainted with it.

But this is the battell, which hee must feele and haue with his lusts, and which every true beleuer must bee exercised with daily : and yet this resistance and rebellion against Gods grace, which hee feeleth by this corruption and sinne daily, is a most fit whetstone to sharpen him the more to embrace and follow these rules in this direction set downe, because hee shall see that by them he is made strong against these his rebellions, by little and little, whereas without some such direction, he could in no wise bee able to resist.

Now whereas it is objected, that although it should bee practised, yet it is not a sufficient directing of him, for, and throughout the day, seeing euerie rule and point hath not his certaine time set down, in which it should serue, and in the which it should be required ; to this I say, that wee must not imagine that there is any such direction, as though thereby we might keepe from all sinne any houre of the day ; but this direction teacheth, how by the wisdom of Gods spirit, according to the measure of our knowledge, wee may be led through every part of the day in peace and safety, and do all the outward actions of the day, as by occasion wee shall bee called thereto, more purely and dutifully, and with more ease and cheerfulness, then otherwise might be looked for, especially after we haue by longer experience been exercised there in. For God doth teach his children wisdom ; when, and how to vse thanks, and when to make requests, what sinne to oppose themselves against, as their weakness shall require, what duties to follow, how to *watch ouer their heart*, and life, and by all, to *finde and obtaine rest to their soules*.

And although through infirmitie, which is in the best, they shall neuer fully reape the fruite, which the rules doe leade vnto, for they faile through ouer-sight, rashnesse, and by other naturall corruption are much feeble, and therefore must needes come short in performing dutie, as they ought :

yet

Of the necessarie parts of the daily direction, &c.

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yet through the grace that God giueth his, they finde, and still may obtaine; by the helpe heereof, such ease in the seruing of God through the day, as they thought before impossible, and neuer looked to enioy, that they may truly say, notwithstanding the *sinne that cleaueth to them*, that they haue oft most sweet communion with God, and hold their sinne in great subiection to their admiration, which was wont full sore to imbondage them. Neither shall this seeme strange or doubtfull which I say, if it bee well considered.

*find in seruing
God, by sol-
loasing di-
rection.*

Note.

For hath not the Lord promised to make his children *partakers of the diuine nature*, euen the grace of his holy spirit, whereby *they shall flie the corruption that is in the world through lust*? hath he not said, that if *they watch and pray, they shall not fall into temptation? but bee deliuered from euill?* and that if *they resist the diuell, hee will flie from them?* and by the armour of a Christian, *they shall stand fast against all infernall subtiltie*? And hath he not said, that *the weapons of our warfare are mightie, casting downe strong holds*, which seemed impossible to be cast downe? hath hee not taught vs that *hee is greater which is in vs, then he that is in the world*? hath he not promised them his Spirit the comforter, which the world cannot haue, that they might not bee heere as Orphans and desolate? and that *hee will lay no more upon bis, then hee will make them able to beare?*

2. Pet. 1. 4.
Mat. 26. 41.
Mat. 6. 13.
Iam. 4. 7.
Ephel. 6. 14.
2. Cor. 10. 4.
Note.

1. Ioh. 4. 4.
Ioh. 14. 17.
1. Cor. 10. 13.

And what should I say more? hath he not giuen them singular prerogatiues, that they being vpholden by them, may passe by the decciueable baits of the world, that they may not poyson them? And by this little which I say, of a great deale which might bee said out of the Scriptures to the like purpose, doth not God hearten & encourage his, to trust in him for *that strength and grace which shall be sufficient for them*? and hath hee not taught them daily to thinke much of these things? Now then, when his poore seruants come to know his mind, and will in them, and how hee is affected to them, yea, which is more, when they shall be further instructed, that his wil is, that they should daily occupie their mindes in thinking of these and such like things, is it any great maruell, if they grow more heauenly minded, and bee more constantly settled in an holy course? and so become acquainted with the practice of dutie more vsually and continually then they were wont, when either they knew not that any such thing was required of them daily, or how to bring their hearts daily to like of it?

*The preroga-
tiues of a
Christian.*

2. Cor. 12. 9.

And when they shall be well and thoroughly perswaded, (whatsoever the wandring & inconstant course of the most be) that God requireth of them, that euery day they shall warily shun euil, wait to honour him in the proper duties and seruice, which they owe to him, and count it their chiefe work to doe so daily; to pray oft, and to speake to him in thank-giuing, daily renew their faith, and hope of saluation, and other temporall fauours of his; when, I say, they shall see that God commeth thus neere to them, whiles they are absent from him heere on earth, and offereth them this familiaritie as his friends, and not vsing them as seruants; is it to bee maruelled at, that they accept of it daily? and when they haue tasted once, that this may be their vsuall and ordinary diet, (this sweet communion with God, I meane, which was wont to be but their feasting now and then) is it to be thought strange,

Note.

Of the necessary parts of the daily direction, &c.

that they should reach out their hand to this their welfare?

No, no: if God once perswade his, that they may walke in his fauour e- uery day, and with more acceptation and better welcome, then when they could haue but a smal glimpse of it, once in a week, moneth, or quarter, they will not starue when they may banquet, they will not eate achornes with swine, when they may be fed *with Angels foode*, they will not ioy in the com- panie of wicked men, when they may haue communion with the God of glory, and with his deare seruants departed out of this life, by the good me- moriall which they haue left behind them, and with those which remaine here still, being such, as *in whom* the Prophet had *all his delight*. Neither will they want, or any day forgoe the liberties of the children of God; name- ly, *confidence, peace, and ioy in the holy Ghost*, to solace themselues in earthly things (which bring great bondage) with the prophane sort of the sonnes of men.

Note.

Ioh. 14. 23.
Reuel. 3. 20

Psal. 16. 3.

*Many good
Christians lose
their part in
them, because
they know
them not.*

Indeed I deny not, but whiles Gods people are tied short of the cleere knowing their liberties, and are holden in blindness and ignorance of these things, as many are, but that they are also kept in vnbeleefe, not being per- swaded, that God affoordeth such liberties to them: and then moreouer the penurie of good examples to goe before them heerein, doth much hinder and hold them backe from enioying their part in them. But who doubts, if they knew these things, and were perswaded of them, but that they would be as ioyful to heare of this heavenly and happy news, as they were to haue the tidings of saluation at their first calling, especially, seeing they bee now better able to discern the beaurie and benefit of heavenly things, then when they first beleued?

Note.

*Ministers should
teach them oft
and plainly.*
1. Tim. 4. 16.

These, and such like, which God doth admit his deere children vnto, should be taught them oft, plainly, and wisely, and fitly applied to them. Mi- nisters *should dwell in them*; & know by themselues, who haue in a long time growne but in small inward acquaintance with them, that the people doe not in two or three teachings of them, no nor so many yeers teaching, reach to the cleere vnderstanding, much lesse the vse and fruit of them: not one- ly because they requite practice, but daily and continuall practice, and that of them, who were wont to haue their hearts and their heads taken vp, and possessed of worldly cares, and worldly lusts, which with no small, but much labour and loue of the Minister in teaching, as well as the peoples li- king, reuerence and diligence in hearing and praying, must bee beate out a- gain.

Note.

*It is much to
be lamented,
that so few are
fit to heare
them.*
Note.

And yet (which is most pitifull to thinke) through this, that few are by di- ligent and sincere preaching brought to Christ at all by true conuerfion, it commeth to passe, that there are very few, for the most part, in one congre- gation, who are fit to heare, or be taught this doctrine. And those that are, do seldome meet with it, and therefore partly for want therof, and partly for that they see how hard it is to get necessary helps & maintenace for this life; and that care, to be in greatest request among men in the world; euen they also grow sicke of the same disease, and while the chiefe thought is how to liue in this world, and to be prouided for, and their helpe small to liue daily to God, they haue leane soules, and now and then only are in a well ordered course,

Of the necessary parts of the daily direction, &c.

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course, and that with much adoe, so farre is it off, that they haue any daily taste and saour of heauen in this life.

Which estate, how commonly soeuer it is to bee found almost in euery place, where God hath any Church, yet we must not thinke that it can bee no otherwise, as though Christians, and the people to whom the Gospell is preached, were not able to reach and attaine to any daily seruing of God ioyfully, if diligence were vsed in beating things into them oft: (for both we may finde heere and there, some few, who doe happily enioy that care and libertie daily, and also many more and long for it, euen at the first hearing, when they haue but a dimme sight, and small taste of it) but they are not trained to it, nor furthered in it, to whom otherwise it should bee most welcome. And though men thinke that Christians haue other things to looke after, then the worshipping and seruing of God: yet I say, in good aduisednesse, that if they could obtaine this, to giue God his due daily with all good conscience, euen this were the neere way for them, to come by all things which they haue need of in this world, as our Sauour saith, *First seeke the kingdome of God and his righteousnesse, and other things shall be cast vpon you.* And therefore I haue written this Treatise particularly of the daily directing of the people of God, who haue already consecrated and giuen ouer themselues vnto his seruice, that it may put them in mind, that this their covenant with God is to bee renewed daily, and their best care to please him, that euer they had, euen their first loue, to bee still continued, and that they must daily *abide in his loue.* And in a word, the rules which I haue before set downe, for the keeping of the heart in good plight and order, one day as well as another, and so consequently the life, must from day to day be aboue all other things looked to and regarded: whereas otherwise there are things innumerable, as traines and snares laid by the diuell, to deceiue, distract, and vnsettle them, and turne them out of the way, and so they shall finde it a hard and wearisome worke to returne againe. And if any see ought in this which I say, fit to benefit him, let him be carefull to perswade and helpe on others to enioy the same.

Many that are fit, are not helped.

Note.

Mat. 6. 33.
For their sakes this was written.

Ioh. 15. 10.

Note.

To liue after direction of the word, is to liue by faith.
Habak. 2. 4.

Heb. 11. 13.

Gal. 2. 20.

But I will returne to that, from which by occasion I digressed: that is to say, that wee should inure and acquaint our selues with these rules which are before set downe for the well seasoning and ordering of our hearts, that thereby we may be fit to gouerne our liues euery day, and that by the helpe of them both, wee may be fenced from great dangers, and walke with God all the dayes of the life of our pilgrimage, and this is that liuing by faith, which the Scripture maketh mention of, when it saith: *The iust shall liue by his faith,* and which is said to haue been the life of our fathers, (who yet were much more darkely led and guided then wee) as is to bee seene in the Epistle to the Hebrewes, where it is said of *Abel, Noe, Abraham,* and many other, *All these died in faith, in the which they had liued and continued vnto their end.* And Paul spake it of himselfe, who was an example to all Gods people, *I liue no longer, but Christ in mee, and the life that I leade, is by faith in the Sonne of God.* This forme of direction, that we ought to bee guided by euery day, or any other agreeable to the Scriptures, is both by good reason, and the testimonie thereof, proued vnto vs to bee that which wee must follow, that

Note.

that so wee *may liue by faith*, as I haue said. For (to speake in a word for the instruction of the simple) seeing euery day is one part of our whole life, wherein we are (by great likelihood) in danger to offend and prouoke God, yea euen then when wee haue fewest stoppes in our way to hinder vs, and most helpes to further vs, it standeth with most sound reason, according to the word of God, that we bee fenced and prepared to passe one day as well as another, if wee make account well to passe and goe through our whole course. And therefore to see how this forme of daily direction is drawne out of the word of God, let euerie part of the whole prooue, and testifie vn. to vs.

CHAP. 9.

Of the illustration, or more full declaration of the former parts of the direction.

The first point
of the daily di-
rection.
Humiliation
for sinne.

Psal. 51. 3.

Ephes. 4. 26.

Iob 1. 5.

Psal. 6. 6.



Or the first point, that we must be displeased with our selues, and humbled for our sinnes euery day, as ignorance, deadnes of heart, rashnes, vncharitablenesse and wrath, or any other, that shall giue vs occasion, yea, euen the body of sinne it selfe; that verse of the Psalme 51. 3. doth proue: where *Dauid* seeking pardon of his sinne, acknowledged it to God saying: *I know mine iniquitie, and my sinne is euer before mee*; and then no day to be forgotten we know: So the Apostle saith, *The Sunne must not goe downe vpon our wrath*, meaning thereby, that wee must soone forget and forgiue, and compound our controuersies, and breake off our strife, and not lie therein till the euening: therefore daily confesse, and bee humbled for them, which cannot be done (we know) to the pleasing of God, except our hearts bee broken with relenting and melting for them. And if *the sunne may not goe downe vpon our wrath*, neither (by the like reason) any other sinne may bee suffered to lurke or abide any time in vs; who doth not see, that it should be a good part of our care throughout the day, both to cast out such draffe, (as we haue drunke in) by lamenting our estate, euen as it ought to be another part of it, to hold and keepe so? And if *Iob* when *his sonnes and daughters did feast together* for the preserving of loue, *euery day in their course*, if he (I say) *did command them to sanctifie and cleanse themselves euery day*, and did in like manner, *offer burnt offerings for them himselfe euery morning*, because he thought they had *some way displeased God*, would he (thinke we) on other daies, when they were like more to offend, count it a needlesse matter for himselfe, or them, to doe the like? which cleerely teacheth vs, that wee should purge and cleanse our hearts from all such sin, as might infect them; euen euery day we should do this (I say) as well as vpo any one, seeing there is cause and need euery day, and when wee goe through the day in the best maner that it may be passed, new guilt by sinne ariseth against vs. And if *Dauid* for his great and grieuous sinnes, *did euery day wash his bed, and waite his couch with teares*, for a space, (as he testifieth) can wee thinke, but that he kept
some

some proportion on the other daies, (although hee had not euer the same particular cause) in lamenting, bewailing, and acknowledging his sin: especially seeing we reade of him, that *three times in a day*, his vsuall manner and custome was *to praise and pray vnto God*. And if the wicked are said not to bee vp and readie any day, as the Prophet speaketh, *untill they haue wrought some mischiese*, (so naturall and ordinarie a matter it is with them): should any doubt, but that wee should hold it for one peece of our chiefe worke, daily to cast downe our selues before the Lord, and to humble our selues, in the heartie confessing of our sins? And it was one of the principall things that God meant to teach vs, by the morning and euening sacrifice, and prayer daily in the law of ceremonies. But I would all good Christians did as duly and conscionably performe this dutie to God euery day, and binde themselves resolutely thereto, as the Word of God doth cleerely proue that they ought to doe so: as for them who may please themselves in outward humbling of the body, and confession of the mouth; in a word they must know, that the chiefe glory of it is inward, though to bee expressed in words, and outward gesture of the body, when it shall be meet to be so, and thus is the house of our hearts to be swept euery day.

Psal. 71. 8.

The second point followeth, namely, that euery day we ought to bee raised vnto a cheerefull and liuely beleeuing, that our sins thus bewailed, confessed and repented of, are forgiven, and freely remitted vnto vs, for, and through the onely and full satisfaction of Iesus Christ. And for the prooue of this, it is sufficient, that these two are neuer parted, but goe together, as Peter saith: *Repent, and ye shall receiue the forgiveness of your sinnes*: and in Hosea the people were thus taught to seeke and come by it: *Returne vnto the Lord from your iniquities, and then say to him, Take away all our iniquities, and receiue vs graciously, and he will heale your rebellion, and loue you freely, for his anger is turned away from you*. And our Sauour commanded his Apostles to *abide in his loue*, euen as they had tasted how sweete it was. Now then, if euery day wee ought to turne from our sinnes, wee ought also euery day to imbrace the promise of mercy. Besides, in that the Church of God is taught this for an article of her faith, to beleue her sinnes to be forgiven, and the articles are firmly and constantly to be holden and beleued, and all vnbeleefe is sinne at any time, therefore as we are to be raised vp by faith in Christs merits, that our sinnes are pardoned now, euen so wee are at other times, and one day as well as another to be so vpholden. For as the bodie without the soule is dead: so is that dead to God, if it liue not by faith for the forgiveness of sinne.

The second point, Forgiveness of sinne.

Act. 2. 38.
Hos. 15. 2. 3.

Ioh. 13. 10.

Againe, as in our common prayer which is called the Lords, which serueth for euer to square out our prayers by; and therefore for euery day, the word (*this day*) is expressed, seruing for euery day of our life, that wee may know, that there is no day of our life, wherein this prayer (in effect) is not to bee made; no day wherein we pray not for our *daily bread*, euen all necessities for this present life: so is there no day in which wee aske not, and so in which we ought not to enioy it by faith, I meane, the forgiveness of our sinnes. And if euery morning Gods mercies bee renewed, of which this is chiefe, then wee also must in the same manner embrace them by faith

1. Pet. 4. 7.

Lament. 3. 23.

Mat. 6. 21.

faith as our owne, and so partake them, they being otherwise none of ours. So that this bindeth the conscience also as the former, that euery day the true Christian must be perswaded of the pardon of his sinnes, and that no day hee should lose his part in so great a treasure, though it is to bee feared, that many good Christians enioy it not. Neither indeed can this second rule be faithfully obserued and kept, but it will cause all the other to be well looked to and regarded. Bring wee therefore our hearts daily to count it our treasure, that so they may delight in it: (*for where our treasure is, there will they be also*) and then we haue wel and wisely prouided for our selues in that day, and our greatest toyle is ouer (as they say) for the whole day following. And this will be done, if, as it is the greatest of all other, so wee resolute, that none is greater nor in more account with vs. To speake more largely of these points here, is not my purpose, for that they haue been handled before in the first, and third treatise: only thus much, to teach the Christian reader, that he must vnderstand and referre this beleeuing of pardon to euery day. And that which I say of this, I say of all the rest, that euery one of the points and parts of this daily direction (the which I haue taught in other parts of this booke, how they should be attained and come by) must bee kept of the true Christian euery day.

Note.

The 3. point,
Preparation
and arming of
our hearts a-
gainst euill, and
that we be rea-
die to good.

Heb. 3. 12.

* Deut. 5. 29.

The third point is, that when wee shall be strongly haled after sinne, (for we must know that euery day giues occasion thereof) that wee so account of the libertie of our hearts and minds, to keepe them well disposed and armed against all sin, and most of all, our speciall infirmities, that wee let them not loose at any time in the day, to be *hardened with the deceitfulnesse of any sin*, but kept with *all diligence possible*, from the loue and liking thereof, that so our outward actions may be well ordered. Therefore is that charge giuen in the Epistle to the Hebrewes, *that our hearts be not made naught and rebellious at any time*, and therefore by consequent on any day, whiles wee suffer them to be *hardened with the deceitfulnesse of sin*. And agreeable to this, the Lord in Deuteronomie, answering Moses (when he brought him word, that the people would willingly bee ruled by him, although before they refused so to bee) said: *This people haue said well, all that they haue said: but * Oh that there were such an heart in them, that they would feare me, and keepe all my commandments alwaies, then it should goe well with them.*

Matth. 22. 37.

Prou. 4. 23.

So that wee must see such necessitie of holding masterie ouer our hearts, and keepingt hem in feare of offending, that we may make a daily practice of it, and so keepe them for continuance: neither can wee otherwise shew our selues to regard that weightie charge of the Lord giuen vnto vs, *Thou shalt loue the Lord with all thy heart and soule*. For they who are euery while off and on, and vnsetled in their hearts, can neuer belong well ordered in their liues: therefore the Lord requireth this constancie, that wee must euerie while be looking to them, euen alwaies, that so wee may bee out of danger. Behold how needfull a thing this is, to keepe and hold this masterie ouer our hearts daily, when nothing goeth well forward, where they with the affections of them be not well ruled. But this shall be shewed in the next section following. Neither let men obiekt their necessarie businesse, (though they will not pleade for carnall libertie, they say) and multitudes thereof, which

which will distract their hearts. I answer, of multiplicite of earthlie dealings, which will hinder holy peace, let wise Christians beware : and so doing, if (as farre as they are able) they set themselues to haue care of all parts of Christian obedience, they shall in good manner prouide thereby, for the well ordering of their earthly busines also, which is one part of it, and none of the meanest.

Now from this heart well gouerned, the next two points (as two armes of a tree, from the body or stocke) do issue & come. The first, that we should euer keepe from euill : which shall not be hard, if alwaies and euery day we be held in feare of offending, as we are directed before. The second, that we alwaies endeouour *to please God*, and therefore *in all things*; and as was said in Deuteronomie, *to keepe all his commandements* : which wee may see cannot be, if wee haue not our hearts so prepared to seeke the Lord, that wee may bee readie in one dutie as well as in another, to shew our selues obedient. All which three, namely, 1. to haue a heart to feare God, 2. to flie euill, 3. and to labour to please him in all things, as by that one Scripture before mentioned they are required daily to bee found in vs, so there is no man, but may easily see reason, why it should be thus. First, seeing the one cannot bee without the other : secondly, the keeping of such agreeablenesse betwixt our hearts and liues is our beautie and honour. And on the contrarie, it is most harsh and offense, when they which beare a faire shew, and are content sometimes to be gouerned, shall yet at other times bee nothing so.

The fourth:
Flee euill.
The fifth: Follow good.

Deut 5.29.

Note.

I will say somewhat the more of these two, seeing it is one of the chiefest causes, why I entred into this present treatise, as may appeare by that which I haue already said : namely, both that the Christian should be euery day free from all reprochfull euill, (insomuch as if by any occasion he be turned out of the way, yet he should speedily returne) : and also that hee should be daily *giuen vnto euery good worke*, watching his opportunitie thereto, that so he may haue a good conscience in all things, and may bring forth much fruit, that God may be glorified. Yet I meane not that he should spend the whole day in reading, praier, hearing of Sermons, or other religious exercises, (excepting the Sabbath) but in one lawfull thing or other about his calling, or any other in stead thereof, which may be as well defended, and as pleasing to God as the duties thereof.

1. Tim. 5.10.

Iohn 1.9.8.
A godly life daily, consisteth not only in the exercises of religion.

We may serue God in our ordinary and meanest workes.

The man in his.

The woman in hers.

More particularly to appoint or prescribe is hard, & this is plaine enough for euery true beleeuer to vnderstand, & apply vnto himselfe : for I exclude not the commonest and meanest seruices and works, so as they be such as God alloweth, and without vitious affections gone about of him. As in the man; plough and cart, sowing and reaping, and all work thereto belonging, if he be called to it; or other worke in the man of occupation, as he hath bin trained vp and fitted for it : as also all prouision of things necessarie to the maintenance of his familie by lawfull skill and honest meanes, and paying, and receiuing of that which is due.

In the woman, to haue care, that all be frugally and thriftily done within the house and without, which is vnder her hand; that she be diligent to see her children christianly brought vp according to their age, her household to

Prou. 31. 15.

2. Pet. 1. 8.

They must be
done by faith.

Note.

Not for carnall
respects.Committing the
successe to God.Auiding the
common finnes
that prophane
ones ioyne with
them.Men disgrace
and marre their
lawfull callings,
by their finnes.The true Chri-
stian only may,
and ought to be
merrie at his
worke.

haue all that is meet *in due season*: and more particularly among the rest, *spin-
ning*, sowing, knitting, being done as to the Lord, and being those workes
which hee appointeth them, and such like, are commendable, that they
may bee neither idle nor vnprofitable. And these I name in some particular
manner, lest any should thinke, that I goe about any new-found-out holi-
nesse to tye Christians vnto, as some will be readie enough to imagine and
thinke, when they shall see and vnderstand, that they must euery day bee
well occupied, (which few will be tyed to) and doing of one good duty or
other.

And yet this I adde, that as these and such like must be done, and in one
or other of them the sixe daies must bee bestowed, yet (I say) this must bee
added, that all these lawfull workes must bee done of them *in faith*, that is,
they must know that God commandeth such workes to be done of them,
and therefore they doe them readilie and willinglie, not for necessitie only,
or for feare of punishment, or shame of the world, or because they would
be rich: all which are carnall, sensuall and diuellish respects, as I said before,
in forbidding all vicious affections in mens lawfull actions; neither doe
they please God which thus goe to worke. And further, they must doe
these lawfull workes in perswasion and confidence that God will blesse
them therein, and giue them good successe, and take that for their *daily bread*
and blessing, which God in their thus going to worke, doth bestow vpon
them.

And lastlie, they must doe these without adding the common finnes,
which wicked persons do vse at their worke, as swearing, lying, negligence,
idlenesse, falshood and deceiuing, cursing, quarrelling, impatience, and con-
tention, &c. These and such other of their owne deuising, the wicked doe
bring in, among the lawfull works which God commandeth them to doe,
and mixe such euils with the doing of the workes, which of themselues are
good, that they vtterly marre, and deface the thereby, depriue themselues of
Gods blessing, and it causeth their callings and trades to be meanly account-
ed of, and in discredit with such as are not able to iudge, as though none
could vse them better: whereas others as poore as they, and as much put to
their shifts, yet taking better direction, and depending on God, and careful-
ly abstaining from such finnes, as are wont in the most to accompanie their
lawful works and dealings, do liue in them contentedly, peaceably, and ho-
lily, and do in that manner put honour and beautie vpon their callings, and
testifie that God hath to singular ends and purposes appointed and giuen
them vnto vs.

And thus would God haue Christians goe to their worke, and doe all
their lawfull businesse, not as hirelings, only in regard of their bellies. And
this were a goodly and most beautifull sight to behold in all sorts, Masters,
seruants, buyers, sellers, and euen in the poore labourers; yea, *custers of wood,*
and drawers of water: and they that are of meanest place in families may liue
godlie in them, while religion rules their actions, and while they desire
to doe them as they are taught in the word of God. And they, who goe
to worke after this manner, may bee merrie at their worke, and merrie at
their meate: and yet I meane not as the prophane and earth-wormes, who
some-

Of the illustration or more full declaration, &c.

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sometime are merrie when they haue more cause to bee heauie, seeing neither they, nor their work are pleasing to him; but the other may reioice and be glad by Gods allowing, yea commanding it them, where he saith: *Reioice thou & thine, before the Lord thy God, in all that thou puttest thine hand vnto.* And againe: *Serne the Lord thy God* (that is, in that thou art appointed by him to doe) *in ioyfulnesse, and with a good heart for the abundance of all things.* And this is the mirth & ioy of heart, which the Apostle willeth vs to take our part in, saying; *Speake to your selues in Psalmes, and Hymnes, and spirituall songs; singing, and making melodie to the Lord in your hearts, with thanks for all things through Iesus Christ.* In this sort hath God allowed his seruants, who haue learned and resolved to obey him in all things, to reioyce; and goe about their worldlie affaires; and in like manner, doth hee allow them to vse all their lawfull liberties in this life: all which hee knoweth they haue neede of, to allay the tartnesse, and assuage the painfullnes and griefe, which through their afflictions and crosses are infinite waies readie in all places to meete with them. And not to doe lawfull businesse and workes thus, and with the three former rules set downe, but as the vnruled and disordered people of the world doe them, is to make the lawfulest and excellentest callings, base and meane, and to the persons themselves most hurtfull, while they stand forth against them as accusations, for that they haue vsed them vnlawfully, which in themselves are very honest and lawfull: which I say, that I may answere the brutish and irreligious sort, who say, they know no difference betwixt those who are counted godly, and themselves; seeing they are faine (say they) to worke for their liuing, as well as we, their godlinesse will not feede them, and wee see no difference betwixt their liues and ours. The difference let them who are willing, learne from that which I haue said.

Note.

Deut. 12. 18.

Deut. 28. 47.

Ephes. 5. 19.

Note.

I haue also spoken this by occasion, for the satisfying of the simple hearted, that they may not think, that in requiring that we should liue euery day in a godly maner, I doe vrge any to leaue off, and lay aside their callings and businesse: and yet this I shew to be required by the Lord; how, and in what manner those lawful workes ought to be done of them, that he therein may be pleased. And so I conclude, that the beleeuers ought euery day to arme and frame himselfe to a godly life, and to cast off all that sauoureth not thereof, (as in some which are most vsual actions I haue shewed) seeing his whole *conuersation must beseeeme the Gospel*, remembring what the wise man saith; *All that thine hand shall finde to doe, doe it with all thy power, for there is no worke in the graue whither thou goest.*

Phil. 1. 27.

Eccles. 9. 10.

Which if it were perswaded throughly to men, that it ought to bee so, and that it is as necessarilie to be looked after, as their maintenance, health, yea, or their life it selfe, (which none well aduised will denie): then should there not bee this posting it off from one to another, which now there is: nor this refusing to bee subiect to God in this maine and great commandment of *doing all to his glorie*, which they that refuse, doe refuse godlinesse it selfe. And there should not be this parting of stakes betwixt God and our selues, that sometime we will bee forward, and sometime backward, in some things obedient; but in others denying our obedience, which causeth

1. Cor. 10. 31.
Note.

Of the illustration or more full declaration, &c.

Heb. 12. 14.

such patching and peeing of duties, as is farre from holinesse, without which yet, wee shall neuer see the Lords face; whereas yet by constancie in dutie, and keeping of a dailie course therein; much dulnesse, deadnesse, barrennesse, sloth, idlenesse, and the fruites thereof, leaue lusts, and many such dangerous euils should be auoided, with which euen many good Christians (to their great heart-smart afterwards) are annoyed, because they know not how to doe better.

The sixth point,
Thankfulness.

The sixth point of our dailie direction is thankfulness: I meane, a renewing of this dutie to the Lord euerie day, that so wee may still see and acknowledge our selues indebted vnto him, and bee the fitter to goe vnder any of his fatherly chastisements, which hee shall lay vpon vs, which without it, will presse vs downe, and raise bitternesse in our hearts, and also that by it we may the oftner call to minde Gods many kindnesse, to cheare our hearts, which are too soone forgotten of vs. The Prophet *Jeremie* forceth this dailie dutie to be continued of vs, when hee saith, *that the mercies of God are renewed vpon vs dailie*: and what followeth vpon that, but this, that our hearts should conceiue, and our mouthes should set forth and declare his praise accordinglie? For if we be commanded, as the Psalmist teacheth, to continue this dutie long after his benefits be receiued, (as he saith, *Let Israel now say, that the Lord is gracious*, long after his bountifullnes had been declared vnto them) how much more ought wee to praise the Lord for his mercies dailie renewed vpon vs?

Lam. 3. 23.

Psal. 118. 2.

Therefore did *Dauid* the faithfull seruant of God force himselfe to performe this dutie, as being too slothfull in his owne iudgement, though we reade of none more continually occupied in it, Psalme 103. 3, saying, *Praise thou the Lord O my soule, and all that is within thee praise his holie name*: and further he saith, *that hee will be euer setting forth his goodnesse, and praise his name alwaies*.

1. Theff. 5. 18.

And yet that none may hinder this dutie in vs by saying, wee are not bound to follow, no not good examples in all things, let vs well weigh the commandement of God by the Apostle, saying; *In all things be thankfull*: as if hee should say, that our whole life ought to bee a thanksgiuing; and therefore it is no life, when wee cannot bee thankfull. And what the thankfulness is, which should dailie bee in vs, looke in the former Treatise.

The seventh
point: Watch
and pray.

The next dutie to be dailie performed of vs, is watchfulness and prayer: of which two, as the first ought to bee continuall, euen to ouer-see our whole worke in and through the day, and to looke before vs that all may be done to the glorie of God; (for as the eye-lids preferue the tender eyes from annoyance, so doth this our life from offence, and *our feete from falling*). So this latter, namely prayer, is to be as an helpe and hand-maid vnto that.

1. Theff. 5. 17.

And although I prescribe no certaine time, nor set houre to the solemne performing of this dutie, because we are taught to *pray alwaies*, that is, at any time, as we shall haue fit opportunitie, yet ought our hearts both to be lifted vp to God often, (though in few words sometime) hauing euer occasion: and sometime solemnely, and by set prayer, in powring out our complaints, and

and making our requests more largely vnto him. Both of them are so farre to bee in vſe with vs, as wee are desirous to retaine sound peace and quiet mindes towards God, and to be free from, or at least, not to be overcome of tentations; which seeing we are subiect vnto euery day, it cannot be doubted of, but as the one should not cease, I meane watchfulnes, but be working in vs continually, and keepe vs waking out of spirituall slumber throughout the day; so the other which is prayer, should quicken and sharpen it, and both of them strengthen vs, being oft and vsuall with vs; against all occasions, which might else ouermatch vs.

And can any bee ignorant, when our Sauour taught vs to pray euerie day for our *dailie bread*, but that wee should pray euerie day for grace to be guided aright and comforted, there being as great neede of it, and more, then of the other? The same thing he meant, when hee vttered a parable to them to this end, *that they ought to pray alwaies, and not to waxe faint*, but euer willing, though not euer able. So that the life of a Christian is no day well passed, when prayer (as it hath been before described) is not one member and part of it, with watchfulnesse adioyned, as an inseparable companion of it.

The last point of our direction is, that wee by meanes of all these, as our faith, and feare of displeasing God, &c, may keepe and hold fast our holie and most sweete peace with God, *and our reioycing*, which is the fruit of this Christian walking, and an vnseparable companion vnto the same. I haue taught this in generall before: onely now I shew, that it is dailie to be kept and maintained of vs, in such wise, that as wee regard our bodilie maintenance while wee liue here, so should wee provide that this our *peace, which passeth understanding*, bee not broken off betwixt God and vs. If it be asked how this shall be; the Apostle saith, *If wee be iustified by faith in our Lord Iesus Christ*, we haue *and doe enioy it*. And we haue heard, that the Lord hath both giuen libertie, yea and commandement to his children, that they should dailie beleue, *and lay hold on eternall life*, and rest themselues in the assurance of his loue: and how can this peace which wee speake of, be absent, where that faith is present?

The 8. Peace.

2. Cor. 1. 12.

Rom. 5. 1.

Phil. 4. 4.

1. Thess. 5. 16.

Nay, our reioycing in the Lord, which is rather a degree beyond this peace, wee are commanded to entertaine and retaine alwaies, that is, at all times, that none may imagine, that I meane, wee should onely some one time in the day or other possesse and enioy it. Neither indeed is any part of our life any day pleasant vnto vs without it. Therefore the Apostle doth very fitly meete with an obiection of ours in the forenamed Scripture, thus: that if any of vs dare not presume so farre, as to take our part in continually reioycing in the Lord, or if wee should thinke, that the Apostle was not well aduised in offering so great libertie vnto vs, he repeateth his words thus (*again, I say, reioyce*): as if he should say, you who are carefull ouer your selues, and ouer others, (for to such he speaketh) *be ye merrie and ioyfull in the Lord* from time to time, yea and so as no worldly sorrowes doe breake your reioycing off.

Now I haue shewed, what are the necessarie graces which should accompanie the life of the beleuer dailie, I wish him to view them all at one

*Aduertisement
to the reader
about the direction.*

fight together; to see, if he may be well without any of them: as without certaintie of the forgiuenesse of his finnes, without feare of offending God, a thankfull heart, and cheerefull watching and praying against euill, &c. And as he cannot walke void of any of them, so yet he must not thinke, but that there are other particular actions beside these, but they bee all to be well ordered and gouerned by these. And now somewhat I will set downe about them, not vnprofitable and needlesse. I haue briefly proued, that some certaine maner of directing a Christian daily, is required in the word of God, and that it is no fancie of mans braine, thus neerly and narrowly to look to himselfe: and haue set downe a draught thereof out of the Scripture, and therefore men must know, that it is their sinne, when they are not guided by these rules in the daily course of their liuing: I say, when these accompanie them not, whatsoeuer their calling is, or the actions which they are occupied about; it is their sinne, whether it bee of ignorance, that they know them not, (which is the lesse, if they bee willing to learne:) or carelesnesse, or wilfulnesse, that they doe not, or will not regard them; and being sinne, it is to bee resisted, seeing no sinne is to bee borne withall, or rested in.

What the beleuer is to understand by the direction.

Note.

*Heb. 10. 35.
Flowers for a
Christian to
smell on.*

And that it may bee thought more necessarie to bee dailie guided in this manner, we must know, that these graces which I haue spoken of, are not at some one time or other of the day to be thought or spoken of, (thinke not this to be my meaning, in saying we must haue them euery day) for so, wee might possibly be little the better for them (as if once in a day a man should pray, giue thanks, looke to his waies, to his peace, &c.) a man might doe all these and the like, and yet not of necessitie well guided for all that, through the day: but this I meane, that this holie furniture should cloath and beautifie our soules throughout the day, and haue their setled abode in vs; and not ebbe and flow as the tide doth, nor go and come as passengers that tary not; but home-dwellers: as for example, that our peace should not be broken off by any occasion, our watching should not cease, wee should keepe our selues from euill the whole day, and so likewise be readie to one dutie or other, and we should cherish our weake faith from time to time, and cast not away our confidence, retaining mindes thankfull, and walking in the strength of our prayers, though wee be not euer vttering and expressing in words either prayers or thanks.

Note.

*The unruly
heart, the chiefest
trouble that
a man hath.*

So that our hearts may be well seasoned with these, as the chiefe things, which wee should regard and looke after, and yet neglecting no needfull worke that must be done, but doing it much the better by meanes of these; and so the froth of our owne braines, as endlesse and needlesse wandrings, vaine cogitations, and foolish and noisome desires, shall be much restrained and allaid in vs. This is it (al wise men do know) that most troubleth vs, and of the which, we be euery day in greatest danger; I meane, the loosenes and disorderednes of our harts: for they, as they be neuer vnoccupied, but prone to euil a thousand waies; so if they be not bridled, holden vnder, & suppressed, they are so soone fixed vpon some obiekt that commeth in the way, that they carrie vs headlong after it, wee being then impotent for the time and vnable to resist, when we haue let them loose, and giuen them scope.

And

Of the illustration or more full declaration, &c.

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And from thence arise (I speake of the better sort of vs) great heauinesse and vnquietnesse, to see such changes wrought in vs: and this is the best that commeth thereof, vntill wee recouer our selues againe, if a worse thing follow not, that wee fall not into some further vnsetlednesse and distemperature, which will cause no small annoyance. Now what is a like remedie against this, and all other bailes of this deceitfull world, which the diuell laieth in our way, as to haue our hearts daily fenced thus with watch and ward against them, as I haue said, to hold such sinne execrable alwaies, to keepe in loue with pietie and goodnesse, to retaine hope and confidence, that God will make vs strong against them, to liue in his fauour still that we may want nothing that is good, and to enioy most sweete and sound peace to comfort vs so to our liking, that wee may not neede to haste greatly or gape after such allurements, which are no better then deadly poyson? What (I say) is like this pretious remedie, to keepe vs in safetie euerie day? Which GOD hath therefore giuen vs, that wee may bee preserued from infinite fearefull dangers, which are in this world, and that wee may also liue with much comfort; yea, he that *giveth his heart to the Lord*, that it may be taught all these rules of the dailie directing of a Christian, can tell how true this is, and what reward is found and enioyed dailie of such as take delight in them.

Some fruite of it.

Daily direction the chiefe remedy against it.

Psal. 119. 11.

But many Christians, who beare good affection to the Gospell, and generally meane well, yet will not particularlie trouble themselves (as they count it) to be brought (in their whole course) within a narrower compasse; and to a more neere acquaintance with the Lord, no although they heare that it is to be come by, and may be attained: but would faine beare themselves in hand, that they are well enough; when yet they are oft constrained to feare, yea and to feele the contrarie: for what doe they finde but much wearinesse and grieve, checkes and accusations, yea and are sometime also noted of others, to be but cold and barren professors, when they haue followed so much and so farre the deuices and desires of their own hearts? And besides this, how much detract they from the beautie and excellencie of the godlie life, and what iniurie offer they vnto it, when they are able no further to commend it then as they finde, (for as they finde, so they will speake of it) whereas it cannot sufficiently be esteemed and accounted of, neither can the seruants of God, who haue experience of the benefit of it, satisfie themselves in setting out the excellencie thereof.

Some Christians (say what may be said) will goe no further in practice of religion, then they haue alreadie.

Note.

I denie not, but there are many, who for want of knowledge, doe not see that which sundrie others of their brethren doe, and yet are faithfull in that which they know: but they rest not satisfied with their present estate, but long much to see the will of God more cleerely, and desire feruently to attaine to greater measure of grace. And to all such I know, how welcome it will be to haue more cleere direction, then as yet they haue found: and such I would haue to know, that for their causes I was perswaded to vtter that, which God hath reuealed to me so far as concerneth them. But as for such as like so of their present estate of seruing God, that they haue not to be acquainted with any better, (seeing there is euer in Gods children a desire to grow, and a longing to be better) whatsoeuer they thinke of it, and how

Note.

Reuel. 3. 17.
The wicked shall
waxe worse.

Incouragement
to the teachable.

Note.

A bewailing of
them who rest in
their state, not
seeking to be bet-
tered.

Psal. 84. 10.

Note.

Daily direction
necessarie.
1. Thess. 4. 3.

Note.

highly foeuer they account of themselues in it, they shal goe forward euery one his way, till they be as blind as the Moale, *as deafe as the Adder*, as dumbe as he that openeth not his mouth, and as vnprofitable as *the salt that hath lost the sauour*, and is good for nothing, but to be troden vnder foote, and cast vpon the dunghill.

Neither let the people of God count this any burthen to be thus directed: but it is their flesh and corrupt wisedome which burdeneth them, whereto *they are not debtors*. And what doe I perswade vnto, but the vse of, and continuance in that holy condition, which euery true beleeuers hath tasted of, and hath his part in, but that many such, through ignorance and vnacquaintednesse with it, haue not attained vnto stedfast continuance in it. But to returne a little to the other: O people, I may iustly say, to be lamented and euer pitied, that they being borne to great honour euen here in this life, should forgoe it so contentedly, and suffer others to enioy it: whom I require to heare me, saying vnto them, that if they were wise and well aduised, though they might liue as their heart desireth here, and should neuer be called to their account for the same, yet they would flye from a licentious life being but a sweete poyson, and would chuse to spend one day godly, (euen for the fruit and pleasantnes of it) *rather then a thousand daies* otherwise: which many heathens in their kinde, and according to the light and knowledge they had, as *Cato, Scipio*, and others did, that is, in morall vertue and honestie; to the perpetuall shame and iust reproch of many which go for Christians.

And this is that which I goe about, that in this shifting and godlesse world; some, who are very willing already to bee guided well, but are vn-able to direct themselues, may haue some help by this which I haue written: who if they should be hindered thus, namely, that they thinke, for all that can be said, yet there will be wandrings out of the way, earthlines of minde, frowardnesse, and much rebellion, and therefore to small purpose it might seeme to be, to take great paines to little profit: I say (by the grace of God) their profit shall bee great, and their paines small, for the benefit which they shall reape by it, yea in time it will become pleasure to them, after they shall accustome themselues daily to seeke the Lord in such manner, as I haue heere taught, and as his word prescribeth, and they shall see their strongest rebellions much weakned, and euill desires much abated and aswaged in them, and they themselues prepared and made fit by this well seasoning of their hearts, to make the actions of their liues correspondent.

And to vphold our *selues in holinesse* thus as it is required of vs, no lesse helpe is needfull, then the daily keeping of our hearts in this estate, which I haue set downe. For although while the heart is thus looked vnto, (as it would be of vs, if we counted it the necessariest worke that we haue to doe throughout the day) while the heart (I say) is thus looked vnto, euery thing doth well follow our hands, and much good is done in our liues: so yet, except wee make great prouision, that this worke may be daily and constant, wee cannot chuse, no not the best of vs, but wee shall commit many things in our liues vnbeseeeming our profession, and smally to our owne comfort.

And

Of the illustration or more full declaration, &c.

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And howsoever the rebellious world cannot away with it, yet (as I said before) all the godly, if they knew it, would, and so farre as they doe know it, doe aime at it, and would thinke themselves happie, if they could bee partakers of this libertie. I meane, when they can and doe advisedly, and with good consideration keepe stedfast daily in this holy and sweet course, and are not perverted and turned out of it, as sometime they have been.

I confesse, all are not in a like measure enlarged, either by knowledge to see the excellency of it, (as I have said) or in heart to desire it, seeing they are not acquainted with it: but yet when they doe see, how God of his abundant kindnesse, hath shewed them a way to make their liues more pleasant, and his seruice more easie, then they haue thought or could finde; they will wish a part in this wisdom (thus to guide themselves) before all other pleasures, though the flesh should neuer so much rebel against it. And it must be granted, that the heart will strue sore against continuance in this course, and rebell, and be discontented with this, that all vnlawfull libertie should be vterly and euer denied vnto it. But as they shall see more cleerely into this blessed estate, and haue dailie more experience, both that God doth giue them power to mortifie and ouercome themselves, and make this holie course sweete vnto them, the more their hearts shall be set vpon it, to desire and long after it, and to haue it in an high account, which is the greatest matter, and the hardest piece of worke to be obtained, especially with continuance and stedfastnesse therein,

*The flesh will
spurne against
daily direction.*

For if it were mens pleasure and delight throughout the day to bee well occupied one way or other, and in all that they should goe about, to haue their hearts readie to guide them aright therein, all other gaine-saying desires of the flesh should soone be withstood and resisted, although not altogether overcome, and the occasions, by which they were wont most of all to be hindered and withdrawne, should be carefully shunned and auoided. And this may much set them forward in this course, that if they seeke to re-aine constantly any one of these eight rules, which are set downe to guide them dailie, they may know, that it will bee no hard matter to enioy all the rest with it, seeing they hang together as lincks of a golden chaine. For they cannot arme themselves with a minde free from the loue of sinne present, but they must be repentant for their sinne past, and imbrace forgiveness by faith, and *finde rest to their soules*, and be filled with thanks: and so I say of the rest, if they know this point of Gods will, that hee requireth it, that one of them should daily go with the other, as indeed the one cannot be wel without the other.

Note.

*Follow one of
these rules
thoroughly, and
all the other will
be familiar.*

And if any say, belike I goe about to make men perfecter and holier, then the Lord euer did, and to perswade, that they may serue God without strife and battell with their owne lusts and the diuell: I aske them againe, if this course of dailie keeping our hearts in frame, and spirituall gouernment can be without most diligent obseruing of our waies, and strong setting of our selues against all aduersarie power? And further I answer, that I goe about no other thing then this, to shew Gods seruants how they may be best fenced against the common *corruptions, which are in the world through lust*, and may honour God in the best manner, and themselves liue with
the

Objection.

Answer.

Note.

the most comfort, and that they may know and bee perswaded, that hee of his mercie hath provided this sweet path-way to heauen, for his poore seruants, who are despised in the world, lest they should bee discouraged and pressed downe with sorrow beyond measure. And they who haue not as yet experience of this seasoning of their hearts with grace dailie, I wish them to desire it aboue all other things, and in no wise to hold themselves contented without it, if they desire to doe well, and to see good daies. And let me obtaine this at the hands of all well meaning Christians, that they beleeue it.

Objection.

But now hauing spoken of the foundatiō, that should be laid in the heart of all Gods people, vpon which the building of a godly life euery day is to bee set, and without the which faithfully endeououred after of euery one, it can in no wise stand; and that is, an heart indued with the seuerall gifts of the spirit, which I haue set downe; I haue thought it very meet and necessary to adde one thing to this which I haue said: and it is that, which the diligent reader will require and looke for, especially if he be not well experienced in the practise of Christianity. And this it is: why men are not directed how to leade their liues daily, and to gouerne their tongues, as well as to rule and beautifie their hearts, and why they haue not direction how to doe all their outward actions daily: (for of these, they say, no rule hath bin set downe in this whole treatise) but only of the well ordering of the heart; whereas that toucheth but some part of mens duties in the sight of God: but all other things are left (as it seemeth) to our owne discretion, which are to be done in the eyes of men.

Answer.
Prou. 4. 23.

To the which I answer, that the heart of true Christians being kept thus purged from euill, and seasoned graciously, (as we haue heard) *good life and behauiour will come from thence*, as Salomon saith: and according to the diuers occasions, which shall fall out to euerie one daily, his knowledge shall and wil guide him either in his calling, or in the supplie of it, by other necessarie duties. But more particularly, they must not looke, that there can be any certaine direction giuen of the actions of our liues, which of them should bee done euerie day: because the actions of our liues are variable for the most part and innumerable, as all doe know, and therefore cannot all be done vpon any one day. And men are constrained by sundry occasions, to do some duties one day, and some on another: and oft it falleth out, that such as they must of necessity do on some one day, or else they shall sinne; (as following their callings painfully and diligently) they cannot doe on some other, but they shall sinne; as to visit their parents on their deathbed, or make peace betwixt men, when it is required at their hands.

No rule is nor
can be giuen,
what outward
workes are to be
done daily, seeing
they are
variable and
infinite.

Note.

But further, and to the more full satisfying of such as would desire it, this I say; that although there can be no certaine and perpetuall rules giuen more particularly for the actions of our liues, which are as necessarie one day as another, (except wee would lay burthens on Gods people, which he himselfe hath not done) but such as concerne the heart inwardly, euen the eight graces before mentioned, yet there are certaine duties of the life beside, more common and vsuall then some other; and they are such as doe concerne all true people of God, and for the most part, fall out euery day, at least one

one or other of them, if not all. These therefore which shall be of so great use among Gods servants, I thinke not amisse to set downe, and to satisfie their demand so farre as Gods word giueth leaue: not of necessitie to tie any to the practising of them all euery day, (which I would haue well to be marked) but as euery one seeth that he is bound: yet some one or other of them must be done euery day, as we shal see afterwards. And for the other, which do not bind the conscience euery day, (which I do set downe now immediately following) and yet are profitable, and helpfull to liue well and happily, let a Christian vse them, and so many, and as oft as he may, and as hee hath occasion offered him, and as he gaineth thereby in godlinesse, and winneth peace to his heart, and knoweth not how to doe better, seeing it is an hard thing for the most Christians to see particularly, how to passe the day in the diuers parts of it from one houre to another, (especially when they must intermit the workes of their calling) but it shall be in an idle and very vnprofitable manner, without some such helpe and furtherance. A brieve summe therefore of these I will set downe, with some short explication thereof, and vter my minde more fully of them afterwards. And they are neuer done aright, nor in their kinde, except they proceede from the heart well ordered, as I haue said before, and from a person that hath the inward furniture mentioned in the seuenth Chapter of this Treatise. And they are in number nine, and they are set downe in the next Chapter following.

Note.

Note.

CHAP. IO.

Of the actions and duties of life, most commonly to be done daily, but not of necessitie.



He first, that we awake with God.

That is to say, that as soone as we haue broken off our sleepe euery morning, we bend and resolue with our selues to giue vnto the Lord the first fruits of the day: and that either directly, by thanksgiuing, confession of our sinnes, and request making for our selues and Gods people, wee lift vp our hearts to God in a brieue manner; or indirectly, that is, though we tie not

our selues to this manner and forme, yet that wee make it our first worke after our awaking, to commune with, and looke vp to God, drawing our hearts to the loue of and reioycing in him; that hee being first in account with vs, may be also throughout the day chiefe with vs, & present to guide, blesse, and comfort vs: the first action (I say) of the day is, that we doe this, till in a more solemne manner wee set our selues apart from other things to praier.

The second, that we prouide (if it may be) solemnly and vpon our knees, to make profession of our repentance, by confession of our sinnes, requests made to God, with thanksgiuing, *taking to vs words*, as *Hosea* speaketh, that is, with our mouthes vtering them, preparing our selues by meditation hereunto.

*The first dutie:
To awake with
God.
The same more
fully.*

*The second duty:
Morning praier.*

Hof. 14. 2.

That

The same more
fully.
Hof. 14. 4.
Psal. 111. &
116. 1.

That is, before wee enter into the affaires and dealings in the world, (if it be possible) we make this our first worke of the day : and in our confession, let our speciall sinnes bee mentioned, by which wee haue most displeased God : in our thanks let some particular fauours of God bee remembred : in our requests, let vs craue pardon of our sinnes with faith to obtaine it, and all other necessities, and namely, that we may well go through the day, and haue Gods blessing in all that wee shall set our hand vnto in the same. To proceed the better in all these, let vs meditate either on some of Gods mercies, or our owne sinnes, or on some other things profitable ; that by meditation and praier before we enter into our affaires, we may be the better prepared to passe the whole day after, in much better sort, then otherwise wee might be like to doe.

The third :
Our calling.
The same.

3. That (if it shall then be most expedient) wee with our minds still kept well ordered, betake our selues to our calling and vocation.

That is, that we willingly and diligently set our selues to performe dutie in that worke or seruice, for the which wee are fitted, *and to the which wee are called : and therein abide* as we are able, except any weightier matter draw vs from it : assuring our selues, that wee please God no lesse therein, then in obeying his other commandements. And that we be therefore cheerefull therein, (it being the businesse that God hath set vs about) and confident, that we shall finde good successe, seeing we haue a promise of blessing from him ; and so doing, that we take heed, that wee minde not our profit in such wise, that we coole any grace thereby, or quench holy affections in vs : but that we be fit to goe from it to such other duties, as shall be meet, that so we may doe our earthly businesse with heavenly minds, which is an high point of godlinesse, and make the duties of our callings and holy exercises, helps one to the other.

Note.

The fourth :
The right vse of
company.

4. That in all companies we behaue our selues, as we are taught of God, and as it becommeth vs, especially so, as wee leaue no ill fauour by bad example behinde vs.

The same.

That is, seeing some part of the day is vsually bestowed in company, therefore in what company soeuer we shal be, either of our own family, or strangers, superiours or inferiours, and how oft soeuer, that wee haue speciall regard to be harmlesse, & free from giuing any ill example, carefully marking and shunning the occasions thereof, and prouocations thereto. And that we be readie by all opportunities, to take any good that wee may, either by example or communication from others, or do good our selues by offering both. And that in any of our dealings with men ; about, or in the things of this life, we neither hurt or doe wrong to any, but rather suffer it, knowing how wee are giuen to loue our selues, and in matters of profit especially, with the neglect of others : which among Christians is a sore blemish.

The fifth :
Solitarinesse.

5. That wee doe not ill spend the time in our solitarinesse, or when wee be alone.

The same.

I meane, that at such times, as wherein we shall be free from company, we haue the like care of our hearts and behauiour being alone, that wee were taught to haue of them both, and of our talke in companie. For example : that in our behauiour wee attempt or goe about no euill, as stealing, who-
ring,

ring, or committing any vnlawful thing, &c. and concerning our hearts, that we suffer them not to wander after needlesse and vaine things, but hold the within this compasse, that either our thoughts be of those things which are lawfull, as the well ordering of our businesse, and yet that also with moderation: or of things holy and spirituall, as the glory of the life to come, or Gods loue to vs, and care ouer vs in this world, and such like; considering and remembering, *that we must redeeme the time* to the best vses wee can, and in conscience most approue of; or if our thoughts bee at any time of things euill, that it be onely to bring vs into further hatred and detestation of them, and not to ingender and raise vp a liking thereof in our hearts, which Satan euer intendeth, though we had no such meaning, nay rather purposed against it, when we first entred into thought of them.

Note.

6. That we vse our prosperity, and all the lawfull liberties of this life, soberly, and so as we seeke to be the better by them.

The sixth :
Prosperity.

Forasmuch as our merciful father bestoweth vpon vs many great blessings, euen here *where we be strangers*, both in token that he can afford vs them; and to shew, *that piety and the feare of God are not without reward, no not in this life*: therefore it behoueth vs to be circumspect and warie, that we swell not, neither be insolent, because of our prospering, neither idle & loose in our liues, and so abuse the same to carnall liberty; but to be more rich and fruitfull in all good duties both to God and men, because we know, *that hee which hath receiued much, of him shall much be required*: Amos 3.2. And that heerein is our *heauenly father glorified; that we bring forth much fruit*. And so wee haue the right vse of Gods benefits, which is a greater treasure then the benefits themselves, as wee may see by the fearfull ends of such, as had many great blessings, but regarded not how to vse them*.

The same.

1. Tim. 4. 8.

Note.

Amos 3. 2.

Ioh. 15. 8.

1. King. 3. 11.

12. 17.

* Psal. 37. 36.

Luk. 12. 18. 10.

7. That we be ready to receiue our afflictions meekly and patiently, and so be found indeed when we are tried with them, *that our patient mindes may be knowne to all*.

The seventh :
Affl. Lion.

Our liues are subiect to many calamities, and euery day to sundry: yet *doth not the Lord chastice vs, for that he taketh any pleasure in our sufferings, but of very loue sendeth them for our benefit*, namely, to weane vs from the excessiue loue of the world, and to purge out our drosse thereby, *that wee might not perish with the world, but haue prooffe of our faith and patience*, which causeth the *greatest ioy of all other*. Therefore wee must not fret and be impatient in them, but confesse, that they are necessarie and meet, as oft as God sendeth them, and therefore wait to see a good end of them; that so we may haue experience of great good by them, which may make vs hope for the like after, and that without fainting.

The same.

Lam. 3. 33.

1. Cor. 11. 32.

Iam. 1. 2.

1. Pet. 1. 6.

Rom. 5. 4.

8. That we constantly keepe and vse the exercise of prayer and thanksgiving in our families, and such other helps to maintain the knowledge and true worship of God, and of true happinesse amongst vs.

The eighth :
Family exercises.

For, seeing we are forgetfull of our duties, and easily drawne away by the world, we haue need to haue daily and oft access to God, and our seruants especially, who haue little other priuat helpe. These exercises of religion are, prayer, reading, catechizing, and conference, with singing of Psalmes, &c. and that these, or such of them as are common to the whole family, bee vsed

The same.

at the most conuenient times when the familie may come together : and that we indeuour to doe the same together twise in the day at least, if it may be, prouidng to performe the dutie of it with cheerefulnesse and reuerence, knowing that we haue therein communion with our God, and most sweet refreshing of our soules thereby ; alwaies remembring, that this shall not be so awkely gone about, nor so hard and harsh, with much wandring of the mind as many find it, if other duties before mentioned, be carefully looked to.

The ninth :
A viewing of
the day at our
lying downe.

The same.

Note.

Heb. 11. 13.

Note.

9. That before we lie doune at night, we looke back to the works of the day, how we haue passed it, that where we haue had blessings, we may be thankful, and proceed in the like course after : where we haue faulted and failed, we may reconcile our selues to God, and so lie downe in peace.

For seeing we haue some special infirmities to make mention of, and some particular benefits to giue thanks for, and to powre out our complaints in speciall maner, it is meet, (as we shal be able) that we should thus view, and go through the seuerall acts of our life in the day, calling them to remembrance as we can : that where we shall see that we haue receiued helpe and strength to liue well, and to keepe peace with God by the rules and duties prescribed, otherwise then we were wont before we did so particularly obserue our waies; we may with praise to God, reioice and take comfort in our gaine, and more constantlie hold out in the same course, and where we haue failed, we may be willing to see and acknowledge our faults, laying hold of pardon, and looke better to our selues after, and so making agreement with the Lord, as being reconciled to him, and leauing no accusations nor checks to our consciences, we may lie downe in peace, and fall asleep in that state, (euen as we awoake with it in the morning) ready to make our bed our graue, and so *shew our selues to be pilgrims and strangers as our fathers were.*

And these are the duties of our liues, falling out ordinarily, and most commonly to bee done euery day, at least som of them, and none more vsually then these, which I haue added. That thus, while these are wel looked to, the daily direction, which doth (as we heard before) cōcerne those duties which may on no day be omitted, may not want matter to occupy and set on work the life, in those which I haue now mentioned, so as it may neither bee idle, nor vnprofitable : and also to the end that euery Christian may learne and see more cleerly, what maner of thing a godly life is, for many are ignorant of it, & many who gladly would, for want of cleere vnderstanding of Gods will herein, cannot tell how to go about it. Numbers thinke it to be a doing of some one or few duties, whatsoeuer the course of their liues bee besides : neither yet to be tied euery day vnto that. Some thinke it is but to goe to Church on the Sabbath : and one thinketh one thing, & another an other. To whom, and to all other I say, that it is no lesse then a daily and carefull looking to our hearts and liues, as I haue set downe, though it tie no man vpon necessity to any certaine outward worke or duty daily, (as I haue said) and a returning againe to this holy course, if by any occasion wee haue departed from it, yea though it haue been but for a short season.

And because we are not, neither can be, alwaies settled to abide at home in our owne houses, where it were easier to keepe some euen and equall course
in

in our liues, as we are directed by Gods word, yea & sometime we bee forced to be taken vp both in the trauell of the mind & body, more specially about some weightie matters, in which case we shall be ready, much more easily to forget our selues, and so become vnsetled; therefore let this watchword be remembred and regarded: that if any such thing fall out, as by hastie & long journeyes, attendance vpon suits or great persons, change of dwelling place, or change of our estate from singlenes to mariage, from pouerty to wealth, or the contrary; (as vnusuall matters doe more easily vnsettle) that in these, (I say) and such like, when any shall fall out, wee bee more carefull at such times to be fenced against all such occasions, then when wee bee voide of them; and that wee doe this, as wee loue our peace and communion with God.

CHAP. II.

Of the benefit and commendation of the direction.



Ow I will proceed to the third point, namely, of the necessitie, profit, and comfort of the daily direction: and then more largely speake of these nine duties, seeing a Christian shall find so great vse of them, that he may, (hauing the same at large before him), bee in some sort helped thereby daily. Of this third part I shall not neede to say much, if that bee well marked and considered, which I haue set downe of the two

*The third part
of this fourth
Treatise.*

former. For if it be granted, that God directeth vs daily how to goe through the whole course of our liues, and that he teacheth vs what manner of guiding vs this daily direction is, (both which haue been proued vnto vs): who can doubt but that it must needs be a thing of great account and reckoning, and of singular vse, and gainfull: especially to all such as being of an vpright heart, are yet not so exercised in the Scriptures, not so experienced, (by meanes of the darkenesse and blindnesse that yet is in them, and of sundry other lets and discouragements) that they are able by their owne priuate helpe to draw out of all their readings, hearings, and knowledge which they haue gotten, any indifferent forme of direction to gouerne themselves.

*Note.
The daily di-
recting of our
selues a great
gaine to vs.*

Besides, many such enioy not the Ministry of the Gospel ordinarily, but as they get it by their painfull trauell abroad; and many Preachers (the more is the pitie) doe not tie themselves conscionably to preach the most necessarie doctrine to their people, yea, (I may say with griefe) are altogether vnfit to doe it: and the diligentest and best able (for the most part) tarie not long to season the hearers throughly with such matter; but by death, or other occasions, are quickly remoued, or so mightily discouraged by their people, and the diuers kindes of crabbed, techie, scornfull, hollow, proud, prophane, and the like ill qualities of them, or some other waies, that rarely it may be found, (what an admirable and lamentable thing doe I vtter in this

*Many things
to hinder from
daily direction.*

Note.

1. Cor. 11. 17.

golden time of well neere fiftie yeeres peace, scarcely to be hoped for halfe so long againe) ! yea rarely (I say) it may be found, that in all this time there are growne many able to guide themselves with sweet peace, throughout their troublesome liues. And we who know, that men without direction by Gods word, wander and walke in vncomfortable darknes, what can we better do, for the easing and helping of them to their hearts desire, and satisfying of their necessities, then *shew them the easiest and plainest way* to escape and come out of it, as God hath shewed vs ?

And therefore for mine owne part, I haue endeauored in this work to do the same : and although neither fully nor perfectly to set downe in a little roome that will of God which is dispersed throughout the canonical Scriptures, yet, so farre as God hath reuealed vnto me; that, which I count the best treasure and commodity, that God hath bestowed vpon me in this transitorie life ; and that which how small soeuer it may seeme in the eyes of any, yet of whomsoever it be imbraced and esteemed, shall bee no lesse then I haue said, that is, most necessarie, gainfull, and comfortable.

Note.

What benefit
it bringeth.

The reason is great: for that, whiles we walked before without some certaine direction, we were neuer long settled, especially with religious minds, how to bestow the day, nor the parts of it; in the actions of our liues, neither how to begin, nor how to end it; and therefore were much wearied and distracted with forgetfulnes & rashnes, (I speake of good people) and vnsettled off, and yet knew not by what occasion, neither how to returne againe. But since we haue bin guided more cleerly and particularly, we haue seen much better how one thing commeth to be done after another, and one duty not neglected for another, and so haue bin deliuered from much toile and tediousnes; besides that, by it we haue learned how to rise out of our fals, & also to keepe well whiles we are well. It is profitable for all sorts, in what lawfull trade of life soeuer they liue, hauing already begun to change their liues, & thereby being fit and meet to practice it. And such are all, that by faith in the Sonne of God are set free from their sinne, and assured of his fauour.

Who are fit
to vse it.

Note.

Luk. 13. 24.

No other can well set themselves about it, but shake it off, as they doe all other good things: which I thought meet to put the Reader in mind of, that although he shal not see this doctrine commonly practised in the world, yet he may not thinke it for all that, any noueltie which Gods word doth not warrant, or therefore needlesse for himselfe to go about. For some (no doubt) will be ready to count it ouer strict and more then needeth, to be tied to any such thing, & to perswade themselves, that they may with some few duties doing, please God as well as they, who spend their whole life in searching out the infinite points of Gods will to practice the same: and they count that *an easie way to heauen, in comparison of the other, which they thinke long and tedious; but not considering (all may see) that which is written*, namely, that many shall seeke to enter in, and shall not be able, seeing they strived not to enter in at the strait gate, when they mought.

But let such vnderstand, that they are not fit to make their vse of it. They must be other maner of persons whom I speake to, or go about to perswade, for they who will weigh things aduisedly, shall consent (I doubt not) to that which I say; & shall see further the danger of these men, who content themselves

selues to stand at a stay, rather then to be led still forward in a fruitfull & holy course : and so being much idle and vnprofitable, imagine and conclude by and by, that it can be no otherwise with men, then they themselues finde it, whiles *they bere on earth be absent from God*; and so likewise that the Christian life is not such, or so pleasant as the Scripture euery where affirmeth it to be, (which is nothing else then to charge it with falshood and lies) ; when yet many of Gods deare seruants do know it, and finde by experience, that this Christian life hath no match, abounding in delights ; yea, and those most found, permanent, and vnspeakeable.

To returne therefore to them, whom God in mercy hath called to assurance of their saluation, for they by such direction as I speake of, shall see the Christian life more easie by many degrees, then euer they found it whiles they walked after no certaine direction before : such (I say) both poore and rich, Minister and people, one and another, may learne, and that euery day through their life, how to keepe company, and how to be solitarie, how to bee occupied in their labors, how to cease from them, how to rise, and how to lie downe, and how to bestow the other times of the day, not discouraged at night, though they did not all duties, (which in one day cannot bee) but quiet and cheerful, seeing they did those which by good direction they saw most necessary. For they shall be taught by it to keepe a certaine proportion and agreement in their actions, that as one fauoreth of Religion, and a godly mind, so may the other also : and as they speake and heare the word well, so they may haue their thoughts good also, & their harts purged, fro whence both these do come. And as in their praiers to bee holily affected, so in their husbandry, huswifery, feasting, iourneying, buying, eating, and other dealing : that so euery part of the day in the diuers actions of it, may haue the proper due thereof, which if it may be obtained, is not meanelly to bee accounted of, if we consider how many thousands neuer taste of this daintie through the yeere, which we may enioy euery day, yea rather for the want of it, haue a wofull and a deceiueable passing of the time, and for the most part wearisome and tedious.

*Particular vse
and benefit
of it.*

Note.

Besides, wee may by the benefit of it, so bee occupied in our earthly and common businesse, as from the same we may come readily and willingly to heauenly exercises, (whereas the most come vntowardly) : and also in the same businesse we may haue our mindes heauenly, and therefore our actions which are done thereby to be thereafter.

*Other benefit
of it.*

And whereas many euen of good hope are wont to complaine and say, that longer then they be in praying, reading, or such like exercises, they cannot keep in a well ordered course, any long time in the day together, but are distracted like others of the world which vse neither reading, nor praier at all : yet we by the help which God giueth vs hereby, when we necessarily intermit both, & cease from them for a time (being occupied in our calling, or other profitable duties) we (I say) may hold a good & well ordered course in our other actions and busines in and through the day notwithstanding. And more then this, when we can bring our hearts to looke carefully to this as to our haruest, wee shall get such a distaste in euill, in respect of that which wee had sometime, that we shall haue great liberty to forsake and contemne it.

*A third parti-
cular vse and
benefit of it.*

*An example of
some who im-
braced this do-
ctrine, how they
profited by it.*

And here for the better encouragement of the Reader to looke more carefully into this matter, and not to be dismayed by the strangenes and vnaccustomednes of the thing to the which I perswade, I wil faithfully report vnto him the speech of sundry Christians, long taught, and of the best sort of such as had profited by the preaching of the Gospell (as far as I could iudge) in those parts. When they first heard of any forme of daily directing them, whereby men are taught to bee euery day kept in the same holy compasse, that they should be any day: some conceiued it not at the first hearing, seeing they had not bin acquainted with it; some smiled at it, as thinking it impossible to be brought into practice; some confessed that their hearts did rise against it, as perceiuing, that it was a certaine rebuking in great part of their former liues, which was a thing vnwelcome to flesh.

Note.

But it appeared to be a fault in all three sorts, by this, that they did afterward correct themselues. For when they saw further into it, and weighed the benefit of it more deeply, they were of another iudgment, and said as a fourth sort did say when it came first to their hands; that they did highly approve of it, and that it ought to be so, and that for want of such helpe and direction, they had bin much confounded & troubled in their course, & that they would haue thought themselues happy, if they could possibly haue attained to the practise of it; wishing that they had bin acquainted with it long before. For they saw in perusing the parts of this daily direction, which I haue here set downe, that their hearts and liues should be freed from many incumbrances hereby, wherewith they were before annoyed: & that they should serue God, and liue with men, much more cheerfully then they did before. And this is the sum of their first speech, which diuers honest and well disposed Christians vsed: which I report for the further encouraging and perswading of the Reader to a more free & willing receiuing of this course, which I offer and set before him.

*How to deale
about the direc-
tion to make
it profitable.*

Note.

After this, they were aduised, and exhorted to go about the practising of it according to the seuerall points thereof, after the right and cleere vnderstanding and due considering of it; and to shew faithfully how they felt it to helpe them forward in well passing the day, more then when they walked without it in the world: and which points of it, they found hard to be obserued, and how they were letted, or what liberty they found more by it, in the gouerning of their liues, then when they looked not after it. Thus they were counselled to make triall of it by the moneth, and so by the quarter of the yeere, and to signifie, whether any such daily course might possibly be fastened vpon Christians, and with fruit, which (doubtlesse) few are acquainted with. And after triall made priuately by themselues, they enioying also the publike Ministerie, to the further enlightening of them about the same, they confessed freely, to the praise of God, that they found and obtained more vse of their knowledge, more constancie in their course, and sweet delight in seruing of God, then they euer looked for, or once could haue asked of God, before they did in such particular manner looke to their waies, though they had set their hearts to seeke the Lord some while before. For they said, when they did consider, that God ought as well one day to haue his due at our hands as at another, (which they had not thought vpon so thoroughly; but
now

now by the helpe of this, they began to see it more cleerly : and that it was nothing befeeming the greatnes and goodnes of God, that he should be serued by fits, and vncertainly ; some day a little, some day nothing at all) they confessed, that they drew their minds, and conscience to look to their waies more constantly and carefully, & that in one part of the day as another : and more especially, that they did vsually consider of, and call to minde Gods loue and kindnes in his many mercies much more often, then in times past when they thought of them but seldome.

And hereby they saw such blessing of God vpon their labours and endeouours, that they were able with cheerfulnesse, and without tediousnesse, to passe the day in their calling, and in the performance of other necessary duties either at home or abroad, as occasion was offered, which they could neuer do before, for any long time together ; they were not vnsetled in matters about family, nor so easily and readily passing their bounds, and overshooting themselves, in dealing about their worldly affaires ; they were not so soone prouoked to vnquietnesse by losses, or other of Gods chastisements, nor to breake out into heart-burning, fretting, and vncharitablenesse, against such as offered them hard measure in speech, or otherwise : they did now more narrowly view their desires and affections, which way they carried them, and what deceitfulnes was in them ; which yet for many of them, they had not before suspected, or at least, little laboured against them ; remembering how oft they had smarted for giuing liberty to them, when they had not this regard daily. They saw they could willingly do one good thing or other in the day, for the most part, or at least keepe themselves from euill, and were not mastered of idlenesse, or busying themselves needlesly in other mens matters : they were not vsually so vntoward when they went to prayer, nor walked in many of their actions so loosely, as they well remembered they had done before, they now could finde matter to ioy in, and make their songs of, (euen the many kindneses of God, which haue no ende) whereas their ioy was wont to bee in thinking of that which they had, or desiring that which was other mens, or dreaming of long life, &c.

*What fruit
these men reaped
by the helpe
of direction.*

Note.

And aboue the rest, this did exceedingly comfort them, that wheras they had oft times before that, bin much shaken with feare, that they should not with any peace perseuere to the end ; now their experiēce in subduing their vnruilie affections, and setting themselves to frame their liues to Gods will as they were able, and that for some continuance one day as another, did giue the strong hope, that they should much more easily do the same heereafter : yea, and were perswaded, that if the Lord should exercise them with harder afflictions, then they had as yet sustained, that he would also vphold them euen therein ; and that *as they should encrease, so should their comfort increase*, whereby they should be made able to beare them. So that this daily tying of themselves to record and thinke vpon Gods kindneses towards them, in that he had both made them happy heere, and also had giuen them sure hope of happinesse for hereafter, and the submitting themselves to bee guided daily ; did greatly amend them (as we see by their owne confession) in their whole course.

Note.

2, Cor. 13. 12.

Great difference betwixt a daily guiding of vs, and an uncertaine.

1. Cor. 10. 3.

Luk. 10. 42.

Note.

And what marvell though it was thus with them? For is there not (thinke we) a great difference betwixt a daily, and a seldome or uncertaine view of our estate: betwixt a particular obseruing our waies, and a generall course in Christianity? For although men may haue without such like helpe and direction, oftentimes their hearts well affected, yet will it bee nothing like with them, as when they doe with a resolute and constant purpose aboute al other things looke to this one, and not to be remoued from it, seeing it is the best of all, daily and through the day to hold fast the profession of their hope with ioy, & to be carefull to please God in one thing as in another. For then doth Christs commendation of *Mari* reach also to them, that they count one thing needfull; and they haue chosen the good part, and it shall not bee taken from them: and that is when they can testific to their owne consciences, that in their weightie busineses and dealings, and about their matters of lawfull pleasure and profit, and their other actions, they be thus indifferently carried, that this one thing is still counted needfull of them, that is, by faith to rest on God, and still to be ruled by his word, which they are euer readieto attend vpon.

But to end my report of these Christians, for prooffe of that which they said of the benefit of the daily direction faithfully obserued, they alleaged that it was not wont to be thus with them, no not since they had imbraced the Gospel, and had receiued hope of saluation thereby; nay rather that they were wont, as soone as they had bin out of their beds, by & by to haue their harts set vpon some light and foolish matter, or to haue fallen into iars and brawles, or to be carried into the world, and so earnestly set vpon the same, one way or other, as that all goodnesse was forgotten, yea, and this also, euen since they had receiued some care to please God, and they further affirmed, that praier a spirituall dutie of al other most vsually intended to be frequented of them, yet (before this) by the least occasion was put by and omitted. And when the morning (which being the first part of the day, should bee consecrated to the seruice of God, if in any conuenience it may be) hath bin thus prophanely spent and taken vp, the whole day after (we may bee sure) hath been sutable for the most part and answerable.

So that thep haue not felt (we see) that sweetnesse in their liues, which by teaching they had heard to be granted of God to his people to enioy: but contrarily, they felt much wearisome passing of the day, and clogging of their hearts with their corruptions, which since they tooke this order, hath bin far otherwise with the, yea euen into the new entrance into it, & yet such grace we all know to be then weakest, much trifling out the time in cōpany, (they said) by talking needlessly of other men, or of their dealings, was wont to be common with them, and in solitarinesse a spending of their thoughts and desires after the like maner vainly, vntill they were able more wisely to discern how to giue euery dutie in the day his time, & how to occupy themselves both in the one and the other throughout the same. But they haue with heartie thanks to God protested, that after they had attained to this helpe, they saw farre more cleerely into the practice of Christianity, then euer before they did, and found the Lords yoake farre more easie to them, and themselves settled with more sound peace in the leading of their liues.

This

This report of some Christians, whom I know well, I haue set downe, (where by this litle, the rest may be coniectured) for the better encouraging of the Reader to be acquainted with a daily direction of the course of his life, and that he should not rest in a generall and vncertaine obedience to God. And let nothing that I haue said of them, bee thought needlesse or vnmeet for vs, as long as we can see good reason for this which they did.

But know we, that this kind of seruing God, both may be, and is, and hath been (God be thanked) vsed of many of Gods seruants, though I will not say in a like manner, and ought to be of the rest, as euery one shall bee able to see into it. And therefore I purpose to thrust no fancie nor conceit vpon any, but that which all well aduised persons must iustifie, to bee the commandement of God: and which bewrayeth too plainly, that many professors of the Gospell haue not so much sought for the sound practice of a godly life, by reading the stories of holy men in the word of God, as to report generally that they haue been holy, neither haue reaped that benefit by the Scripture, in enioying a sweet life aboue other men, as the Lord in much mercie hath afforded them. Note.

For though the sect of the Familie of loue, the Church of Rome, and sundrie other lying spirits do fancie a course, which the Scripture knoweth not, and some of them also fantastically haue for euery day in the week, deuised an order to be followed, as the reading of certaine taskes, nothing lesse then proper to direct their liues: yet in this, which I here propound, namely, that we should be daily directed in our whole course, I haue followed no fancie and dreame of man, but haue in all good conscience spoken from God, and drawne it from the Scripture, both for the learned and simple, high and low, one and other, and is neuer in vaine to the right vser of it; although I denie not, but that a skilfull handler of it, might haue set it downe far more exquisitely.

But from whence is the difficultie, that it is no more in practice, being a treasure of so infinite value, and that so many pray, and some of them often, to leade a godly life, yet when and where they should not, there they fauour themselues, and say, they are weake and vnable? From whence (I say) is this, but from hence, that they will put no diligence thereunto, to obserue their waies in which they prosper, and contrariwise? also there is no answerable trauell, nor labour for skill and experience in this Christian course, to that which is in all other, but euery little is tedious to them and wearisome. They are seuen yeeres at other trades to learne them, though they be apt to them, and forward in them, before they are thought fit to occupie by themselves. But yet without seuen yeeres, or seuen moneths diligent exercising of the rules of Christian life, (for before they bee conuerted to the obedience of God, what reckoning is to be made of their professing)? they will be thought fit to doe as the best in this trade of Christian living, although it be cleane against their nature. Nay, I say more, he is a rare man, who can bee Note. perswaded to be guided by religion, and the rules thereof, but seuen weekes constantly, I may truly say seuen daies: for if hee would but so long giue over himselfe to liue by faith, and walke with God, he would neuer seeke to be loosened, and set at liberty againe to his old life, but would renounce it

Note.
What is a speciall hinderance from vsing daily direction.

it vtterly, so great should his aduantage be in this course and trade.

Note.

And as I know that this is the maine and greatest cause, why so few are lights and examples to others, so when people are taught the truth cleerely concerning this matter, (for I am sure that it is neglected of many through ignorance) let them either resolute to bee gouerned through the day, and from day to day, or let them looke to finde small reioycing in the Christian life, but much vncomfortablenes, which otherwise need not be. And therefore in the feare of God, let men thinke and iudge of themselves as Gods word teacheth them: yea, let them professe as they be, or let them looke to finde as they bee, and not as they professe. But as the most doe handle the matter, they shall find it harder to practise a Christian life after seuen yeeres twice told, then the hardest trade after halfe seuen dayes. And as it is with many of them who neuer learned their occupation well, that they are neuer skilfull in it, nor thrive by it as others doe: so one especiall cause why many neuer practise godlinesse to the welfare of their soules, neither prosper, nor be well liking therein, is; because they neuer soundly learned nor resolved with themselves, how to liue godlily for continuance, and constantly one day as another, but pieced and patched vp the same with heere a good deed, and there another, and in being sometime deuout and zealous, but the most of their actions vnregarded, and of many of them it may truly be said, *the power of godlinesse* was neuer thoroughly rooted and settled in their hearts.

Note.

These rules and the like, for the daily directing of a Christian, are to bee well conceiued and approued in our conscience, to bee such as are very fit and profitable to guide vs, (the which, whosoever hath the spirit of God, doth, or may discern) because they are according to the word of God, and practise of his children, and so to be yeelded to, and duly to bee regarded, so farre as God giueth vs to conceiue of, and see into them. And this endeavouring to practise them, will bring a man encrease daily of sound liberty and freedom from bondage to his boysterous passions, and vnrule life, and recompence an hundred fold in sweet peace all his losse in earthly and vaine delights, which he was wont to make the flower of his garland.

An exhortation
to perseuerance
against the making
of it common.

And seeing they will worke vpon the simplest whole heart is vpright, and which the Lord hath opened to conceiue them, therefore when thou seest that thou art such a one, and that thou hast felt them (these rules of direction I meane) to perswade and draw thee on to follow them, forgoe not this libertie, neither fall from this holy beginning, neither quench thou this flame of grace: but cherish it in thee daily, and trust not the fleshly wisdom of thine heart, (whereby thou mightest bee discouraged from it) seeing thou hast often proued and found it deceitfull, but inquire into it still every day, lest some poyson should lurke secretly in any corner of it, to waite thee a mischief, and to giue opportunitie to thine enemy to make thy hurt yet greater, and therefore cast it vp as vomit: and if, after thou hast had some good vse of this, or such like direction, thou shalt feele it to waxe common, and vnsauourie to thee, (vnlesse thou art sure, that thou changeest for the better) take courage vnto thy selfe, and cast out that diuell by *fasting and prayer*. Provide that thou mayest continue it, and happie shalt thou be, both
here

here and hereafter : and if thou thinke this bee little that I say, tell mee how thou shalt speed better any other way.

Thinke not vpon the many yeeres in the which thou art to continue it, to discourage thy selfe thereby, as though thou tookest in hand a thing vnpossible, or toilesome ; for a day in this course is better then a thousand in any other, and the beginning is the hardest : and as young children are to be led here a step, and there another, till they can goe alone ; so goe thou about it, first by weekes, and so by moneths, till thou hast gotten experience for a whole yeere or more. After which time, thy difficultie will bee well ouer, and thou shalt finde it a more *ease* yoke, and *light burthen* to thee by many degrees then thou wert wont. And while I exhort thee to the diligent regarding of this daily direction, I doe not call thee either from seeking knowledge, or from the practising of any necessarie duty which might bee required at thy hand, but I encourage thee to both : as that thou shouldest so store and stuffe thy selfe by all meanes as thou canst, that out of this store and treasure thou maist fetch matter daily to furnish thy life withall, and be made fit *unto euery good worke* in the day.

This is such a guide as is able to carrie thee safely, as I haue said ; howbeit, if it shall please God to bring to light a plainer and sounder, bee ready to embrace it : but rest thankfull to God in the meane season, for the help thou maist haue by this. But for my weake brethrens sake, whom (while I goe about to helpe and set forward), I would bee loth to hinder and discourage, this I thinke good to adde : that they who cannot yet apprehend the whole, neither see it possible to be guided by euery of these rules, which I haue set downe, let them be readie to doe better then they haue done, as they shall be taught ; let them be willing to adde somewhat to their hearing, reading, and prayers, both in time to doe them oftner, and in seruencie to quicken them to endeouour more carefully to practice that which they shall be able. I know all cannot be partakers of the same measure of grace, and yet one and the same direction is fit for the strong, and the weake, and he is in good way, who is willing to bee directed : only this is the caueat which I giue to my brethren : Let not that be despised in a scornfull manner, which men well vnderstand not, nor vpon stomach refused or misliked, which they sufficiently weigh not, and all because it cutteth off many parts of bad behaviour, which they cannot readily cast off, and depriueth of vaine liberties, which they were wont to vse when they knew no better. Hee that frameth himselfe faithfully to bee led by any one of the fore-mentioned rules constantly, will desire and shall obtaine a part in the rest, as I haue said ; although there be not present strength to accomplish that which hee desireth, seeing faith in him is weake, whereby he should come by and attaine it. And to such I speake, not doubting to assure euen them, that God will giue them a blessed fruit of this travell, how farre soeuer they feeble themselues off from possibility of taking good by the same.

And as I desire to helpe these, so I would be glad to satisfie others, as much as I can ; though they be as yet further off from eternall life then they. And therefore if any such shall demand, (when they haue seene and considered these rules for their daily direction) : What shall men doe through the day

Of the benefit and commendation, &c.

day besides the looking to their waies and hearts, as is before set downe: for nothing (perhaps they will alleage) hath bin said of the sundry actions and the particular kindes of the dealings of men, which goe through their hands in the day, which are things indifferent, and may either bee done, or left vndone, and it would be looked for, (say they) that in a direction for the day it should be prescribed, how euery thing, yea the doubtfullest actions should be done, and somewhat said thereof, that men may see what to goe forward with, and what to lay aside.

Answer.

To such as would aske this question, not much differing from another before propounded, I answer: that none may imagine, that I goe about any such thing, as to prescribe what particular actions, companies, or dealings euery Christian should vse, and bee conuersant in euery day, (that were no lesse absurd then vnpossible to dreame of) or of things indifferent, which of them he should doe, and which are to bee vndone: but this I say, whatsoever behauiour, actions, words or companie will not stand throughout the day with these, (I meane with the rule of Christianitie, namely, *to liue soberly, righteously, and godly*) let them auoid them: and whatsoever going about them, or manner of doing them, will not suffer them *to denie vngodlinesse and worldly lusts* of all sorts through the day, let it bee farre off from them, as in their talke. iesting, scoffing, quarrelling, idle words, and all other vnbridlednesse of the tongue; In their behauiour, lightnesse, loosenesse, sawcinesse, fullennesse, melancholie, sowernesse, loftinesse, stubbornnesse, and all vnrighteousnesse, let them bee strangers vnto them: and whatsoever else is of ill report, let them haue nothing to doe with it any day.

Tit. 2. 11.

Which, they who are carefull to liue vnder an ordinarie ministerie, shall in time more particularly be acquainted with, *and so shall they finde most sweet and sound peace to their soule*, and haue their life multiplied with true comfort. For they shall learne how to goe safely through the rest of the daies of their pilgrimage that yet remaine, and haue a sweet remembrance of those which they haue well passed alreadie. They shall bee able to weepe, as though they wept not, that is, not pensiuely and vnprofitably: and to reioyce, as if they reioyced not, I meane not lightly and vainely; and to buy as if they possessed not, that is, without glorying therein, or thinking highly of themselves, for that their hand hath got much, as worldly men doe; and vse the world as not abusing it, that is, not dangerously. And to conclude, they shall well testifie hereby, that they liue by faith, which is the right lot and portion of the blessed of the Lord, and shall therefore be fit to liue, as becommeth Christians. whiles they here continue, and fit to die, when God shall call them hence, in which two consisteth that happinesse which is here to be enioyed, and which is the readiest and directest pathway to eternall happinesse hereafter.

Note.

And if they thinke this hard, as though they should sustaine some great losse hereby, in tying & curbing vp their affections thus short; what do they lose, but that which they are well rid of, euen that which is more vile then the parings of their nailes, if no other gaine were to bee gotten hereby (which yet is great & precious) and that which only troubled them, namely,

Of the declaration of the first dutie, &c.

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ly, the lust of the heart, the lust of the eye, and the pride of life. All which fight against their soule, and after their fill in them, will bring them to destruction. And of the benefit of daillie direction, this bee said, for the satisfying of all reasonable persons, who yet through ignorance may thinke it much to bee tyed to any rules, whereby their liues should bee guided daily.

1. Iohn 2. 16.
1. Pet. 2. 11.

CHAP. 12.

Of the declaration of the first dutie of awaking with God.



And of the first three parts of this Treatise, thus much. Now for the better vnderstanding of the nine last mentioned duties, and more cleere insight into them, (especially for the helpe of them, which cannot so easily gather so large a matter out of so few words) I will more fullie open euery branch thereof one after another. And whereas I teach Christians in this place first, when they a-

The fourth part
of this treatise.

wake to bee with God, and to accustome their thoughts to bee holie, I meane indeede so much: that so soone as they awake, they should be taken vp about heauenlie things, (*for where their treasure is, there should also their hearts be*) as to thinke of Gods kindnesse and loue towards them, and that they abide still in his fauour, as at any time before, the remembrance whereof at our first breaking off our sleepe, as it is to bee nourished, so what can bee like sweete and comfortable? euen as on the contrarie, a prisoner condemned but to temporall death, doth at his awaking out of sleepe, fall into most dreadfull thoughts and feare by remembring of it. They are also to thinke how they haue been refreshed by their rest, and kept from the manifold dangers of the night, &c. by the which many haue miscarried. And all these and such like meditations should salute them, when they first awake, to this end, to reuiue that soundnesse of heart, wherewith they lay downe the night before, (if they lay downe as became them) and also that no roote of bitterness may breake out of them to staine their actions at their first entring into the day: which were very like to bee, if it should not bee preuented, and held out by some such gracious thoughts. Also by this meanes, they prouide well for the better keeping their liues in frame all the day after: without the which regard had, in purpose to performe it as soone and as well as they can, they are so readie to range and goe astray one way or other, that although they did lie downe the night before in peace, and with quiet and meeke hearts; yet, the diuell (as wee know it well) watching his opportunitie, they may easily be vnsetled; and so runne into sundrie euils, which cannot be auoided.

We should accustome our selues to good thoughts at our awaking with God.

1

2

3

Three good fruites of holy awaking with God.

Note.

LI

All

This may be attained of every true Christian, in his measure.

All which being considered, who doth not see, how great a meane this kinde of awaking with God is, and how worthily it may be reckoned for one of our duties, to endeouour to take vp some time thus, when sleepe departeth? Neither let any object, that this is more then poore Christians can attaine to, (for all such would faine attaine to that grace, if they were taught how, and directed) the Lord hauing framed and fitted them for it, euen by this, that he hath made them Christians, and therewithall hath giuen them hearts, which are willing thereunto, but yet euery man in his measure, and as hee hath receiued of God, *which giueth to no man nigardly*, who seeketh heartily. And if this satisfie not some, who desire to begin the day aright after their first perfit shaking off of sleepe and awaking; let such for their better direction, breake their mindes to those who through longer experience are better exercised in the waies of the Lord then themselves.

What means may be, to giue to God the first thoughts.

Note.

Psal. 5. 3. 4. & 119. 147.

Prou. 6. 22.

Onely this caueat and watch-word I giue, that if through barrenesse in good things thou art not able to set thine heart a worke (when sleepe is gone from thee) to fasten vpon somewhat that is profitable to thy soule, or to thy companion, if thou hast any with thee; arise, if it be conuenient; if not, and that thou feelest thy heart to bee carried vnto prophaneesse, or to cause thy mouth to sinne any way, checke thy selfe, rebuke thine heart, and so take occasion, euen by thy euill, to doe good. And remember him, who at his first awakings in the morning, did thus giue vnto the Lord the first fruites of the day, as I haue taught thee to doe; as in the Psalme, where hee saith: *Heare my voyce early in the morning, O Lord. Early in the morning will I direct my words vnto thee, and will looke vp.* And in the Prouerbes, *Wisedome shall guide thee when thou walkest: it shall watch for thee, when thou sleepest: and when thou wakest, it shall talke with thee.*

The words of the Psalme, although they be not to be vnderstood onely of the time of our first awaking, yet they include that time, as well as any other in the day: but that place of *Salomon* doth plainly shew, that it ought to bee as vsuall and ordinarie, to set our hearts on worke about some holie and heauenlie thing when wee first awake, as it should bee, to looke to bee guided by Gods word all the day through. And there is no doubt, but if this Scripture and such like were beleeued, and well weighed, directly tending to this end, to teach Christians to take vp their hearts in holie cogitations and heauenlie desires, before the diuell hath poysoned them, and euilly imployed them; and further, if they would be willing to see this first letting loose their hearts to sundrie sinnes (as iesting, vaine laughter, light and loose talke, iarring contention, depth of worldlinesse, and such like) to bee one chiefe cause of an vnprofitable, yea an offensive life in the day afterwards, it should be farre better with them then it is.

Much ease in seruing God found thereby: and contrarily.

I meane, if they would thus do, they should finde much more ease in seruing of God, and fruite therein, and comfort thereby, both in the morning and all the day after: whereas I see with mine eyes, and heare it with mine eares,

cares, that many passe the day very vnbecoming Christians, who haue long fought the Lord, (though onely in a generall manner indeede) and others see, that it is not with them so well as both it might, and they themselues know it should be; who doe perhaps some one time in the day now and then goe to prayer, but otherwise they haue little regard of many their actions: and yet their prayers which they make, are not, for the most part, powred out to God, till their heads and hearts both are so filled and fraught with the world and other matters, that they haue made themselues in a manner vnfit to pray.

Note.

And as for such as say, they haue other matters to thinke on, as soone as they be awake, and they cannot bestow their time after that manner; it may please them to know, that as for the time, (if their heart were readie and did know how to do this dutie) it might very sufficiently and well-nigh be performed in so much time (for a neede) as the Lords prayer distinctly vttered might be said ouer in. For in such a space might a Christian lift vp his heart to God, and salute him with an holie remembring of his fatherly kindnesse, and namely, for present preseruacion in soule and body, and confirme himselfe in his former sound heartednesse: which, if he did no more, were a true and right awaking with God, and the onely right way to thinke of other things as they ought.

The time for this dutie need not be long.

Therefore with thine heart thus seasoned, (if it may be) addresse thy selfe to be readie to any duties which thou hast to doe, and bee strongly perswaded and confident, that God, who loueth thee so dearely, (as in thy prayer thou beleueedst, and in thy thankgiuing thou didst acknowledge) that he (I say) will bee with thee, to guard thee from all aduersarie power of Satan and his instruments, which might rise vp against thee, and by the comfort of his holie spirit keepe thee from euill; for hee which hath all power in his hand *looketh downe from heauen, and beholdeth all the earth, to shew himself strong with them, which are of an vpright heart towards him, how weake soeuer they feeble themselues.* And therefore be encouraged thereby, with confidence to set vp-on any dutie, and to withstand any euill.

How it is to be done.

John 14. 16.
2. Thess. 3. 3.
2. Chro. 16. 9.

And further, remember that thou art armed by God with all furniture meete for the seruant of God, with faith to beleue all Gods promises, with hope to bee kept from fainting, with righteousness to performe all dutie, with sinceritie to doe it with a single heart, with knowledge of the word of God to direct thee aright, and with *the preparation of the Gospell of peace to be shod against troubles and dangers in thy voyage to Gods kingdome.* Remember all these, and that thou hast not the right vse of them, except thou beest settled against the discouragements, which might stand vp in thy way: And therefore be cheerefull and of good courage, although there are many things which may, one time or other, put thee to trouble; and many occasions of vnquietnesse and vnsetlednesse may arise, which also would otherwise vndoubtedly sore shake thee. Thus before thou goest about any thing, it is requisite for thee (thou seest if it may bee) to renew thy faith, that thou maist rest freshly on God for his protection throughout the day, and waite to see it so, and obserue that thou maist bee guided by him, and make thy heart merrie in him, considering that hee is more to thee then all

the world beside. And this for the declaration, and further laying open of this first dutie, as with any conuenience it may be done, to teach vs, how to awake with God.

CHAP. 13.

Of the declaration of the second dutie, of beginning the day with prayer.

Dan. 6. 10.

*If it may be, be-
gin the day with
solemne prayer.*

Now when thy heart shall after thy first shaking off thy sleep be lifted vp to thy God, set thy selfe to the next part of thy dutie; prayer, confession of sinnes and thanksgiuing in solemne manner vpon thy knees; or in such gesture as may best fit thee for prayer; casting off & renouncing such foolish & fruitlesse thoughts and fantasies as were wont and still may hold thee from this dutie: and set vpon it, as soone as thou canst conueniently, yea, if it may so be, let it bee the first worke that thou shalt take in hand in the morning, (except in time of sicknesse, when thou keepest thy bed, and then ioyne it with the former rule, and make of both one: and pray shortly when paine giueth thee no further libertie, but yet feruently and more often). But if it cannot be thy first work, yet let not thy deferring of it be a breaking it off, if thou maist performe it: neither let a light occasion cause thee to deferre it; for such shall neuer be wanting, especially thine owne vnwillingnesse, or sloth; but when for some especiall and weightie cause thou doest deferre it, returne (if it may be) after thy necessarie businesse ended, to the performing of it, and therewith, renew thy covenant of amendment of life.

*And herein
thanks.*

And to expresse my meaning about this more plainlie, remember and acknowledge the kindnesse of thy God in benefits daily and houely receiued, and sometime particularly mention them, and his promises of new, that so thou maist bee more neerely knit vnto him thereby, and delight in him. For daily and oft thankfulnesse to God is of great force to meeken thine heart, and subdue thee vnto God, and to keepe thankfulnesse in thee all the day following.

*And an exami-
ning and con-
fessing of sinnes.*

And let another part of this morning worship of God adioyned to this, be an heartie recording and viewing of thy sinnes, a bewailing and confessing of them to God, and accusing of thy selfe, with an especiall remorse for those which haue most troubled thee, and be humbled vnder the burthen of them: that so thou maist see thy selfe a wretched person, and infinitely indebted to God, and so withhold thy heart from insolencie and securitie, and be broken-hearted, that thou maist the better abide so after. And with both these send vp loud cries vnto the Lord, through Iesus Christ, confidently looking for pardon of them, that thus thou maist finde the death of Christ, daily fresh, sweete and sauourie to thee, which the most doe make too common and vnsauourie vnto themselues.

And request.

And pray also in faith for grace and power to mortifie thy sinne, and to
direct

Of the declaration of the second dutie, &c.

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direct thy waies, and for all earthly blessings; and by thine owne necessities be moued with compassion towards thy brethren, euen the whole company of the militant Church, who haue the like need of Gods blessing as thou hast; and (withall) that *those which are yet without, and strangers from the common-wealth of Israel*, may be brought home: that thus thou maist both testifie thy loue to them, and daily remember and consider, how thy selfe and all other doe depend vpon him for whatsoeuer is good and necessarie.

Col. 1. 21.

And to helpe forward this dutie the better, some meditation or musing vpon such things as may assuage the bitternes and corruption of the heart, and season it with grace, were a thing most requisite, as euerie one may be brought to it. As for example: sometime, of our mortalitie; of the vncertainty and slipperie estate of all things vnder the Sunne; of the change of persons, times, estates; of the glorie of the kingdome of heauen; sometime of our own saluation, to make it more sure; of the duties we are to do in the day, and how we may keep our selues from the defilements and sins, which we are in danger to fall into; of the occasions by which we are most like to be led to euill; and of the helpes and meanes, with the sundrie priuiledges of a Christian, which we haue to withdraw vs from the same; and sometime of some particular branch of any of these, and the corruptions of the heart, and of the Christian armour: of these or the like matters, let meditation bee raised before prayer be entred into, if it may be.

Also meditation.

Note.

And because meditation is much out of vse euen among Christians, and therefore it will be found the harder matter to go about and take it in hand; I haue therefore set downe * some meditations of all sorts, both briefly and in larger manner to helpe those, which without helpe cannot draw matter from their owne experience to meditate vpon, as I haue before set downe a short Treatise about the same; that through the helpe of both, they may want nothing about this dutie and Christian exercise, so that their hearts bee framed and fitted thereto. This part of Gods worship, namely prayer, confession of sinne, thanksgiuing, and meditation, being conscionable and carefullie vsed and gone about before thou entrest into thine affaires and dealings in the world, thou shalt, in no meane sort, be prepared and inabled to passe the day in thy seuerall duties, doing as thou art directed. All which may be well discharged and performed (after they be once well vnderstood how they should be practised) in one halfe quarter of an houre, and lesse if need be.

* In Treatise 3.
Chap. 7. Of rules
and examples
of meditation.

And by this thou maist see, what this part of dutie tendeth to, and what it requireth of thee, and how thou shouldest performe it. And as for them, which thinke that the doing of this ordinarilie, is more then is needfull, of whom euerie little dutie done to God, more then they haue alreadie or doe vsually performe, is thought too much; let them know that the gaine is very great. And as concerning them, which make a light matter of it, saying: that they are not now to begin this exercise in the morning, but do and haue continued it, and yet they see no such fruit to come of it; To such I answer, that I feare that to vse it as I haue set it down, is not so common in practise, as diuers doe take it to be: or else they should not say, that little profit commeth by it. For all such obiectioners are vndoubtedly far from the right vse

The gaine of
this is great.

No common
thing to vse
prayer aright.

Note.

of it; and one of these waies they swarue from it: that either they come not vnto it with an humble and well ordered heart; or they know not how to be occupied in it; or else some special sinne is in the way to cause that it cannot as *Incense*, ascend vp to God. The least of these faults may easily hinder the profit and darken the beautie of it.

Checke our
selues for our
slacknesse here-
in.

I doubt nothing, but that at sometime, diuers Christians in an holy and right manner do discharge it; but reuerently, confidently, and constantly to doe it, laying all other things aside which hinder it, that I dare not affirme of many: which causeth the benefit of it, the lesse to appeare to them. Which kinde of men, if they cannot in this manner tie themselves to it, and that with delight, when yet they may very well; they should shame and put themselves to rebuke, for omitting it through sloth and vnwillingnesse; if by no other reason, yet by the practise of some of the deuouter sort in poperie: who although they serue God superstitiously, yet they obserue their houres appointed to them after their blind manner, (hauing onely a confused and deceiueable hope to be heard, I speake of the best of them) to the shame of such, as who knowing better how to worship God aright, think it too much to tye themselves to any thing more then they vse to doe: and that is, when they thinke good, or be driuen to it in sicknesse, feare, &c. or in any other manner, all which are void of the right and true properties of it; and then sometime I grant, and that in the morning (perhaps) they betake themselves to it.

Season our hearts
and minds well
in the morning,
that they may
retaine the same
fauour all the
day after.
Note.

But howsoever it bee with such, the holie Ghost hath greatly helped the frailtie of Christians hereby, who are by naturall corruption, (cleauing fast to them) prouoked in the morning as soone as they are vp, to be ranging abroad in the world, and according to their delights, dealings, and occasions to be carried after them, either in vanitie of mind, and lightnes; or vnquietnesse, contention, quarrelling, and worldlinesse; *minding little* for the most part *but things earthly*; and entring after this manner into the day, do for the most part goe further from God all the day after. For this cause the holie Ghost hath taught them, that they should preuent these daily inconueniences, by taking vp their mindes and hearts to far better vses: that is to say, that after their awaking with God, they should (if it may be) repaire to God more solemnely, which is done by meditation of Gods power, mercie, &c. by thankfulnes for benefits receiued and promised, by freeing themselves from guiltinesse of Gods wrath, by confessing their sinnes, and praying for the benefit of forgiuenes, and for grace in the day against the euils thereof, and for good gouernment throughout the same; that being well seasoned thus in the morning, they may retaine the fauour, and hold the strength of such a gracious beginning (as I haue said) all the day after.

Note.

And (to speake more plainly) that they being thus well fenced with this spirituall reuiuing of their mindes, and heartening of themselves against all assaults, before they enter into the field with their enemy, they may be well armed against the batterie of tentations and prouocations, which will vn-doubtedly meet with them: and so keepe their liues from the force of them, and from hurt by them in farre better manner, then such can doe, who being naked and destitute of this furniture, doe lie open vnto them, whatso-
euer

euier conceit they haue of their owne wisedome and strength.

And this which I haue said being well considered, I doe not see what exception can be brought against this part of dutie, vnlesse any will further ca-
will about the time, which I said, need not be much, after we haue well learned how to bestow the same. To the which I tye no man, hauing shewed what time the performance of such a dutie doth require : and otherwise, I leaue it to all to consider, whether their willingnes, sufficiencie in gifts, and their leisure will yeeld more time, or not so much ; so as there be a faithfull discharge of the dutie, in such sort, as they may rest therein with peace, and may feele themselves more fit to walke warily, and strengthened against the dangers which fall out in the day, which they in no wise should doubt of, if they doe it sincerely. And now I haue said of this second dutie what I haue thought conuenient to him which desireth to vse it to his profit ; teaching him that is ignorant, how to practise it ; and exhorting him that (through necessitie of importunate businesse at some time) is constrained to omit it in the first beginning of the day, that yet afterwards, hee watch his best leisure and opportunitie to performe it ; and last of all, answered obiections, as I haue seene it expedient.

The time of this duty.

Note.

This onely remaineth to be added : that we must consider, that these duties (which here I set downe to bee as oft performed as they may ; and of which this is one) doe serue to keepe and settle vs in the practise of the dailie direction before mentioned. Whosoever therefore desire to reape the fruit hereof by that which I haue set downe, knowing how to vse it, but yet being often necessarilie hindered ; let them performe it when and as oft as they can : but they which are free from such businesse, ought fully to resolve and determine with themselves, dailie to performe it if they be able ; and not slothfully, nor for the fauouring of the flesh, to neglect it, as oft as they feele themselves vnwilling to vse it ; for then small fruit is to be hoped for, as I haue said before. Neither indeed, can any such omitting of it be any way excused, seeing wee ought not at any time to bee vnwilling to such duties, (if it were alwaies expedient to be with the Lord in this maner) vnlesse we could proue to our consciences, that we are taken vp in things more necessary. Neither can this desire be quenched in vs, which the Spirit of God hath kindled) but by our owne fault, whiles we haue through lightnes, rashnesse, or in seeking some other vnlawfull libertie, expelled and banished the same from vs.

Light occasions must not hinder it.

But for as much as all other duties goe well forward, whiles the heart is kept in loue and liking with these holie exercises, and not otherwise ; (for pray well, and liue well ; and contrarily) : therefore this grace and heauenlie affection cannot, neither may well be wanting in the seruants of God. In-
somuch that they which are not necessarily letted, (as by pouerty ; or otherwise, as want of leisure) are not to make this to stand in stead of their family-
exercise in the morning, (as being loth to bestow more time in such holie communion with God, then they must needs) : but rather they must begin the day with this after they are risen, and afterward with their household as the opportunitie shall permit ; I meane, at such an houre, as will best stand with euery ones businesse in the familie. And especially Preachers and stu-

Note.

They that haue receiued more, must yeeld more, in this and other duties.

Note.

dents, and those which doe enioy many and great meanes, and who are not holden downe with pouertie, and such multitudes of outward calamities and hinderances, and whose discouragements be but small in respect of other mēs; such (I say) should not offer to God so niggardly sacrifices, as they who can doe no otherwise; but as they haue receiued more, many waies then their brethren, so they should render more then they, both in this and other duties: for otherwise, who should be examples and paternes to the weaker sort, if such should not? and yet that I may discourage none, hee that shall offer but *his mite* (with the poore widow) willingly, hauing no more, hath done as much as any other who hauing greater gifts, haue made longer prayers. Now if after the declaration of this dutie in this manner, ought remaine doubtfull; let them seeke resolution at their faithfull Teachers hands, that so they may more freelie and with more profit continue it.

CHAP. 14.

Of the declaration of the third dutie, about our callings.

Note.

He third dutie concerneth our callings and particular trades, the which we may be fit and ready to enter vpon, when our mindes be thus well prepared, as in the two former duties hath been declared. Know wee therefore that with this well ordered heart, wee are to take the same in hand, euery one as hee is to be employed, throughout the day so long as is expedient, that wee may safely and comfortably bring it to an end. About the which argument my purpose is not to write a treatise of all matters appertaining hereto, but so farre to speake of it, as I may shew that which I intend, namely this: seeing it is a great part of our life, to doe the workes of our callings, and a chiefe part of a godlie life to doe them aright, therefore to direct a Christian how to please God in the same; contrarie to the opinion of many, (and those not of the worst) who imagine (but most vniustly) that their calling is such a let to them from the practise of religion, that thereby (though they had no other) they are hindered from seruing God aright. But they shall better be answered hereafter.

Three points
handed in this
Chapter.

First therefore I will proue, that all Christians must liue in some lawfull vocation.

Secondly, that they must with practise of other godly duties, faithfullie and diligently walke in the same.

Thirdly, (which will follow vpon the two former) that they who do so, which the children of God only can doe, may highly please God therein, and finde great helpe and furtherance thereby, to passe the other parts of the day well and christianly.

The first point:
All must liue
in some lawfull
calling.
Gen. 3.19.

And for the first of these three, it is cleere by the words of the Lord himselfe, (*In the sweate of thy face thou shalt eate thy bread*): that all men are bound

Of the declaration of the third dutie, &c.

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to trauell and labour (though not with the hands) in some painfull estate of life, wherein they may serue God, and if need be, they may *provide for themselves and theirs*. At leastwise, they may bee good members in the Church and Common-wealth, as is meet for them to be, not idle and vnprofitable. Vnto the which rule the highest Magistrates doe submit themselves, being appointed of God to their places, that the people *may liue a quiet & peaceable life in all godlinesse and honesty*: and therefore very vnmeet it were, that any inferiour to them, should range and liue without compasse in the world *inordinately*; as though they were exempt from the Lords gouernment. But I, as I haue set my selfe to doe throughout this booke, will deale only with those, who hauing submitted themselves vnto the will of God in other things, are therefore readie to heare his voyce in this.

Ephes. 4. 28.

1. Tim. 2. 2.

2. Thess. 3. 6.

All such must know and religiously perswade themselves, (if through ignorance and long custome therein, they should thinke otherwise), that they must of conscience betake themselves to such an estate of life, lest otherwise liuing without a calling, as rogues, theeues, cosoners, common gamesters, parasites, and other disguised persons, they should loath labour, liue vpon others, and waxe idle; and so runne either into heresie, sects, curious questions, and fond opinions; or else into loose behauiour, and wicked companie: and then finding no sauour in their religion, should fall away from the truth, and grow senselesse, *and frozen in their dregges and filthinesse*. As, not onely we may reade in the Scriptures, that some haue done, which also were members of the Church, but wee haue also seene many carrying good shew of zeale, and hauing many good parts in them, whereof some became prophane and vaine in their liues; others held strange opinions, and separated themselves from the Church of God, amongst whom they had liued familiarly before; neither were they to bee blamed by men with any reprochfull crime, which might be like to bring them thereunto, saue only this, that they exercised no calling, *but went about from place to place*; and settled themselves in none, neither could be perswaded by the dearest of their friends so to doe. But although a man could assure himselfe, that he should neuer fall to such a depth of sin, through the neglect of a vocation and following of a lawful trade of life, (as there seldome commeth any better fruit thereof): yet, what man would but so much as liue vnprofitably, if he may be well imploied) when God hath made him for a far more excellent end: and bring discredit and ill report, and that iustly, vpon himselfe, hauing bin had in good account before, of his godly neighbours and brethren; or liue inordinatly, and so void of comfort, and that for neglecting the ordinance of God?

The danger of not liuing so. Note.

All should abhorre the liuing without a calling.

But to say no more of this first point: the next & the highest degree hereunto, that may be, is, that many walke loosely and carelesly in their calling, and are slothfull and negligent in the performance of the duties thereof, (whereas they should faithfully and diligently be taken vp in their honest and lawfull vocation): which comming either of the ignorance of their dutie, or of a mind too much giuen to seeke carnall libertie, or of both; cannot be without dangerous discommodities. For what should the multitude of Christians do through the whole yeere, if they should not euery one walke and

The second point. Men must labour diligently therein.

Note.

Men ought to be diligent therein, seeing they haue fixe daies there to in the weeke, and but one Sabbath.

1. Cor. 7. 20.

2. Thess. 3. 6.

Prou. 13. 4. 11
Prou. 20. 4.

L Prou. 18. 9. &
cap. 24. 30. &c.

Note.

Prou. 15. 16. 17.
L Prou. 17. 1.

*All parts in
neighbours, bin-
dring diligence
in mens callings.*

and be dailie occupied in some certaine estate, some at home, some abroad, and therein haue triall of their faith, patience, and obedience? not that they might thereby waxe worldly minded and the further from God, but get encouragement to serue him better, as shall be said afterwards. For God in appointing but one Sabbath of all the seuen daies, hath sufficiently declared, that they cannot attend only to spirituall actions, as prayer, meditation, reading, and such like: and therefore hath for the most part of the weeke appointed them to shew foorth their knowledge and religious keeping of a good conscience, in being occupied about things of this life in their honest calling, wherein they may haue work enough to be imploied and taken vp. Of the which matter, as the Scripture speaketh many things to great purpose, so the Apostle chargeth *every man to abide in that same vocation, wherein hee was called: and commandeth them in the name of our Lord Iesus, to withdraw themselves from euery brother that walketh without labouring, that so he might be ashamed.* And that one place of Salomon is worthie our consideration, to the perswading of vs to faithfulness and diligence in our calling, and to loath sloth and idleness, where he saith: *The sluggard lusteth, but his soule hath nothing: but the soule of the diligent shall haue plentie.* And againe: *The riches of vanitie shall diminish: but he that gathereth them with the hand, that is, with his owne labour, shall increase them.* And againe: *The slothfull man will not plough because of Winter, therefore he shall beg in Summer but haue nothing: yet a woman that hath a diligent hand, buildeth and upholdeth her house; with many other such like.* In which he doth not only shew, what commodity a mans labor and diligence in his calling bringeth, and contrariwise: but especially commendeth painfulness and trauell, how good, and befitting Christians they be. He alloweth not (we see) sloth, idleness, and ouer-reaching heads, in the seruants of God; but sheweth, that it agreeth wel with the best of them to be diligent and well occupied; and that it is not too base and vnbecoming the honour of their profession, to labour and take paines; which the diuell too readily perswadeth many: yea, and therefore hee saith in another place, (seeing a meane and poore estate might be thought reprochfull) that *better is a little, euen a dish of greene bearbs with peace and lone, then a stalled oxe with an vnquiet conscience and strife.*

It is the more lamentable to see, how numbers degenerate in this point to their owne great hurt, and drawing others after them. Some not so well aduised and staied as were meet for them, are euer meddling in other mens matters, and leauing off their owne calling, spend much time in prying and searching into other mens liuing, titles of their lands and leases: and busying themselves needlessly, yea, and oft times to the great hurt, offence, and iust complaint of them, with whom they liue & seek to haue to do. Others, as *busie-bodies*, and as though religion consisted therein, doe as it were make a trade of obseruing other mens faults, neglecting too much their own: and sow dissension, and set debate betwixt neighbours, and with their euill tongues, bite and reproch such, as are better then themselves. Others trifle out their precious time in seeking of acquaintance, not such whereby they may take good or do good, but spend it in play, iesting, and merry-making amisse and prophanely, &c. Others occupie themselves in dealings and merchan-

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merchandise, not appertaining vnto them, but far aboue their abilitie, yea, and skill also many times, vsing their trades with other mens goods; and whiles they keepe within no bounds, by aiming at great matters without any warrant, doe gaine lesse then nothing for their labour, and disable themselves to their owne calling: besides this, that their vnwise dealings that way and departing from that businesse, which they were more fit for, and appointed vnto, doth iniurie, yea, and vndoe others oft times as well as spoile themselves, till they come to this: *that they cannot digge, and to begge they are ashamed.* There are many other waies beside these, (drawing men from their callings), which seeme pleasant; but the issue thereof proueth farre otherwise: whereby many and those also of good hope, haue giuen themselves to seeke their libertie, and to bee vnburthened from their callings, wherein whiles they remained they thought themselves to bee in a kinde of prison; and therefore till foolish experience had taught them how they had been deceiued, could in no wise be perswaded to serue God in them, as had been most meete for them to haue done. These men and such like, of which sort there are many in the world, might haue kept both peace to their consciences, and good report, and bin freed from many euils, if they would haue hearkened to the voyce of God, which saith: *Hee that laboureth not, let him not eate.* And againe: *that man is borne to labour, as the bird to flying.* But they depart from the ordinance of God, and shew that (howsoeuer they professe themselves to be religious) they fell to these indirect courses from diligence in their callings, for want of religion, which only doth rightly direct men how to follow them, as it doth, to order all other things aright. But it may well be a dutie of some account commanded of God, to make conscience of diligence in our particular callings, it is so few mens cases to performe it.

Men should not deale aboue their abilitie.

Note.

2. Thess. 3. 10.

But whiles I commend faithfulness in mens calling, and finde fault with negligence therein, I attribute no godlinesse to the very act of labouring; neither defend, that they are good Christians all, who are diligent workmen, and painfull labourers in any calling; Magistracie, ministry, or any other, I haue said otherwise to them which marke well my words: only this I say, that to a faithfull Christian who reformeth and studieth daily more and more to amend his life, to him (I say) diligence in his outward calling is no small helpe to liue well and godly, and to keepe him from many euils: but otherwise, if there be not good gouernment ouer the heart and life daily, he may finde sorrow and miserie enough, notwithstanding his labour, seeing he will not take his direction from God in other things also.

Every good labourer is not a good Christian.

Note.

But the right following of our calling (to enter into the third branch) is in such manner and sort to vse and walke in it, that it may be no let nor hindrance to vs from exercises of religion, and growing in grace thereby: for no such labour doth God approue of. But contrariwise, we must so play the good husbands, that we become not worldlings, & such as find more sweetnesses and pleasure in our earthlie dealings and the comming in of our profits, then in our heauenly trafficke through the practice of Christianitie: we must so follow our owne businesse, and shun meddling in other mens matters vnnecessarily, that we be not shut vp in our own, without regard of our brethren,

The third point: That our walking in our calling diligently, pleaseth God. We must so vse earthly dealings, that we neglect not spirituall duties.
1. Cor. 10. 24.
Note.

brethren, and care for their matters, when cause shall require: for that were great vnkindnes and want of charitie towards them, ioyned with too much selfe-loue toward our selues. To bee short, wee must so vse the world, as though we vsed it not: not lifting vp our hearts when wee prosper, nor casting them downe with deadly sorrow, when we sustaine losses and discomforties; but so carrie our selues throughout, that we may be paterne and examples to other of right vsing the world; for so hath the Lord appointed men to liue in, and vse their vocations.

Act. 2. 25.

Note.

And this kinde of walking in them, is highly pleasing and acceptable to him. For they who thus set vpon common actions and worldly businesse, are not carried after their owne earthly minds, as men of the world; but set the Lord before them; and looke, what he will haue done: and they bridle their desires, which would else carrie them after them. So *Moses* was faithfull in all Gods house; and *Iosua* in his place; and *Iob* who had much to doe in matters of profit and commoditie, yet was a rare paterne to all men of vsing the world aright; euen earthly things with an heauenly minde: that they may haue the more to accuse them, (and that iustly) who will not in farre meaner affaires take him for their example. This regard must be had of all Christians, and of all sorts both of rich and poore, one and another, in their earthly dealings, (though it be a lesson most hardly learned) that whiles we auoid sloth and idlenesse on the one side; yet walking in our callings we be not worldly minded on the other side: that so it may come to passe, that our calling being one part of Christian obedience and dutie to God, may not onely for the time while we are occupied in it, witnesse well to vs, that wee please him; but also make vs more fit to other Christian duties after. And that we seeing this manner of passing our time to be enioyned of God, (who hath promised blessing thereto, and seeth what is good for euery one) and considering duly with our selues the infinite fruite that commeth thereof, wee may more willingly, and of conscience betake our selues thereunto; that so we may find in this faithfull walking in our calling, a peaceable course of liuing heere, which may bring happinesse with it in the end.

Prou. 9. 17.

The necessitie and benefit of this in a Christian, few do sufficiently know or consider. For al are naturally giuen to seeke liberty amisse, and stolne waters (as it is in the Prouerbe) are sweet: and many who zealously professe a godly life, not painfully following some lawfull calling, doe by wofull practise proue this to be true, and so shal find much sorrow in their daies which others shall be free from.

Iosh. 1. 8.

Now to the end wee may thus cheerefully goe about them, as knowing that God alloweth such workes of ours, and so thereby bee disposed more readilie to other parts of dutie, (which wee see to be no common thing in the world) first this must bee considered: that it is the Lord that setteth vs in our callings, and hath promised to bee with vs, and to giue vs good successe in them, and to helpe vs beare all tediousnesse therein; and further, that hee hath willed vs to doe all such duties for his sake, in such manner as if wee did them vnto him, and from him to looke for a reward. Now what true Christian is there, who, if hee beleue this, is not encouraged

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to doe his businesse readilie and willingly? who would not be glad to doe any thing which might please God? and whose heart should not be ioyfull to goe about the Lords worke, whereby tediousnesse, vnquietnesse & manifold vnsettlings are remoued? And so should we not grow out of frame, but haue our minds readilie prepared to other duties. And most sure it is, that mens callings and labours are so wearisome and burthensome vnto them, euen for this cause, as very many by wofull experience do find, seeing they doe not thinke thus of them. Neither are such cheerefull at their worke, but only for the gaine, that moueth them, or for that they must needs, and being so vnwillingly and corruptly occupied therein, neither are they fit for any good thing or dutie after.

*By what means
our callings
may further vs
in godlinesse.
Col. 3. 24.*

The Minister who is consecrated by the Lord euen to diuine studies and passings of his time, and hath it inioyned him for his calling that hee attend daily to reading priuatly, and to doctrine and exhortacion publickly; how hardly obtaineth he it of himselfe, (as heauenly and sweet a calling as it is) to abide and hold out therein? yea and how few doe it, (I speake euen of such as haue receiued good gifts of God, not of the worser sorts only,) but trifle out their precious time as many other priuat persons doe? As though it were little to bee regarded which is written; *Hee that winneth soules is wise: and they that haue instructed others, shall shine as the starres.* Now if they cannot attend diligentlie and constantlie in their work, of others whose calling is not to be occupied through the day in that heauenlie maner, how were it to be looked for; to doe so if they should not of conscience tie themselues therto, and walke cheerefully and faithfully therein?

*Note. 1
The Minister
hardly deligh-
teth in rea-
ding, as hea-
uenly calling
as he is.*

Dan. 12. 3.

But when men shall know, and may be bold to remember and consider, that they are appointed by God to bestow the most part of the time in their callings, (though they be not meereley spirituall actions) to the end that they may with better appetite returne to exercises of religion againe after; and that they haue a promise of blessing therein: Oh with what peace may they be occupied in them, and ouercome that tediousnesse and wearisomnesse, which would otherwise cleaue vnto them! Thus I could wish, that Christian men tooke their callings to be in such sort inioined them of God, that they neither durst neglect them, nor yet find them burdensome and wearisome to them: but that they could wisely see, how, when, and why to intermit them, that is to say, for necessary and profitable causes and considerations; as for the ministry of the word, the visiting of friends; moderate, lawfull and necessary refreshings of themselues, and in good sort to returne to them againe more fitlie. Furthermore, we shal not be vnsetled by the works of our callings, nor wearisomly cast them off, when we shall be able to see, that we haue practise of most duties in Christianity therein, as of diligence, obedience, faith, patience, truth, &c. and thereby learne experience, that God who hath giuen vs wisdom, cheerefullnes, patience, and the rest heretofore, to beare the burthen of them contentedlie and willingly, when in the praier of faith we aske it of him; will doe the like for vs still, and minister the same grace to vs, for the time to come.

*There are many
incouragements,
to follow our
callings wil-
lingly.
The first.
Note.*

The second.

Thirdly, we shall not be hindred from dutie by our labours, but furthered thereby in the waies of godlinesse, when we consider that the Lord hath

The third.

M m

made

made them the chiefe meanes of our maintenance, assuring vs that we shall be fed: that so wee may put away distrust, and depend vpon God joyfully, and not be driuen to depend vpon vnconscionable men for necessaries.

The fourth.

Lastly, Gods people, by a faithfull and diligent walking in their calling, haue prooffe how God keepeth them in the way to eternall life, and in the way of peace, and freeth them from many dangers and sinnes, (which fret as a canker): for whiles they be diligent in their callings, they commit them, selues and the course of their dealings to God, who hath promised to keepe them in all their waies; and therefore to free them from the euils which meet with others, and so to hold them on in their course. Their good successe they ascribe to God; therefore it is a double comfort to them: their crosses which arise, they know are sent vpon them by his prouidence, for their good; therefore though they be bitter to the flesh, yet they (who are well aduised vnder them) resolue, that they are necessarie for them. And the hardest which can befall them, while they offer themselues to be guided by God therein, is euer to be borne and gone vnder, rather then the ordinarie euents, which follow the idle and ill husbands, as we call them. And a man would thinke, that it were an estate to be wished and chosen to liue in, (if it be well considered what plagues meet with the rangers and disordered persons, who are not subiect to God) to be in account and fauour with God, as godly Christians walking in their calling religiously, are; seeing it is said of them, *Blessed are they in the field, and in the house, their stocke and store &c.* Now I haue said that which I purposed of this point, for the directing of them who stand in need of this instruction, how to vse their callings aright: a little I will adde, to answere such doubts as may arise in some minds, from that which hath been spoken.

Note.

Deut. 28. 3.

Objection.
Whether gentlemen are tied to a calling.

Note.

Answer.
What they should doe, who beare office.

And first it may bee demanded, whether Gentlemen, and other who are blessed with abundance of things necessarie for this present life, shall bee bound to some certaine calling, wherein they should serue God by their trauell therein, benefit others thereby, and keepe themselues from the dangers before mentioned, accompanying those who liue without a calling. Or whether it be not their calling, to liue as gentlemen vse to doe: in riding and going vp and downe, to spend their liues in pastimes, pleasure, and doing what they list. I answere, as in all the rest, I speake to such as are willing to be reformed: and to such I say, If they bee called to beare any office, let them attend vpon it, and seeke to be fit for it, and worthily discharge it; and therefore let such be acquainted with the lawes of the Realme, as well as with the lawes of God; and bee counsellors and helpers to their neighbours about them; that they may bee beloued of them, when they shall see, that with Christian conuersation they shall enioy other parts of good neighborhood by them also. And let them labour to see their families well gouerned, and be carefull (as Christians may with good consciences) to vphold their outward estate, and to continue it to their posterity. And such as beare no office, let them (being exempted from the labour about the executing of it, which is enioyned to the others) be occupied as they in all other respects.

As seeing they are to serue their Prince & Country with body and goods; aduice and counsell, both in peace and warre; they ought by all meanes to studie

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studie how to prepare themselves to turne the many houres & daies, which the most of that estate spend in games and pastimes, to other more profitable and necessarie vses. Let them also be the first who shall prouide and take order for the maintenance of the poore, to see good order in their towne, helpe to beate downe sinne, and punish euill doers, and set at one such as are at variance, and haue their hand reached out oftner, and more liberally then all shall behold, and yet for example sake, goe before others in doing good, according to their ability, not refusing to exhort and stir vp, as occasion shall be offered, to loue and to good things*. These, one or other of them, are the workes of their calling: wherein they shall be lights to other, render a good fruit of their wealth to God, and cause many to blesse God for their loue and labour. And what can they lesse doe then this, if they doe but consider, that of them most shall be required, who haue receiued most*?

And for the better and more happie effecting of that which I haue said, let them labour by all means to prouide, that good teaching may be inioyed and well vsed while they may, and put in practise that which is in the Pro- uerbe, 23.23. *Buy wisdom whatsoeuer it cost: but sell it not, whatsoeuer ye may haue for it.* And if they be wise, let them enioy the more liberty in the reading daily of the Scripture, and other good bookes: which is, with other such like exercises of study, the chiefest & principallest commodity which they reape by their riches. I speake wisdom to them, which are sound hearted to receive it. But if they thinke, that God hath made their portion greater then other mens, to the end they may run the further out of order, and that they may spend their precious time idly, vainly, and at their pleasure, without rendring account thereof; I am sure they prouide worst for themselves, and shall wish they had been poore men, who would haue made no such questions about the bestowing of their time, but would willingly in that meane estate haue serued God without reasoning. As for their lawfull and honest recreations, which are onely in good sort and maner to be vsed, as I shall say in the next Chapter; they not making the same an occupation, nor themselves slaues to their lusts and pleasures, this which I say, withholdeth them not from the right vse thereof. But of this enough; seeing my purpose is not to make treatises of euery matter I touch.

I will proceed to another obiection: The poore Christians would (they say) take paines willingly in their callings, but they can by no meanes maintain their charge: what therefore shall they doe? To whom, as I can say no lesse, but that they must not for all this, cast away their confidence, but beleue that God hath many waies to deliuer and prouide for his, and that it hath not bin lightly seene that God hath been wanting to his, no not in their outward need; and therefore though their triall should bee vnto death, yet to trust by lawfull meanes to finde helpe: so I must further say to others, who (neglecting their dutie) do suffer them to want & might relieue them; that God will iustly bring it against them, and lay it to their charge: such (I meane) as both by that good & Christian law of this land (worthy with all care and conscience euer to be executed) are made ouer-seers of the poore; and such also as hauing superfluity, and much more then necessary food and apparel, yet are not rich in good works, neither do good to the poore, which

what they, who beare none.

Note.

* Heb. 10. 24.

* Amos 3. 2.

Prou. 23. 23.

1. Cor. 13. Note.

The second Obiection.

Answer.

The poore who cannot follow a calling, must be relieved.

By the wise care of the distributors or ouer-seers.

Dent. 15. 11.
And by other
who haue more
then needfull.
Iam. 2. 13.

Iam. 1. 9.

Ierem. 5. 4.
Perswasion to
the poore to
contentment.
* Psal. 33. 19.
Deut. 8. 3.
2. King. 4. 7.
1. King. 17. 14.
Psal. 34. 10.

The third ob-
iection.

Some will haue
no seruants
that are reli-
gious to doe
their worke.

Answer.

Many seruants
that professe,
are hypocrites.
2. King. 5. 35.

are amongst them for that purpose. Iudgement shall bee to such without mercie, because they shew no mercie : who if they bee liuing members of Christs bodie, which is the Church, must pitie the bowels, and glad the harts of their poore brethren. But rare are they, who doe any more this way then they needs must ; though mens left hand should not know what their right hand doth : but they strue and fall out one with another, euen for that they are enioyned by authority to giue, euen the little which they doe. And for the poore themselues, as they may make their mone to such as are fittest and readiest to relieue them : so they must beare their burthen the more easilie because they haue hope in Christ, and are by him exalted higher then most of their betters (I speake of the godly sort of them) considering that all Gods seruants haue their seuerall crosses, to make them meete for him.

I am sorie to speake it, but it is too true, that of such as neede the helpe of others to the maintaining of them, there are too few who haue eares to heare that which I haue to say to them from the Lord, *for they are foolish, (as the Prophet saith) : and know not the waies of the Lord, nor the iudgements of their God.* But for the few that doe feare God, I say ; let them so goe to their worke, as I haue taught all true Christians to doe ; that is, that they make it not an vncomfortable toyle, but waite for the promise, that they shall be fed* ; and stay vp themselues by the example of the poore widow, and the word that saith. *Man liueth not by bread onely :* and againe, *The Lion shall be hunger-bitten, but they that feare God shall not want :* and againe, The Lord hath many waies to deliuer his : and know they thereby, that sooner shall the stones be turned into loaves of bread, then they shall bee forgotten, and starue for hunger ; or else hee will prouide better for them.

But to leaue this, I may not omit one other obiection, which is much amongst men ; that whereas I haue taught, that if a man bee neuer so good a labourer, and diligent husband, and so walke painfully in his calling, yet none of all this commendeth him to God, if hee be not religious also ; men reply and say, that such of all other are most negligent in their businesse, as seruants by name, who, they say) when their mindes should bee vpon their worke, are found oftentimes at their booke, and at prayer ; other of them sitting idly, and little regarding their masters aduantage : whereas they who occupie not themselues about religion, but are held in by feare, or drawne on by hope of reward, are for their masters profit, and goe to their worke lustily. Whereupon some haue gone so farre, that they haue vsually vttered this speech ; that whensoever they make choice of seruants, they will neuer chuse any which are religious. Which latter speech (I answer) if it were not added, the former part might more charitably bee interpreted.

For it is not to be denied, but that as in other states, so there are many hypocrites amongst seruants, who make profession of religion, as *Gehazai*, and many did, whom we reade of : against whom I denounce by the word of the Lord, that they shall beare the punishment of their iniquitie. But to grow to this absurditie from thence, that all religious seruants are such

such, and that they would not chuse such to be their seruants; the least sinne that it can be made, is, that it is a rash and a carnall speech, and so much the more faultie, by how much he that vttereth it, goeth for the better Protestant. For such declare that so their businesse bee done, they can beare any rudenesse, brutishnesse, and disorder in their seruants, and consequently, the dishonouring of God thereby: for all such behauiour must bee looked for, more or lesse, in such as are not religious. But commonly such Masters are iustly met with by the seruants, whom they so preferre before those which are religious; for one time or other, they play them such parts by defiling their houses by whoredome, stealing from them, or some other way, that they are forced to eate their word, and say, that the religious are the best seruants.

Againe, whereas they in that speech condemne all which professe, it is well knowne, that there are many seruants who in their particular calling, in that they are seruants; as well as in their generall, that they are Christians; doe glorifie God highly, and shine as lights in their places, to the shame of their accusers. And yet such Masters might iudge of their seruants religious and Christian practice by their owne; that al duty is not by and by to be looked for at their hands, which haue some loue and liking of the Gospell. Are they themselues so vnblameable in their whole course, that others may not see as great wants and faults in them, as they see in seruants? It is to bee feared, that such (who will so speake as I haue shewed) doe not giue them alwaies the best example: but if they do; let them catechize them also, beside the publike teaching which they enioy, who being already willing to liue Christianly, yet if they bee not diligently and louingly taught, cannot so soone bee brought to any great perfection. And this being done, let them proue, whether religious or prophane, bee the best seruants. And yet this I adde, Oh that seruants professing religion, were not high minded, nor answering againe, but humble, &c.

Note:

Lastly, of mens vocation this I adde; that I haue not so vrged the necessity or labouring in it, but that if some through extreame pouertie and want of stocke, bee inforced to giue ouer occupying, as hauing no other remedie, (through the hardnesse of their hearts, who will forgoe nothing to the reliefe and setting vp of such, and the multitude of other poore folke) if it bee thus (I say) that they haue no other remedie, nor be able to labour in any lawfull calling, they may with the peace of their conscience receiue almes, and liue thereby, & please God therein, keepe their confidence in him, and grow forward in the further knowledge and practice of their duty, as other Christians doe, though this which I say, ought to bee no shelter for the slothfull and idle. Which thing if many were perswaded of, (as it is pitie that any should doubt of it) they should beare their poore estate more indifferently; and the shame that many haue of it, more contentedly then now they doe. For that is now their calling to trust in God, and to hope for that reliefe, which shall be sufficient for them, as they did, before their decay, hope that God by their labour, would maintaine and prouide for them.

Adiuce for such as being fallen to decay, cannot follow their trades.

Note:

Furthermore, neither would I haue any to thinke, that this which hath bin spoken, doth simply denie a Christian man libertie to alter and change

A man may alter his calling for some cause.

* Luk. 16. 3.

*Calling is no
let, but a great
helpe to godli-
nesse, if it be
well used.*

Note.

Luk. 8. 18.

*They that haue
more meanes,
must be more
fruitfull.*

*The Minister
more then a
priuate man.
1. Tim. 4. 13.*

Note.

*So the wealthy,
rather then
the poore.*

his calling: which although it ought not hastily nor lightly be done, (seeing it is very probable, that a man may be best able to deale in that, wherein hee hath been trained vp and experienced) yet vpon necessity and the decay of his former trade*, and vpon other sufficient and waightrie considerations, of which sort there may fall out many) hee may enioy libertie so to doe; which to set downe in this place, were too farre a departing from the point in hand.

And thus much be said of this matter concerning mens outward vocati-
on: weereby among other things this may be seene, that although the most doe complaine that they are much hindered from a fruitfull walking with God, by their earthly callings; yet that is their error, or some way their great sinne: for a man fearing God, may preserue faith and godlinesse by a warie and Christian walking in them, and practise many Christian duties in the same; as patience, and trust in God, &c. and consequently may please him therein, to the great contentment of his owne heart. And therefore if any man finde his calling to be a let vnto him from seruing God religiously, and well spending of the day, let him know, that the hinderance of him from this, is in himselfe: euen some vntowardnesse, intemperancie, and rebellion of his heart, either because he knoweth not how to vse his calling aright; or else, because he hath giuen himselfe too much liberty to depart from following and practising that which he seeth cleerely to be enioyned him. But otherwise, if he indeuor to incourage himselfe by the afore-mentioned perswasions, to vse it aright, he shall see euery day more cleerely much cause to praise God for the prooffe of his loue to him, and blessing so many waies therein; (so far off shall it be from being an incumbrance vnto him, as most complaine that they finde it): yea, I dare bee bold to assure him, and that by the Lords owne testimonie, (for to him that hath shall be giuen, and he shall haue abundance) that he shall finde by a conscionable discharging of duty in it, much liberty and holy boldnesse with God. So that, this third rule of a religious walking in our calling, reaching to so great a part of our life, though it may sometime be omitted, is (wee see) much to be regarded; and other duties of equall necessity, (when that must wholly or in part bee intermitted) must be performed.

But this is to be vnderstood according to the helps and encouragements, that euery man hath one more then another, for thereafter he must be more fruitfull: that none may bee discouraged on the one side, when hee cannot doe as he would, or made slothfull and negligent (when he might do much more) on the other. Thereafter (I say) ought euery man both in his particular vocation, and in all other points of Christianity, bring forth more fruit, as the Minister in respect of his calling, which is to bee occupied in reading priuatly, and teaching publicely, whose labour is a meane to helpe him forward in a godly life, because it is an acquainting of him with the Scriptures, and the mind of God so properly, as cannot be said of other mens labours: the Minister (I say) in such respects, oweth more dutie to God, (which he may also be able to performe) then the priuate man. So the wealthy man, in that hee needeth not bee carefull or pensive about necessities, (but it is his great sin if he be) hath more liberty to remember God, and to set vpon duty
with

Of the declaration of the third dutie, &c.

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with cheerefulnesse, more then the poore; who is through meere necessity constrained to his great grieve, to cut off many times of reading, conference, and of publike hearing, (which for the most part the other neede not): and yet he is not thereby discharged from fearing to offend God, and from practising other Christian duties in his life.

And whereas men alleage, that the rich is letted by reason of his wealth, and therefore cannot so easily apply himselfe to walke in a sound course: not what he doth, but what he ought and may doe, is to be considered. For as he shall shew himselfe vnthankfull to God in grosse manner, who shall thus goe about to make Gods blessings, stumbling blockes, and hinderances from heartie loue and obedience to him, and from libertie in his seruice more then others can haue: so he shall neuer doe it but to his great cost. In like manner they, which dwell among many good neighbours, who are as watchmen to them, and haue an ordinary teaching ministry that can build them vp, are to shew themselves more rich and plentifull both in the exercises of religion, and in the particular duties which belong to Christians, then they can doe, which want either the most, or all of the meanes which others enioy.

Men that are letted by wealth, abuse it to their cost.

Note.

And according to this equitie, the ancient Christian, who through long experience is better acquainted with the louing kindnes of the Lord, ought in better sort discharge himselfe of the fore-mentioned and other duties, then he who is a nouice, & a young souldier in this spirituall warfare. Therefore Saint *Iohn* writing to the elder Christians to put them in mind, vrgeth them by the same reason, saying, *I write vnto you fathers, because ye haue known him which is from the beginning.* As if he should say, Ye haue experience, that it is no labour lost to serue him: but yee hauing had acquaintance with the godly life, and the blessed fruit of it from your youth, yee are able vpon so good and long triall, both to proceed constantly your selues in your course, and also to hearten on the younger.

The ancient Christians, more then the nouice.

1. Ioh. 2. 14.

And the same I say of all others, whose part hath been greater in peace, health, freedome from diseases, in holy fellowship, (especially of marriage) or in whatsoever other blessings of God: they (I say) who haue enioyed more then other of their good brethren, ought by good right to goe farre before them as shining lights, both in varietie of duties, and in more gracious performance of the same; and sooner returne when they perceiue themselves to haue wandred, and more firmly to settle themselves to hold out in their good course. For otherwise, what vse should they make of that Scripture, *Matth. 13. 23.* though some bring forth but thirtie, yet some doe sixtie, and some an hundred fold. And therefore it behooueth them to gaine all occasions, which others neglect, to the redeeming of the time from idlenesse, wandring dreames of earthly happinesse, and needlesse and filthie speech, and such other like: also to pray oftener, then at set and appointed times; to stirre vp their faith in the manifold and rich promises of God, taking comfort thereby vually; and while they may, and while God giueth them opportunitie, to refresh and doe good to many by compassion, loue, counsell, reliefe, and with all these to keepe a proportion in their particular vocation, so as they may haue it an helpe, and not a let to them; that

They that haue more peace, health, &c. Note.

Of the declaration of the fourth dutie, &c,

so the Lord may say to them, Well good and faithfull seruants, because yee haue been faithfull, &c. enter into your Masters ioy.

CHAP. 15.

*Of the declaration of the fourth rule or duty, directing
vs in companie.*



Now followeth another duty for the guiding of vs in company: that is to say, when by any occasion wee be in place with others, that with the same well ordered hearts, with the which wee haue beene taught to discharge other duties in the day, wee carrie our selues in companie; because it is a part of our life in the passing of the day, very diuers and distinct from that wherein we are solitary and deale with our selues.

And although a man may be both in his calling, and in companie at once; yet, as I haue shewed how euery one ought to bee conuersant in his calling, without respect had of companie: so now I shew particularly, how company should be vsed without respect of mens callings. Now as the companies be of many sorts, with which we are occasioned to bee occupied, and the matters infinite, which fall out to bee debated of in the same; so can there not therefore any certaine and particular rules bee giuen to direct our selues in them: but yet some generall obseruations may helpe vs much; the rather, seeing they, to whom I direct my speech, and who may take profit by this, haue attained to the heartie desire of keeping a good conscience already, and haue (for a great part of them) some measure of sound knowledge of the will of God, which will greatly further them in the same.

*Company meete
in diuers re-
spectes.*

Especially two

And because all companies among men are not for and concerning traf- ficke in earthly dealings, and matters about this present life, as bargainings and couenants; but some are among neighbours and friends, partly for the encreasing of loue, & partly to make merry; and other some by other occasions, and some by accident without any purpose thereof before; in all which kinds, we often take much hurt, and be in farre worse case by them for want of good direction and heed-taking, then wee were before wee entred into them: First therefore I will speake of those companies, wherein wee haue more libertie to benefit our selues one by another to God-ward, as hauing no weightie dealings to hinder vs; and then of the other which belong to the affaires and actions about this present life, how to vse them.

*A generall rule
in both.*

Note.

*More particu-
larly in some.*

In both which generally, this is a rule to bee obserued in all companies; that we feare danger, and be harmelesse in them & without offence, leauing no ill sauour by example behind vs, but more particularly, the marke which we are to aime at in all our familiar companies, is this; that wee should not rush vnaduisedly into them as most men doe, but determine before, to doe good in them to others as we be able, and to helpe them forward vnto eternall life by all good opportunities, or purpose to take good of others, as occasion shall be offered.

This

Of the declaration of the fourth dutie, &c.

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This rule (to make no doubt of the former, Matth. 18.7.8.) is according to the Scripture, that as we should draw vnderstanding out of them, whom God hath plentifully enriched with it; so wee should be moued with pitie and compassion towards them, who are ignorant and carelesse; or though they were neither of both, yet many wants and infirmities at least, they haue, as we our selues haue; and therefore haue need, beside the preuenting of other dangers, to be exhorted, stirred vp, called vpon and instructed; that so, both they and we might be edified and built vp in our most holy faith, and haue our loue and mutuall peace confirmed betwixt vs: that so our lips may feed many, and through Gods goodnesse wee may be means to turne some from going astray out of their way, and we may haue also cause to thanke God for the like by others, and reioice in our Christian fellowship together. All which vses, *Jonathan* and *David* enioyed in their meetings, the one by the other.

Mat. 18. 7. 8.
Prou. 20. 5.

Col. 3. 12. 13.
1. Thel. 5. 13. 14
Note.
Iude 20.
Prou. 10. 20.
Iam. 5. 20.
1. Sam. 23. 16.

And to what great purpose shall it be to enioyne watchfulnesse ouer the other parts of our life, if in companie we haue not an especieall regard of it, thereby to take all good opportunitie to make our companies profitable, or at the least, not hurtfull? For daily experience teacheth, how many occasions of offending God, and of troubling our selues, are offered therein: and were we not better be absent one from another, then in such sort meete together? Besides, what an vnrule member the tongue is, though it be small, the Apostle declareth when he saith: *That it setteth on fire the whole body, and is it selfe set on fire by hell.* And as for the heart which setteth it on worke, who is ignorant, how readie that is euerie way as the companie shall bee, to offend, either by frowardnesse, techinesse, conceits, misconstruing of the speeches of others: or by loosenesse of tongue, and lightnesse of behauiour, and such like? And both these being well considered, how many companies shall be found, where one is not some way the worse for another? yea, where one corrupteth not the other? or where there are not fallings out, quarrels and debate; or prophane & needlesse talk of the world, iesting, vain and idle speech, if not filthie communication and ribaldrie; or where there is not buying and selling of those which are absent? and as for lying, swearing (as *Hosea* speaketh) with such other abomination, it goeth through the land: and where these faile, what other speech is in stead of them most commonly, but telling of tales, needlesse newes, and such like foolish and heathenish talke, euen in such as professe; which were bad enough for them which haue not heard of the Gospell?

Iam. 3. 6. 8.

Note.
The dangers
that are by
company.

Hos. 4. 2.

The most tolerable communication among the rest, which is vsed, is (as I haue said) to be deepe in and about the world and matters of commoditie; wherein, as I denie not but that there is a lawfull vse permitted to men, sparingly, soberly, and wisely, when, and so farre as there is cause: euen so, as it is most commonly vsed, it is made well-nigh as bad as the other; that it hindreth and holdeth away all other matters profitable, and drowneeth the persons ouer head and eares in it. Now seeing wee know it is thus, should not this common and dangerous corruption, preuailing and continuing thus in most companies, cause the seruants of God to bewaile it, seeke to stay and to hinder it; and euery one for his owne part, both Pa-

They should
moue Christians
to seeke to pre-
uent them.

stor

for and people, as much as in him lieth, labour earnestly to redresse it:

And therefore what is more needful about our companie, then to haue it euer in purpose to learne and get somewhat where we may in companie: & to help forward others, which we may do any good vnto, as we are able; or to make some other good vse of it? That we may haue testimony within our selues, that we had made better vse of our companies, then the most seeke to doe, or then we in times past had done our selues. And whatsoever exceptions may in probability be brought against the performance of this dutie, which after (as conuenient place shall require) I will answer; yet for those who reioyce in the hope of the life to come, when they meet together, it should not bee couhted hard amongst them; to meet with this minde; that they might make the best vse of their companie in some good talke about such things as might be profitable, and for the mutuall edifying of them; prouoking one another thereby to greater loue, as seeing and feeling causes thereof, and what decay of it there is; for so hath the Lord commanded, saying; *Exhort one another daily, while it is called to day.*

And, if among Heathen men, friendship was encreased by aduising one another, and by good turnes done and receiued mutually one of another; should not Christians much more bind themselues one to another, as by other pledges of loue, so by this one; that there be drawing one to dutie, to grow in the knowledge of the Gospell, and to auoide the dangers which might otherwise be fallen into? That so there might be more mindfullnesse one of another in absense, when there was reaped so great good fruit of the one by the other in presense.

By reason of mens callings and distance of places, there is seldome meeting amongst good men: if therefore when they meete, they should not be the better one for another, they might repent for good cause, that they had lost their gaine, which in that time they might haue had in their calling at home: beside that, it would accuse them after their departure, that they had neglected so good opportunities, which when they would, cannot bee enjoyed. I know there is cause why this should be looked vnto, euen amongst good people, seeing through the corruption of nature, the diuel laieth stops enow in the way of the best, whereby, although hee cannot bring them to the common euill course of other men, to walke in the excesse of riot as they doe; yet hee keepes them from the good, which might bee done betwixt them; as may iustly be complained of, where I haue acquaintance.

So that Christians whensoever they meete, either of purpose and by consent, either for neighbourhood, and (as wee say) to make merrie, or by any other prouidence of God, and yet not about trafficke or earthly dealings; Christians (I say) should haue alwaies this minde, that I haue mentioned. And therefore the one seeke to benefit and edifie the other by good speech, waiting for, and taking the best occasions thereof, and opportunities thereto; they beginning, who for their gifts are fit to bring on the rest; not entering beyond their skill and reach, neither the one crossing the other: but through loue bearing one with another, and one helping another, (for loue is their greatest vpholder): and therefore either conferring of the things which they haue learned, or stirring vp themselues mutually to hearing,

Our companies
ought to be ei-
ther to do good,
or take it.

Note.

Heb. 10. 24.
Heb. 3. 13.

The Heathens
prouoked them-
selues mutually
to loue.

Seeing Christi-
ans can meete
but seldome,
they should be
the better for
their meeting.
Note.

Prou. 25. 11.

Of the declaration of the fourth dutie, &c.

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ring of Sermons, to diligence in going forward, to inoffensive walking, and also singing of Psalmes together, and if there be any occasion of reproof, exhorting, admonishing, or comforting one the other, to doe it priuately, if the matters be priuate, and betwixt so many as it concerneth, in meeknes of spirit and in a thankfull receiuing of such duties; and that they that offer the same, be readie to submit themselues in humilitie againe, to receiue the words of exhortation, as they through their weakenesse shall giue occasion thereof.

The right manner of Christians meeting together.

The simplicity of the times hath been such, as men haue met louingly together in this manner, prouoking one another thereunto: but it is iustled out with a proud conceit of their owne wisdom, who count it too base now to conuerse together after such a manner. But as this dutie is to be mutually imparted among neighbours; so much more it ought to be in vse and force in particular families, besides the ordinary worship of God in prayer, and familiar instruction: where, euen the seruant who is the meanest member thereof, hath liberty (so as it bee in humilitie and wisdom) to make his complaint, as *Iob* permitted his seruants to doe; that thus peace and godly vnitie may be maintained, and all may grow vp and be edified more and more. Which duties we are not to doubt, to haue been performed in the families of the noble gouernours *Iosua*, and of *Cornelius* a valiant Captaine, so farre as there was knowledge of the same amongst them, seeing it is said, That the feare of God was in those families; and such liuing together in one house, doth giue good testimonie, that God hath a little Church there in deed. But of this in another place.

Most of all this ought to be in families.

Note.

Iob 31.13.

*Hof. 24.15.
Act. 10.2.*

But seeing there ought to be no lesse vse of all these fruites of companie betwixt the godly pastor and his people, then amongst those whom I haue mentioned, therefore let the former rules most especiall bee obserued of them, and somewhat more; that is to say, a mutuall consent betwixt them, when they may doe it conueniently, that their conference be of the things which are most fit for the estate of the persons, which, by good warrant frō God, (who requireth such wisdom, labour and loue) and approoued experience of men, should be after this manner. That such as are ignorant, and yet willing to be taught, should be taught (question-wise) the grounds of Christian religion, and the way how to be saued, and to amend their liues. They, who haue knowledge hereof, should bee laboured with, to make vse of it: namely, to be humbled by the law, comforted by faith in Christ, and to be reformed in their liues. They, who are stayed in these chiefe matters, should be taught how to grow by the helps, and auoid all impediments, that so their life may be full of fruits and comfort. And they who haue profited thus farre, should haue liberty giuen them to demand questions of their Pastors for their edifying, euen as to be questioned with, by them for their instruction, about any particular doubts in the whole religion & true worship of God; and in confuting the contrary, or about any point touching conscience in the practice of dutie. I will not say, what gaine the teacher himselfe might reap hereby, beside the poore people, neither (as far as I see) are many hastie to proue. But oh times! oh daies! yea, oh people to bee lamented! so hapie by the long raigne of thy Prince and continuall peace,

Also betwixt the pastor and people.

Note.

as

Note.

as thou mightest haue bin ; and so little of this fruite to be enioyed, or Christian dutie practised ! The best thing, euen the pearle & tidings of the kingdome, to lie as wares out of request, not asked after, and that through vanitie and follie ! These and such like (as God hath giuen wisdom to both parties) should be endeaoured after, betwixt the pastor and people, when no other necessarie things do hinder, which manner of meeting were (no doubt) like to be as a strong band to tie them in loue & Christian peace together. And this I haue seene, and that not in one place nor two : but I must say, as it bringeth a sweet life, so the diuell layeth many blockes in the way to hinder it, that while they liue stranger-like, and conceited one with another, or loose, worldly, and vnprofitably, they may be as others be, who haue no acquaintance with the Gospell. For let men thinke and say what they will, there is not one halfe of the benefit that might be enioyed, no not of many professors themselues, by the preaching of it.

Hard to make
good vse of
meeting in ill
company.

But to proceede, it is an harder thing for a man which feareth God, to haue vse of this rule before set downe, that is, the libertie of good talke in the companie, when he shall by occasion light among such as are not of his owne minde ; and the worser the persons bee, the harder. It will be counted harsh, if not ridiculous, among such whose tongues (as they speake) are their owne, to vse them as they list ; though the best way bee taken for entering into it, to talke of things heauenly, or tending to edification.

How we should
goe about it.

A&A. 26, 28, 29.

Here therefore, another consideration is to be had of vs, for the making of best vse of the time ; namely, that we waite for some fit occasion to bee offered by some of the companie ; which (though they purpose no such thing) will from their talke arise, if we attend vpon it as *Paul* did before *Agrippa* : if not, then speake we of the workes, iudgements or blessings of God which are among them, or fresh in memorie ; by the which wee may in as wise a manner as we can, vtter somewhat to the holding out of euill at the least ; and further it shall bee expedient to like and commend that which is well spoken by them, the rather to fasten vpon it, so farre as it may be done without suspicion of flatterie, and hurting of them. By which manner of dealing, I haue oft seene the euill which began among men, and appeared, to be stayed and suppressed ; and attendance giuen to better communication, being wisely and kindly offered.

Note.

How to streng-
then our selues
thereto.

But heere, loue towards them must shew it selfe, which will make our labour seeme small to vs, while wee seeke all opportunities to winne them, and whiles we are content to forgoe our owne pleasures and liberties in other talke, that we may doe good to them. To this purpose it were meete, that when wee should resort to any such companie, yea or any other, wee should bethinke vs of somewhat before ; as of some good questions among them, of whom we might learne ; and some other good matter fit for edifying, as the companie should require, it being such as wee might doe any good vnto : especially seeing godly communication is so seldome in place, but banished vtterly from most companies. This may bee thought of many, who goe for good Christians, somewhat too much, to haue such regard of others, but it is (indeede) slothfulnesse and want of loue, not to seeke the good of our brethren ; and selfe-loue, to seeke that which pleaseth the flesh,

Of the declaration of the fourth dutie, &c.

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flesh, in trifling out the time, with the neglect of the good of others and our selues.

The which if Preachers of the Gospell first and especially, and then other Christians would duly consider, I know it would be farre better with the people, and much more good done in many places, then there is now for want of it, and they themselues should haue no cause to repent it. And though there should be no great likelihood of any good done thereby for the present time, yet ought we not for all that to be discouraged, forasmuch as we are commanded to vse edifying talke: and wee see, that good things take not alwaies effect by and by, but afterwards in time, as the Lord seeth best, it may preuaile with them; as also wee may see it appeare in many in some part of their life, and in others (many times) at the day of their death: and yet if no good should bee done, is it not to be liked, that euill is removed thereby, and stopped?

We ought not to be discouraged from edifying talke by any occasion.
1. Thess. 5. 11.
Note.

But if men which feare God, bee not resolved to seeke such profitable and Christian vses of their meetings, in some sort when they may bee enjoyed; I would wish them to thinke, that it shall bee better for them to attend vpon their familie and their affaires and charge at home, rather then frequent companie much abroad, seeing in much common talke there is much sinne, and for idle words men shall giue an account. I grant that neighbourhood and loue amongst Christian men, is nourished by meetings, as, feastings together, and such like; but these are not hindred but much helped, whiles our tables after wee are refreshed and haue shewed tokens of loue therein, be seasoned with good communication, and a carefull regard had to keepe out that which is euill and needlesse: and if there be any to whom this aduice is vnwelcome, who perhaps will not be thus directed in the vse of company-keeping, let him set downe a better, and I shall be well pleased in his refusing of this aduice and direction, and with all my heart learne of him.

Better to be at home in our calling, then abroad to doe worse.
Eccles. 5. 2.
Matth. 12. 36.
Note.

And as for them which obiekt, that they haue not been acquainted with such communication when they meete, and therefore look not after it, they should rather blush at their ignorance, and want of experiēce in so manifest a dutie: for our talke should be to the edifying of the company, & all ought to follow their teachers in it, who are commanded to be examples to their flocke in the same, as *S. Paul* saith: *Be an example in communication.* Neither let any please themselues in this, that they will not looke after such precisenesse: It were more to bee commended and better to bee liked, if they had said, They were sorrie, that they had not their part & benefit in such a sweet libertie, as God hath vouchsafed vs. It was the speech of a learned goodlie man: I neuer depart out of companie, where I haue wholly omitted good speech, hauing opportunitie, but I am checked and accused.

Col. 4. 6.
Iosh. 1. 8.
1. Tim. 4. 13.

A wise and sauourie speech of a learned man.

But to go a little further, if it shall fall out that we be to our grieve in companie, as beset with scornfull, prophane and brutish persons, so that wee see no opportunitie nor place for any good, it shall be our wisdom to keepe our selues from hauing any fellowship with their vnfruitfull works of darknesse, vsing *Samsons* wisdom, (when we feare any such thing) by sauourie riddles or such like, to breake them off, and to giue apparent tokens of our

Nn

mislike

Shun ill company.

Pro. 14. 7.

Col. 4. 6.

They who haue used good speech longest, can best report the fruit of it: both to yong beginners in the Gospell, and also to stronger Christians.

Certaine objections answered.

Ephes. 4. 29.

Col. 3. 16.
Ephes. 5. 4.
Iam. 5. 13.
Note.

mislike if wee can goe no further to the suppressing of it, fearing otherwise, lest while wee are silent when God should be honoured, the stones in the streete should speake; yet let all be done wisely and peaceably, and regard had how and when to speake. And this is to be done, vntill wee can conveniently depart from them, and be carefull after, that we fall not into the like companie againe. For so doth *Salomon* counsell, *Prou. 14. 7. Depart from the companie of a foolish man, when thou seest not in him the words of wisdom.* I speake of such companie as one spake of Rome: If he goe thither, at the first time he shall see an ill man, if he like so well that he goe the second time, he shall know him: but if hee will needes goe the third time, he will surely bring him home with him.

But in other companies wee must be carefull, (as hath been shewed vs) that we banish euill, and endeouour after some good, both for our owne benefit and other mens; the which as it shall be the discharge of a good part of our dutie, (who are commanded that our talke should be gracious and pouldred with salt): so it promisseth great blessing to all such as are carefull in looking to the same; as they haue seene, who for these twentie or thirtie yeeres haue had experience, that it hath profited them greatly who haue carefully vsed it, in comparison of those who haue not regarded it. So that not only the first beginners in the practise of Christianitie, haue been well stirred vp to care and conscience, and haue learned many good points of Christian religion and dutie by it; but euen they of longer continuance in Christs schoole, haue been much comforted and persfited by vsing all opportunities this way for their edifying.

It may be a shame for vs in the going about a dutie which hath great promise of blessing, to bee slacker then Heretikes, Papists and Sectaries are, in that which is but the deuice of their own braine, who by oft talking of their religion and opinions, haue drawne many into their errors.

As for those who object against it, that it is more then needeth, and they see not that men are tyed to it, and they meete to be merrie: I say to the first part of the obiection, that they who like it not in friendly and familiar meetings, but thinke it more then needeth, must needes looke little after it amongst strangers and ill-willers to goodnesse, where it will be so much the more vnwillingly gone about, because they know not how the companie is affected. And so amongst such as bring this obiection, there shall neuer bee time for it, nor vse of it; but the words of the Apostle shall lie dead, That our *communication* should minister grace to the hearers. For answering the second part of their obiection, I haue prooued as much as I haue said, out of other Scripture: so that none should account that an imbondaging and tying of him, which God requireth, whose seruice is perfect freedom, and let them looke who haue a commandement from God to vse it, what defence they haue by the corrupt example of men which neglect it, for their so doing.

For the last point of their comming to bee merrie, I answer: that if they be merrie in honest and seemely mirth, they will not be against good communication, which seasoneth their lawfull mirth that it may not passe bounds. And let them suspect, that it sauoureth too much of the flesh, which they

they account honest mirth, if for it, the other become irksome vnto them: neither doe I seeke to depriue men of the one; neither about that they are able, to tie them onely or alwaies to the other, but to endeouour to make best vse of our companie, because it is with vs in this one dutie as in the rest, that he which commeth most forward in it, is yet much behinde. And yet this I would say further of their merrie talke, though communication of things lawfull and indifferent, bee to bee allowed, yet I would, if I might chuse, (when there is libertie for both alike) alwaies to preferre that which is holy, and to edifying, if I might enioy it, before that which is but indifferent to be vsed though lawfull.

Note.

And (to conclude) so I would be taken, in that which I haue vttered concerning this matter, that how meete & profitable soeuer I affirme this communing of good things in companie to be; yet if we light vpon such, who haue some liking of the truth, and haue not felt such fauour in it, nor found such fruit by it, but that they count it an ouer-charging, and too sore a pressing of them, to be much holden to it; I say, wee lighting vpon such, ought to haue regard of their weaknesse, and to bring them on as we see they may in best sort be preuailed with: and let this be well regarded of vs, for it is far from me to beat any such thing into their heads, as to make them think, that our religion alloweth no talke but the Scriptures; when both it alloweth, and wee denie not, but (any thing which hath been said notwithstanding) that the learned may haue their talke of learning, the Magistrates of gouerning, and the common people of their sciences and trades, how they may come to more skill, and attaine to further perfection in them, or of any other lawfull thing to a good end.

A caution about
godly talk vsing.

Note.

But this is to be obserued generally, as hath bin said, that in all these kinds of meetings, whatsoeuer the persons be, we leaue no ill example among the, which as an ill fauour, may cast such a ranke smell in the companie that it procure as well shame and sorrow to vs, as hurt and offence to those which are present, and reproch to our profession, as also an imboldening of the bad to bee worse. And thus much for the vse of our companie in the which we haue no necessarie dealings about the things of this life. To the which I will adde the duties of our reproofing, exhorting, and comforting one another, seeing these are religious actions practised in companie, though there be but two that meete together.

Of reproofe or
admonition.

And first for reproofing or admonishing of a Christian, who hath giuen offence and iustly deserueth to be rebuked, we must be sure that the fault is committed by him, whom wee reprove, and not charge him vpon bare report, much lesse for that which is no sinne, (though in our conceit it be so) but a thing indifferent. And wee must beware, that wee be not iustly to be charged our selues with the like offence; for then wee take away the grace and force of our reprehension, vnlesse it be knowne that we doe warily decline such sins our selues: and with a minde to reclaime him and turne him from his sinne in loue though it pricke, seeing *the wounds of a louer are faithful*, and he that telleth the truth shall finde more fauour at length then hee that flattereth. And for a priuate offence, priuatly, though if it be open and well knowne, it may be in the companie of many and more sharply, as the

Prou. 18. 13.
Ios 22. 12.

How it should
be.

Matth. 7. 3.

Prou. 27. 6.
Gal. 6. 1.

1.Tim.5.1.

It is little regarded.

Leuit.19.17.

Of exhorting.

Acts 11.23.

1.Theff.5.11.

Heb.3.13.

Note.

An objection answered.

Heb.13.22.

offence is greater and the person, one that may be more offensive, as a Minister; alwaies labouring that it may appeare, that God findeth the fault and reproveth, and not we who are but his instruments to doe his will. But this age hath most boldly, yea scornfully despised this ordinance of God: which troubleth the consciences of many good Christians; so that when God commandeth it so straightly on the one side, and men reiect it so insolently and resolutely (that I speake no further) on the other side, they cannot tell what to doe betwixt both.

And as for exhortation, which is a stirring vp of the dull and backward to proceed in the waies of the Lord, as *Barnabas* did the people in the book of the Acts; and as *Paul* doth oft require it to be vsed among Christians: so doubtlesse he that laboureth in such a worke, doth discharge an excellent dutie. But hee must be a man so free from worldlie incumbrances, and so looking to the necessitie of the performing of it, (through the coldnesse that is in men) and to the good that commeth by it, that he may stir vp this gift in himselfe, whosoever hee be, that hath any such; and not to be dismayed, if successe follow not by & by, as he would wish. I haue seene much good done by it, euen in the mouth of priuate men. And if it were kindlie vsed of Christians, as they shall haue occasion, and much more by the Minister, there would much good blessing follow it: but if men take not heede, the diuell doth so craftily hinder it, that it will take small effect, euen where it is vsed, but rather be frustrate and broken off. That will he doe especiallie thus: if hee who is occupied in this seruice to God, bee a loose liuer himselfe, for such an one shall doe no good by it to others; and hee shall soone waxe wearie of it; and further, if hee bee not very watchfull in his earthlie dealings, that there grow no vnkindnesse, conceits, strangenesse, and other dislikes, by meanes of them, betwixt him and others, for they will soone hinder it.

But here I cannot omit to bewaile the vnseasonable speeches of some, as also vncharitable, and discouraging; that (as though they sawe no vse of these duties, namely of exhorting, admonishing and reproouing; nor of the Apostles commanding, that they should bee continued) aske, What Papists, any such conuert from their poperie heereby: whereas it is well knowne, that the common sort of them admit small talke about religion, their common answere being this: They meane not to reason; except the learned sort of them, who of a wilfull and malicious minde against religion and Prince, maintaining it, doe of set purpose abuse their gifts to the peruertering of the truth. But God be thanked, this charge of exhorting and rebuking one another, was giuen before poperie was hatched; and there should haue been neede enough of it, though that had neuer been bred, and so it shall be a Christian dutie much pleasing the Lord, (without any regard of them who scorne it) wheresoever it be wisely and religiouslie vsed; and (without controuersie) much blessed, this being regarded of them, towards whom it is vsed, which is written, *I beseech you brethren suffer the words of exhortation.*

For consolation also and ministring comfort, it is another worthie dutie: when in mens bodilie sicknesse or trouble of minde, or otherwise in their

their wants, wee doe ease their sorrowfull hearts, with sweete words from God, wisely and fitly applied to them, and comfort them as hee hath comforted vs. When a penitent soule counting that his greatest miserie, which is a token of his greatest happinesse, (I meane the feeling of the burthen of his sinne, desiring nothing more then to be eased) shall bee brought to bee perswaded so, and that his sinne is forgiuen him, what can be like comfortable to him? For hee shall bee one of a thousand to him that can doe it, by bringing glad tidings from God, as we reade in *Iob*. So whē another in case of bodily distresse or necessitie, shall in like sort be spoken to as the woman of Canaan was by our Sauour, saying; *O woman, great is thy faith, be it to thee as thou desirest*: what a reuiuing of her was it (thinke we?) Not much vnlike to the dealing of *Boaz* with *Ruth*, a desolate and poore widow, and a stranger; which caused her to breake forth and say: O my Lord, thou hast comforted mee, and spoken to the heart of thine handmaide. For if the diseased person be much cheered by physicke bodily, what maruell though spirituall comfort worke vpon the soule mightilie? It should bee in request therefore, aboue all other priuate matters, euen as it is the weightiest, that there should be not Ministers onely, (who yet chiefly should doe it) but euen priuate Christians also, who should be able in some measure to comfort one another in their heauinesse; but this also is rare, and for the most part to seeke with men. Few of many can speake to the purpose to a sicke bodie to comfort him, but vnseasonably, that which may more increase his heauinesse then silence, or saying nothing; by telling him they are much grieved for his sicknesse, and they hope to bee merrie againe together, &c. when (who seeth not?) they had need of other comfort.

*Of comforting
the heauie hearted.*

Note.

Aa. 8. 39.

Iob 33. 23.

Matth. 15. 28.

Ruth. 2. 13.

Philem. 7.

Note.

Iam. 5. 14.

As for other companies, they are of another kinde: some about honest refreshing, some about bargainings, couenants-making, and other agreements; and some about suites, debates, controuersies, and such like; and although there cannot certaine rules bee giuen concerning them all; yet they must bee all gone about and done in such wise, as that they may bee surable and correspondent to the other parts of Christian life, that there be no breaking off our comfort with God by loose and carelesse doing of them, but that wee hold the vnitie of the Spirit in the bond of peace. Neither that there be a following of the fashion of other men in them, but that we being armed with such grace as is fit for those occasions, may shew, that we are attired with the furniture of Christians, which we ought continually (as with seemly apparell) to be clothed with, to make our whole conuersation comely.

*Ciuill company
how to be used.*

For example; to speake of recreation, wherein a part of companie keeping is taken vp among many, which is an exercise not separate from godlinesse, of some thing that is indifferent for the necessarie refreshing of the minde or bodie, or both: who doubteth, but that God hath taught his seruants how to vse it, although others will neuer come vnder any rule or government? For they who will not be subiect in other parts of their liues to Gods commandements, much lesse will be controlled or directed by them in this: wherein they imagine they haue free libertie to vse it as they list. Such therefore as doe claime the benefit of it, must bee as carefull to vse it

How recreation.

Rules.

1. That the manner of it be such as Gods word prescribeth.
Note.

aright, as to looke to enioy the libertie of it, not as they, who if they once get this by the end, That it is lawfull, neuer inquire further of the lawfull manner of vsing it. The time when it may be vsed, is not when wee list, but when wee haue neede of it through wearinesse and other vnfitnesse: for to that end the Lord appointed such intermission for vs. And though some desire it not greatly to driue away from themselves annoiances of mind or body thereby, yet to other some it is not to be denied in either of both these respects, they being carefull to vse it as God doth allow: and in going about it, because through the corruption of our hearts we become easily vnsettled by such actions, it shall be very expedient to strengthen our selues by some looking vp to God in our vse therof, that we may take no hurt to our soules whiles we refresh our selues; seeing all the creatures of God are good, to the faithfull vses of them, if they be receiued with praier and thanks by which they are sanctified. And hee who counteth it too harsh and sad a matter to desire grace of God to vse it aright, may well feare that hee shall offend in it.

For the kind of our recreation, it must be honest and of good report, that so we giue occasion to none by our liberties taking vnseasonably to imbolden others against conscience. Our behauiour in it should be in moderation of our affections; without anger, choler, contention, strife, coueting that which is our neighbours, and such like: and for continuance therein, how long it should be, wee must remember that it is a refreshing to be vled *tanquam somno ceterisque quietibus*, as he saith, that is, as a man that is wearied, doth desire rest, and to giue himselfe to sleep, that he may be refreshed by it, and it must not be an overlaying of our selues, or a toyle vnto vs, or wearying of vs, so that necessarie duties of the day bee omitted by it; neither get such an interest in vs, or make vs such seruants vnto it, that we cannot leaue it when we should.

Our companions therein should not bee men of euill name for corrupt life and notorious offences, but such as be readie to heare of it, if they bee ouershot. Our end, to bee the fitter to the duties of our calling, not to couet to our vse that which is our neighbours, contrarie to the tenth Commandement, nor seeking our gaine thereby, nor to increase our liking of such passing of our time, and so to draw vs after the same ofner then might seeme expedient for vs, or from one kinde to another, spending out our precious time therein, as though wee were to yeeld no account of it; when (yet) wee are commanded to redeeme it, that wee may not bee seruants to our euill lusts. And as this may somewhat direct vs in companies where wee meete to refresh our selues; so he that is not willing thus to vse recreation, shall wish in time, that he had neuer been acquainted with it; besides that, it is not said in vaine, *Hee that loneth pastime shall bee a poore man.*

Prou. 21.17.

Now for other companies in which wee meete about our earthly affaires, God hath taught vs vertues, fit to vphold and carrie vs through them, as all other parts of our life, in peace and in good sort: whereas without them, full dangerous hurts might easilie take hold of vs therein, by such meanes as wee little suspect. Therefore to speake particularly of our bargai-

Of the declaration of the fourth dutie, &c.

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bargainings and other couenants, they ought to bee without hollownesse, deceit, vndermining, and such other vnconscionable dealing; that so wee may be simple and our meaning good, our words plaine, our agreements reasonable, our promises kept, our couenants performed, except consent on both sides to the contrarie: but where the aduantage should fall out against the poore and needy, as in forhand bargaines, there mercy and compassion would be required.

*In bargaining,
how we should
behave our
selues.
Note.*

In suites and controuerfies great charitie is to be shewed, and namely in this, that although no compromise can be made (which if it may with any indifferencie be obtained, is in no wise to be neglected): yet that the question or case betwixt vs about words, goods, or other matters, may not turne vs from the pursuing of the thing to the pursuing of the persons, nor to breake off our Christian loue, howsoeuer we receiue hatred and deadly malice for our good meaning.

*In suites and
controuerfies
how.*

Strong patience also must bee laboured for to beare the cost, the travail, the toile and variance, with all other griefes and molestations, which fall out thereby, or may possibly be offered vs, vntill wee see the end and issue. But especially if it should stand with the answering for our selues in accusations of any crime before the Magistrate, with this patience, would wisdom and Christian courage, with modestie and meeknesse be necessarily adioyned. And by the help of these, the Lord hath brought to passe, that the frowning lookes, and cruell faces of tyrants and persecutors haue not bin feared, their bloodie threats haue not daunted the people of God, much lesse haue they turned them from their most holy faith and profession; but they themselues who haue vexed them, haue appeared to be more rormented in their conscience at the beholding of the graces of God in them, then they who haue bin bodily tormented by them. And this be said for the vse of company and our actions & dealings which fall out in it, as in such breuitie I could, which aduice and direction the Reader must receiue for all companies, one day as another to guide him therein.

Ac. 3. 25.

Note.

And to shut vp this fourth dutie, let this bee added, that not onely in our companies wee be harmlesse and giue good example, but euery way and in all our dealings with men, whether they be priuie to it or no, wee be innocent and iust to all, and mercifull and pitifull to the needy and oppressed: and the rather, for that wee are so naturally giuen to regard and seeke our owne profit, whosoever sustaine losse thereby; and therefore that wee be alwaies thus resolved, that rather then any should haue iust occasion to complaine of our iniurie or hard dealing, wee are readie to depart from some piece of our owne right, as *Abraham* did to *Lot*. And because it is most mens calling, euery of the six daies to haue dealings with some other, therefore let the true Christian arme himselfe with this minde, euen thus to liue and conuerse with them in all that they haue to doe with him: and the rather, seeing many of them are so deceitfull and vnconscionable, that they will abuse the most innocent & honest Christians with slanderous tongues and false reports, if they cannot get what they would at their hands. Now what would such doe, (thinke we) if they had any iust cause giuen them to

*In all other our
dealings with
men.*

Gen. 13. 8. & 9.

Note.

open their mouthes against them? but besides; euen honefter men, if they deale together, either for that they doe not plainly set downe their mindes, or if they doe, yet one sustaining the losse in the end, when both looke to gaine; I cannot tell how it cometh to passe, that there arise hard thoughts betwixt them, that loue is broken off, or so cooled, as the diuell hath apparently shewed, that the persons wanted care and wisdom. Therefore such should so looke to their actions, that they may haue no such accusations come against them at euening, or in the iudgement day, nor prouoke the Lord to measure out to them after the same manner againe, that they haue done to others, which they may bee most sure of, if they preuent it not by true repentance.

2. Thess. 1. 6.

Obserue and reuerence the graces of God in others.

1. Cor. 11. 1.
Matth. 23. 39.

1am. 4. 2.

Note.

Heb. 13. 7.

Yet one thing remaineth, which most fitly is here to be placed, that seeing we shall in hauing companie, fellowship and affaires with sundrie men, behold many gracious examples among the rest, as worthie paternes of godlinesse, that therefore we be diligent to marke, learne, and follow whatsoever in them, may better adorne and furnish vs, as the Apostle taught: *Be ye followers of mee, as I follow Christ.* And that wee carrie not that high opinion of our selues, as that wee stand in no such neede of others, because wee haue somewhat more then the common sort of the world to uphold and maintaine vs, but in humilitie and meeknes, make that reuerent account of Gods gifts in others, rather then enuie and dildaine them, that wee may with all speede seeke to enioy the same our selues: and much more to follow the good examples of such as are commended to vs in the Scriptures; as *Abraham* the father of the beleeuers in faith, *Moses* in meeknesse, *Ioseph* in chastitie, *Dauid* in the loue of Gods worship, and holie exercises, *Caleb* in constant following of the Lord to the end, &c. This the holie Ghost exhorteth vs to, in the Epistle to the Hebrewes: *Follow the faith and conuersation of such, and consider what hath been the end thereof.* A necessarie watch-word for numbers in this age, so degenerated from the godly course of the reuerend Ancient that were before them, that they haue not onely not knowne effectually the God of their fathers, but also disgraced that zealous seruing of God which they vsed.

The examples of such therefore as I set downe before, shall bee no small helpe, being oft called to minde of vs, to chase away from vs friuolous and hurtful fantasies, faintnesse, discouragements, and wearinesse of well doing; and to cause that the multitude of contrarie bad examples shall not hurt vs by their pride, boldnesse and licentious life; and lastly to ioine vs fast to Iesus though not now scene of vs, and that we may hold the profession of our faith with ioy vnto our end.

CHAP. 16.

Of the declaration of the fifth dutie, how wee should behaue
our selues in solitarinesse.



Now I will passe to the next duty : which is, to guide and teach vs how to carry our selues and passe the time when wee are out of company, solitary by our selues alone. And this it is, that seeing a great part of the day many times is passed, when neither our callings are in hand, neither we occupied in any company ; we must haue the same especiall care ouer our hearts and behauiour when we are alone, that wee were taught before to haue in company. And as wee are counselled by the Prophet, that if wee desire to reforme our waies, and so to liue blessedlie, we must take diligent heed to them all, one as wel as another, as Gods word directeth vs : so this being one part of our waies euery day, (for the most part) to gouern our selues Christianly at all times when we are by our selues alone, we must haue a speciall regard and care of the same. Psal. 119. 9.

For who is able to reckon vp all or the most part of the occasions, where- Sundry occasi-
ons to sinne in
solitarinesse. by we are moued and prouoked to offend and let loose our hearts to sinne, when we are alone, and how infinite kindes of euill we may be brought vnto at such times, when there is none present by feare or shame to hold vs from them? Nay I say more, the most iniquities which are done in the sight of the world, were first inuented and purposed, onely in the sight of God ; and the sinnes which openly are committed, haue bin in warping and working secretly before. Which the Prophet did plainly expresse, when in bewailing of his sin which was come into the eies of men, he said thus; *Against thee, against thee onely (O Lord) haue I sinned.* Psal. 51. 5. As if he should haue said, I offended thee secretly by vngodly desire, before I proceeded in the sight of men to giue offence.

And so saith another Scripture, that *Dauid* walked on the roofof his house, and saw from thence a woman, &c. And to shew more fully, that it is a fit time for the diuell to occupie our heads in sundry kindes of euill when wee are alone, it is noted that our grandmother *Eue* was set vpon by Satan when she was alone, her husband not being with her. And our Sauour was assaulted by him, when he was in the wildernesse out of the company of men; with many other such sayings. Which I alleage not, as though I were of opinion, that there is no danger to be feared in company, (I haue before said the contrary) but to shew that there is many waies fore danger of falling when we are alone, (and so we the more naked to resist :) which was the thing that I intended to proue, which our wofull experience (I am full sure) confirmeth; who are no sooner from company, alone; but swarmes of vaine, foolish, and (if they be not chased away) of noisome and perillous thoughts and desires (as a swarme of Bees about a mans cares) are solliciting and offering themselues vnto vs. 2. Sam. 11. 2.
Gen. 3. 1.
Marth. 4. 1.

Now

Of the declaration of the fifth dutie, &c.

*Be not vnoccu-
pied in solitari-
nesse.*

*What are the
things which
we are occupied
about in solitari-
nesse.*

Note.

*Either thinke
on our sinne, to
ouercome it :*

*Or on things
indifferent, to
dispose of them :
Or muse on hea-
uenly, to ioy in
them.*

Note.

*The gaine of
this course.*

Now then seeing the case so standeth, who doth not see, what need there is of some good helpe to keepe our soules from annoiance at such times : And not onely so, but also to stirre vp our selues vnto the doing of such duties, as wee shall see to concerne vs most: that so wee may make this solitarie part of our life, (which is not small) to be sutable and correspondent vnto the rest.

And for some plaine and certaine direction herein, we may consider the things which we are occupied about in solitarinesse. Now we know that all matters which go through our hands or heads while we are out of companie, are either simply holie, or vnholie, or things indifferent. And our owne necessitie, and Christian wisdom when wee be not blindfolded with tentations, will teach, about which of all these wee haue most cause to be occupied; and let vs not be slack and negligent to mark and obserue that, but let our circumspect care and watchfulnesse (which must alwaies accompanie vs) euer foresee that, for without it, we shall do nothing well. And therefore if in iourneying, walking, sitting still, or lying in our beds, &c. wee shall remember, that wee are held downe with any sinne or infirmitie, let vs muse vpon the occasion of it, vpon the vilenesse, shame and danger of it, how hard it is to renounce it, how God is prouoked thereby, and therefore how to be abased vnder it; and so in confidence craue pardon of it, and grace to weaken it. If wee haue need and cause to take order for some earthly businesse, which otherwise wil turne vs to great trouble, let vs with good aduice think with our selues how to dispose of it to our peace. If neither of both these giue vs occasion to be occupied, then let vs watch such good opportunities of being alone to make benefit of the time, by setting our selues to muse vpon some holie things, (as the loue of God, our mortalitie, &c.) or enioy the libertie of talking with our God by praier, thanksgiuing, reading, reioicing in him, &c. or, if wee haue any other necessarie dutie to be done; as we shall be able when we be from our calling, let that be gone about of vs. And if it be objected, that it is an hard matter thus to doe: I must needs say, it will be hard to haue our hearts thus at commandement, when we are by our selues, especially for such as cannot reade; but yet let vs consider againe, that it is the thing which we ought most to desire, and that we cannot be better occupied. What did I say? better? nay we can hardly be otherwise occupied without sinne. And this aduice for the redeeming of the time when we are alone, as long as it is the counsell of the Lord that we should thus gaine it from euil, I am not moued what they say against it, who neither vse their solitarinesse thus, but as though thought were free, giue their harts libertie to roaue and range any where. Sure I am, wee cannot be too prouident and carefull that way; and the best follow this rule slowly enough, by reason of the vntowardnesse which remaineth in them, and the infinite occasions which do prouoke them: and yet the fruit will euer answere the labour that shall be bestowed that way. For if we shall with this vigilancy hold in our corrupts hearts, and hunt out, and scare away the assaults of the diuell on euery side, (as by the wisdom which God hath giuen vs we shall be able to doe); we shall neuer suffer them to carry vs forth in any ill course or way; but in stead thereof, we shall procure great liberty & freedome fro such seruitude.

Yea

Of the declaration of the fifth dutie, &c.

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Yea, if we will be thus circumspect and watchfull in this time of our solitarinesse, (wherein wee are otherwise in great danger to fall many waies, as hath been said) wee shall come the better furnished into companie after; to behaue our selues therein as becommeth vs: yea, if we will be watchfull, I say, against the froth and draffe of our hearts, to expell and hold out idlenesse, vanitie of minde, euill desires, and wandring lusts, &c. it is incredible what aduantage it will bring vs. No lesse, (I dare boldlie affirme) then that hundreth fold spoken of in the Gospell for one; that is, that who-soeuer forsaketh ought for Christs sake, (it being that, which he cannot allow) shall receiue euen heere an hundred times more contentation, peace and comfort, then hee should haue had by following his will and desire therein, &c.

Notc.

Marth. 19. 29.

And whatsoeuer strangenesse and absurditie any man shall thinke this to be, to haue such an eye to our selues, that our wel ordered course be not broken off, in the time when wee shall be alone, (by setting our selues about things holie, or disposing of things lawfull, or watching careful'y against those which are euill; and by not being at our owne choice to do or desire what we list and think good, without this strict tying of vs to some certaintie) they which will not be contentious, I trust shall easily be answered, and satisfied. To whom, this I say for answer, (much like as I said to them who thought it too hard) and let it be well weighed: that there is no time wherein we shall be alone, in which one of these three shall not bee necessarie, or wherein any other thing besides almost, shall be tolerable or allowable. For what time of our solitarinesse can there be, wherein we shall not haue some lawfull thing, and that which is indifferent to thinke of about our familie, our crosses or other businesse, and to preuent dangers imminent, to remoue or ease troubles present, or some other such way to dispose of matters for our peace, and for the good of others? or wherein we shall not haue cause to bewaile some infirmity which oppresseth vs, or to cast with our selues, what an heape and dunghill of corruptions is lodged within vs, and complaine of it, and to see and know it better? or wherein wee shall not haue iust cause to breake out into the praises of God, or some such like passing the time about some holy matters (as hath been said) whereof there is so great variety and store? I speak to those which haue vnderstanding to iudge discretely, and to whom nothing that I say, should be harsh or vnflauoury; as hauing receiued from God a wise and vnderstanding heart to discerne, and a promise of strength, and therefore sufficient incouragement to doe his will in this part of their life readily and gladly, rather then to desire with earthly minded persons to range after noisome and vnlawfull liberties.

Obiection.

Answer.

Spending of our time in solitarinesse otherwise, or in other things not allowable.

Notc.

Indeed I doe not deny, but that as we carry flesh about vs, which is a burden to weigh vs downe, so we shall neuer discharge this duty, nor so purely follow this direction for the well taking vp the time when wee be alone, as were to be wished: but yet for all that, we must learne & indeuour to follow the rules which are giuen vs, and that daily better and better, and not to suffer our selues to passe such times securely and without regard, or full purposing of well bestowing the same as we are directed, although we shall not attaine fully to that which we would. For if this be intended of vs faithfully,

Though we cannot be perfect, yet aime at, and endeavour after the best course.
Notc.

as

as euery one is inabled of God; we shall not need to repent vs of the time so passed, but we may haue peace in that which we goe about.

Dauids ex-
ample.
Psal. 119. 14.

Psal. 119. 11.

And what shall wee aime at in labouring to be thus directed, more then the deare seruant of God *Dauid* did, who as he prayed God that the words of his mouth might be alwaies acceptable in his sight in what companie soeuer he should be: so did he likewise, that the meditations of his hart might please him, wheresoeuer he should become. And so in another Psalme hee testifieth what his practise was: namely, that hee did hide his word within his heart, that hee might not at any time either in companie or alone, sinne against him. And let all know, that it commeth from a most dangerous custome of giuing their hearts libertie, when they are by themselues alone, that they range after what fancies and follie they list in companie, and that they are so vntoward and vnwilling to betake themselues to better duties. And such must doe as they, who in eating and drinking haue stuffed themselues so full, as that they are prouoked to vomit. And most lamentable it is, that after so long inioying of the Gospell, there is so little acquaintance with, or gouernment ouer the manifold disorders and vnrulinesse of the heart, when God hath giuen vs vnderstanding, to looke after and think vpon things which are excellent. But this complaint is made in another place.

Five caueats or
admonitions.
The first, that
we busie not our
selues in other
ment matters
needlesly.

1. Tim. 5. 13.
1. Cor. 10. 24.

That which remaineth to be said of this point, (of vsing our solitarinesse aright) is, that as I haue set down the rules by which we ought to be guided herein; so I giue a short caueat, or watch-word about the same. As first, whereas I haue said, that when we be free from the works of our calling, and out of company, after we haue entred into the affaires of the day, one vse of our solitarinesse is, that we may deale about things lawfull, and bethinke vs how wee may best dispose them. Many things are to be considered, about this for the auoiding of danger: as, that we beate not our braines to search curiously into others, to iudge and censure them, neither busie our selues in their matters needlesly (as *Paul* speaketh of women) that is, further forth, then wee are called thereto, and so may become helpfull to them; which thing whiles many neglect, they spend much time in thinking of those matters which doe nothing appertaine to them; and in the meane while, make themselues the vnfit for their owne necessarie duties.

1. Tim. 6. 9. 10.
2. That we vse
moderation in
thinking of our
owne matters.

Furthermore, wee must take heede, that while wee deale in our owne matters, wee drowne not our selues in the cogitation of earthly things ouer-long, that is, further then need is, and so wee begin to take sweetnesse, and feele our hearts brought in loue with the creature and the commodities of this life; and thereby to haue our loue weakened towards the Creator. For this is not Christian wisdome, (though it be the wisdome of the world) to increase our loue toward the things of the world; but by all meanes possible to diminish it, and so the lesse to set by them.

Note.
Matth. 6. 6. 7. 8.
Matth. 15. 8. 9.
3. That we deale
in heauenly
things with all
reuerence.

Againe, whereas another vse of our solitarinesse is, that wee should bend our minds to holy and heauenly things when we are alone; this is a speciall caution herein, that we do not for all our oft recourse to this duty, go about them with the lesse reuerence, whether wee goe to praier, or set our selues to reading, or enter into any meditation. The which admonition I know

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to be very needfull, for that I see many to set lesse by, and lighter to esteeme the most holy exercises of pietie, euen for the commonnesse of them : who yet, when they first enioyed them, could neuer sufficiently commend, esteeme, or haue their full of them. For as our Sauour Christ saith of *Iohn Baptist*, *Iohn* was a burning light, and for a season ye delighted in him; and as the Galathians ran well for a time, but were letted : so I may say of this, that diuers for a while take pleasure in the vse of priuate helpe to godlinesse; but they are soone broken off, their hot zeale is quickly cooled. And this (if they were well rooted in the beginning) is, for that they doe not dailie nourish the estimation and loue of them, nor see dailie the necessitie of them : but many daies suffer them to be omitted, which they would not doe, if they did not begin to be gluttied with them. Therefore resolute thy selfe of this, that thou hast daily neede of such holie exercises, and to haue some time in the day by thy selfe alone to call thine affections home from wandering in the world, and to haue thy secret and sweet talke betwixt God and thy soule; that thou maiest thereby vnburthen thy selfe of the load of worldlie cares and desires, which by too earnest dealings haue growne vpon thee. And what day doth passe, wherein thou hast not as great need, as thou hast had vpon any other, of meditating vpon Gods vnchangeable loue to thee, and of the continuall and dailie benefit of Christs death to heale the sore of thy soule through sinne? What day goeth ouer thy head, in which thou hast not need to confesse thy sinnes, to see them better, and to bethinke thy selfe how thou mightest grow more constant in godlinesse?

Ioh. 5. 35.

Gal. 5. 7.

Matth. 2. 12.

Note.

Another thing to be taken heed of here is; that thou think not ouer-well of thy selfe, for that thou shalt doe somewhat more in the seruice of God, then others, by meanes of this conscionable passing the time of thy solitarinesse, and for that cause looke to be borne with in some of thy faults. Wee are herein too like *Peter* (though in other parts of godly seruencie we come short in following him) that whiles we looke to one thing, what grace wee haue receiued, wee halfe triumph before the victorie, little or nothing marking how many good things we are without : when (yet) the Apostle ceaseth not in his owne example to teach vs, that wee should forget the things which are behinde vs, (that wee should not be fleshed and made any thing the more slow and carelesse by them) but wee should looke to the things which are before vs, and which yet remaine to bee done of vs, and bee carried to the marke euen to the reward of our heavenly calling.

4. Beware of conceits of our owne forwardnesse.

Phil. 3. 14.

Finally, for the vse of solitarinesse in renouncing things vnlawfull, thou art to beware, if at any time when thou art alone, thou entrest into the consideration of the manifold sins which raigne in the world, & some of them such as doe sometime much snare and take hold of thee, that thou be not secretly allured and drawne to like of some of them, whiles thou goest about to refraine and waine thy selfe from them by musing on them. For the diuell can change himselfe into an angell of light, and cause that to seeme the greatest pleasure vnto thee, which is ranke poison; nay (which is more) whe thou goest about to disgrace it to thy selfe, euen then to bee brought to like and be snared with it. And as Saint *Paul* hath giuen charge to *Timothy*,

5. When we thinke of sin the more to loath it; take heed it draw not our delights after it.

Note.

2. Cor. 11. 14.

1. Tim. 5. 2.

and

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and in him to all true Ministers of the Gospell, that when they should execute this one part of their ministry, namely to exhort yong womē, (which was a good thing) they should beware they mixed it not with euill, by vnchaste thoughts arising in their hearts; and therefore hee saith, *Exhort the younger women with all purenesse and chaste minde*: so I say, in thy solitarie musings of thy sinnes (which is also a good thing) let the like regard bee had: that is to say, that whiles thou intendest to grow further out of loue with them, the diuell tickle thee not with new desire of them, or some other. For thou art blind through thine owne selfe-loue and corruption, but especially when the diuell goeth about any such matter, he will blindfold thee more strongly, that thou shalt see that which liketh thee, in sin; but not that which will slay thee: and the strength of thine affections, being set on fire by a deep impression of that which they like, will more forcible hale thee forward, then a bare weake desire to auoid the sinne, shall be able to hold thee backe. And if thou beleueest not this, thou hast (I dare warrant thee) found it so already, and howsoeuer thou thinkest that thou hatest sinne, thou shalt be drawne vnto it againe, vntill thou perceiuest that thou art wounded, vnlesse (which is worse) thou be hardened.

Note.
Gen. 38. 18.
Euen while sin
is disliked in
some sort, it is
reuiued.

To this end remember, how *Iuda* going forth about a lawfull and honest thing, namely, to see his sheepsheerers, intending no euill; yet because hee went not armed, he defiled himselfe by the way with an harlot. To the like end many more examples may be brought. And hereof it is (to illustrate that which I say, by an instance or example) that sometime such as haue liued in malice with their aduersarie, doe (vpon better consideration, by their meditation, or when they goe to pray) purpose to agree with him, and pray, that they may no longer beare hatred: but euen then (a thing worthy to be marked) the manifold iniuries, vnkindnesse and indignities are so amplified by the diuell, which their corrupt heart also liketh full well to aggravate, that they rather depart after their praier with triumphing ouer their aduersarie, then ouer their sinne; and being strongly incensed against him, they become very slaues to their sinne. So haue many Christians of good hope, oft times by themselues reasoned and debated in their hearts, how they haue bin haled & drawne to vncleane desires, till they haue bin checked for their sinne, misliked it, and accused themselues for it, &c. and yet at the same time, (so couertly Satan worketh) or at the least soone after, haue either set forward and reuiued such vnruely desires, or (which is worse) haue nourished them and so run further. So I may say of all other iniquities that which I haue said of these, that while they purpose alone by themselues to thinke how shamefull and odious their sinne is, yet for want of good experience and due consideration, they suspecting no such danger as the diuell intendeth against them, hee sendeth them away many times either as ill armed to resist it as they were before, or else so handleth the matter, that they grow to a further liking and entertaining of it.

The reason of it.

And is it any maruell? For when they are thus ouer-matched by Satan, (that while they goe about to thinke of the renouncing of their sinne, they are brought contrarily to like of it) this disaduantage them much more afterwards, and holdeth them more strongly in feare and perswasion, that they

they shall still liue in bondage and subiection to it, then if they had neuer at al gone about to resist it. As he who maketh a fray, when he hath proued the strength of his enemy, and hath felt and perceiued his own weaknesse to be far greater then he looked for, is much discouraged from attempting the like another time. And many of these sleights are in our common aduersary the diuell, which diuers true hearted (yet vnexperienced) Christians not knowing nor being acquainted with, are much astonished when they first proue it to be so, and are discouraged for long time after, when they see what hard successe they haue had. And it must teach vs all to come better armed then that we should thinke, with a bare desire to ouercome our sin, or in hauing only a cold mislike of it: these weapons fray not so mighty and subtil an enemy. But we will take no knowledge of it, and that wee haue need to walke in feare alwaies, and therefore we must of necessitie smart, for that we would not be warned, till we say as many haue said: Oh that we had bin wiser. Therefore both at such times when we enter by our selues into the consideration of our sin, to the end we may grow further out of liking with it, and at all other times, let vs endeouour to follow that which hath been said concerning this point, namely, that we deale wisely in our owne behalfe, as by the former cautions we haue been aduised.

Thus in some sort I haue shewed how we should look to our selues, when we are alone, & how we should be occupied in that time of the day, wherein we are free from the works of our calling and from company, that is to say: In keeping our selues from idlenesse and vaine wandrings, and if it may be, in doing some good, at leastwise ready & prepared thereto, that we may alwaies euen alone, as in companie, suspect our selues, and passe our time in feare, and be mindfull of Satans enterprises. Also such caueats or cautions as I haue thought needfull, I haue added, whether wee be occupied about things lawfull, or things which are holy, in our solitarinesse, or in auoiding things which are euill: and if for all that which I haue said of directing vs to the well spending of the time alone, it shal not be able to perswade some; I thinke it the best way to shame them with the examples of the Heathen Philosophers, and to send them to learne of them, who refuse to bee taught of the Scriptures. And amongst the rest, *Marcus Tullius Cicero* may bee one, who although hee knew not Christ nor his doctrine, yet hee had such a continuall loue to learning and vertue, that as his writings doe testifie how he was occupied in the eyes of others; so this one of his sayings sheweth, how hee passed his time alone: I being wearie (saith hee) of liuing amongst wicked men, with whom all places in a manner doe swarme, I betake my selfe vnto solitarinesse, as much as I can; yet that none may thinke me to trifle out my time idly, (that I say no more) let my bookes (which were many volumes) speake, how in my solitarinesse I haue bin occupied.

Heathens examples may shame Christians in the vse of solitarinesse.

But let vs heare another which was before *Tully*, whose example is recorded of him, and of that wise man *Cato*, expressed in his owne words, thus: *Publius Scipio African*, the first of that name, was wont to say, That hee was neuer lesse idle or vnoccupied, then when he was free from businesse; and that hee was neuer lesse solitarie, then when hee was alone. Which speech

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manifestly declareth, that he did vse to thinke of weightie matters, when he had laid the doing of them aside for a season; and that he was wont to commune with himselfe, when he was alone.

So that, neither hee was idle at any time, and yet that hee had no need of companie to finde him occupied. And whereas most men cannot tell what to doe, when they haue not some worke to set themselues about, but become vterly idle, except their heads be running after some euill; hee was both profitably exercised, and the better quickened and sharpened by such intermission, to returne to publike affaires and businesse againe. Therefore (as hath been said) hee by the keeping of his minde occupied, and by searching out those things which by musing and contemplation hee attained vnto, was neuer either alone or vncoccupied. This was reported of *Scipio* a Heathen, who could (we know) occupie himselfe in no better things then momentany & earthly, as morall vertues, gouernment of commonwealths, and the searching out of naturall causes of things, which all are done by mans reason.

Note.

But O wofull people wee, that the like cannot bee said or truly reported of vs, who haue such varietie of heauenly things concerning the immortallitie of our soules, the glorious rising againe of our bodies, and the incomprehensible and euerlasting happinesse, which God hath bequeathed and freelie bestowed vpon vs to be enioyed of vs, some here and some hereafter in the world to come, and yet wee are soone glutted with them! that in our solitary refreshings and recreations of our minds, we can seldome looke vp aboute that which wee may see with our eyes; as though such heauenlie matters had no sauour with vs, but were wearisome and tedious! This *Scipio*, when hee had been much taken vp in ciuill affaires and dealings amongst men, could with pleasure and delight thinke by himselfe alone of things profitable, of wisdome, learning, ciuill gouernment in warre and peace, &c.

Few do, or will know the right use of solitarinesse.

Note.
Iohn 23.17.

Psalm. 111.2.

But we, if we haue taken a little paine in companie, we giue our mindes the bridle in our intermission and solitarinesse, to thinke of that only almost which they desire: and as for serious matters we blush not to say, We will not meddle with them, but lay them aside: whereas who doubteth, but that (the end of all our knowledge being vse and practise, to keepe our hearts in an heauenly maner subiect to our God from time to time) we haue far greater need of meditation and keeping of our mindes in frame, then this *Scipio*, or such like in their kinde. How rare are those men, and yet ridiculous for their labour, who acquaint themselues with this meditating of the law of God, and of the infinit varietie of holy things therein, although the man of God, whose praise is so great in the Scripture, could make it his worke both in the day and the night season.

And therefore seeing I can no otherwise helpe to redresse this wretched custome of neglecting this benefit and liberty of oft meditating, and profitable vsing of solitarines in them, who might well vse it: I will say no more, but pray for such as know not by experience how good and gainfull it is, in stead of all idle and vaine wandrings and fantasies, wherewith they swarme for the most part when they are alone.

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And I will not cease to bewaile the unhappinesse of the men of our daies, who in the vsuall and daily trifling out of their pretious time, declare that they are ignorant of their best portion, which is, to haue daily communion with God; but are wise to deceiue themselves in forgoing it for follie and sinne. And therefore it is no maruell, though of many wise and learned, yet there are so few, which both finde an heauenlie sweetnesse in their owne liues, and are fit to season others therewith, because they are not oft and vsuall daily with the Lord in their soliloquies, that is, in their communing betwixt God and themselves in their praier and meditation; and in hauing recourse to him, sequestred from the companie of men, as *Moses* the man of God had.

*And therefore
goe without the
fruit of it.
Ephes. 5. 16.
Note.*

*Exod. 19. 20.
21. and also
vers. 9. 10.*

Which part of Christian comfort both might and ought to be more generally inioyed of the seruants of God, without either the least sauouring of Monkerie, much lesse without the establisshing and the bringing in of it againe, which some prophane Protestants little knowing the vse of, will be readie (I doubt not) to imagine and say: as they peruert all other things to their owne hurt. Although I could wish that they had no earthlier minds (I allow not their doing) then some of them had, who first left the dealings of the world to liue apart out of companie. As for the popish progenie, who would be thought (as it were, by apish imitation) to follow and be like them, they are as farre from it, as they are from sound religion in their profession.

But to returne: although I commend solitarinesse, I would yet thus be vnderstood, that such as are troubled with melancholie, by meanes whereof they are much vnable to gouerne themselves, and the rather through strong and vehement tentations, when they are oppressed with them; that such (I say) should not be pressed with it and vrged to it, to be long or much alone, for feare of casting themselves into further & more dangerous dumps and extreame heauinesse, as experience hath taught, till they be stronger, and so with lesse danger may be permitted to the libertie of it, I meane of being alone, as other Christians are.

*Solitarinesse not
good for melan-
cholicke persons.*

CHAP. 17.

Of the declaration of the sixth dutie: Of vsing prosperitie well.



He next dutie to be obserued, is, that with the same sanctified and sound heart wee enioy all our lawfull liberties and commodities of this life, by the which wee haue been taught to doe the former duties; that is to say, rightly and soberly, from day to day, whiles the Lord granteth them vnto our vses. And whatsoever crosses and afflictions befall vs in the day, (as both these are distinct parts of our life from the former) that we goe vnder them patiently, meekly and thankfully. These two parts of dutie are required, not at some one time in the day, (as the first and

(second rules haue their certaine time, in which they are to bee performed) but (as some of the other parts of daily direction) throughout the day : because there is no part of our life in the day, but it is either exercised with some crosse, or with likelihood and feare of it; or it is free from both, and inioyeth sundrie benefits of the Lords; or (that which is the most vsuall and common case of Gods seruants) it is mixed and compounded of both. Which of all these soeuer be our estate, we are in great danger, if wee be vnprovidid for it : I meane, if wee be not watchfull in either of them to carrie our selues vprightly, and before the time of both, if wee pray not feruently with full resolution to do so. And to say somewhat distinctly and seuerally of both, (although it be my purpose to say as little as I may, seeing I haue by occasion spoken of both in another place) ; of the first I will speake in this Chapter ; and in the next of the other.

*What is meant
by prosperitie.*

Note.

*Matth. 9. 23.
Iona 4. 8.*

*An hard thing
to forgoe things
which we loue
well.*

*The two gene-
rall points of
this Chapter.*

*The first, how
hard it is to vse
prosperitie a-
right.*

It is not hard to vnderstand what I meane by prosperitie : properly, euen all pleasures & delights, which may lawfully be inioied in this life, as health, riches, friends, peace, marriage, and all that appertaine thereto, as wife, children, &c. These therefore which are things that a man would most desire, with freedom from afflictions, which might impaire the sweetnes of them, we must know that it is a most difficult thing to possesse, without great danger to our soules : and therefore the liuing in such an estate, as to abound in many good blessings of God, (which the world counteth happinesse) is compared to a slippery way, in the which a man is euer sliding and ready to fall. Now then, to looke to our selues daily that we be not hurt dangerously by this our prosperitie, what lesse worke is it, then as if a man iourneying all the yeere through, yea and all his life long, in a slipperie way, should bee constrained continually to be looking to his feete and steps ? which thing how vnwelcome it would bee and wearisome, if it were but one day, who doth not see and perceiue ?

Now the case being like in this part of our trauell and spirituall iourney, vnlesse wee be well guided, therefore that wee may be free from the hurt which might meet with vs herein, I will set down some helpe. And for this purpose, these two points shall be needfull to be considered and well learned. First, how hardly wee walke safely in prosperitie from day to day towards the kingdome of heauen : secondly, how and after what sort wee may doe it, though it be hard, and how we may grow to the right vse of the same, which, who so attaineth vnto, shall finde no common nor small ease in his life ouer others doe, and passe by manifold and grieuous dangers which few auoid.

And first, although a man should much better performe al Christian duties every day, who hath fewest afflictions to draw his heart from cheerfull discharging of them, and who hath most helps by peace and wealth, to set him forward therein : yet (as men goe to worke) wee see it is commonly cleane contrarie. For by reason of this, that men are so readily carried to vse all earthly things amisse, euen to their owne hurt and hinderance, and so hardly brought to be the better by benefits and preferments, it cometh to passe, that it is found by experience with vs for the most part, as wee reade in ages past, that it was with men then : that is, the more that a man hath
of

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of these earthly commodities, the lesse he is enriched with spirituall grace; and as they are increased and multiplied, so this decaith and is diminished. Note.
And yet I do not here speake of the wicked of the world, (as oft times I put the Reader in mind); but euen of those which goe before others in the embracing of the Gospell. For euen of them, many are very faulty and blameworthy in this matter; and therefore they had neede to be willing to take knowledge of it by the least watchword, and amend it; and not tarrie with the world, till they be ashamed for it and confounded.

Yea, and this is the more to be marked, because some of these, whiles they haue been vnder the crosse, haue been humble and kept within good compasse in their liues; and haue had oft recourse to God in their praiers, as they haue confessed it was meete for them to doe. But why speake I this? because whē the Lord hath giuen them deliuerance, they haue shewed themselves to haue been no such persons as before, but haue soone gone from their former care, and haue kicked vp their heele, waxing wanton in their prosperitie, euen as they were forgetfull of their former calamities. So that it may truly be said, that few by earthlie things are drawne on and incouraged to the loue of heavenly; which yet is the end that the Lord hath in giuing them. If they haue rest from persecution and trouble, and enioy peace in their daies, how many doe with the Churches mentioned in the Acts, take the benefit of it, that is, to edifie and build vp themselves the more strongly in knowledge, faith and godlinesse, and draw others thereto by their example? The greater sin, to be vnfuitfull in prosperitie, when it hath bin purposed in affliction.

Psal. 119. 67.

In sundry kindes of Gods benefits, little good done.

Act. 9. 31.

Note.

And if their plenty of Gods outward benefits be such, that they may eate of the fat and drink of the sweet, yet how many find the Lords seruice more sweet daily to them, then they find his outward benefits? But they do rather after the manner of others, begin to rest in them many times and to say, Here is good being for vs: whereas, the more men haue, the more they should look that they serue him with ioy for al their abundance. And further, if they haue time at wil, wherein much good may be done to themselves & others, is this their chiefeft care to redeeme it to euery good vse, because the daies be euill, and to applie their hearts to wisdome, seeing they haue but a while to liue? Nay, that were too sad a matter for them to heare of. But numbers of them take vp a great part of the day, most commonly in the pleasures and delights, which are by euill custome in euery season of the yeere afforded

Deut. 28. 47.

Ephes. 5. 16.

Psal. 90. 12.

And while it is thus with them if the duties of Gods worshippe in the familie (which should be dailie continued for the benefit of the whole companie) bee not neglected oft times, yet how come they to them, and in what case are their hearts to the performing of them, when they saour of nothing else but their vaine, if not vnlawfull pleasures, or of worldlie cares and distractions? Which complaint (if euer) may now in this generation be made of the better sort of Christians, and that also most rightly, when many of the gentry of this land and others, who had for certain causes iustly mouing them, for sundrie yeeres together banished out of their houses the vse and practise of dicing and carding, with such prophanenesse and disorder as accompanieth the same, haue within these few yeeres (as though they could no longer forbear) brought the in again. A lamentable

Numbers through long peace and prosperitie worse then sometime.

fruite

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fruite of their wealth, peace, and prosperitie among many other such. But if it be duly considered, what good might haue been done through our land in this long time of peace and plentie, and how the opportunitie, even the time of our visitation (as fit for holy duties, as faire weather for haruest) hath been ouer-slipped by one occasion or other, (that I say no more) it ought iustly to wring out plentie of teares for so great transgression.

But I will containe my selfe. Our Sauour speaking but of one part or piece of prosperitie, namely of riches, saith: Oh, with what difficultie shall they who haue riches, enter into the kingdome of heauen? If he speak thus of riches, what (thinke wee) is his iudgement of them, which with riches haue many other kinds of earthly blessings? with how much ado shall such enter into the kingdom of heauen; or which is all one, gouerne themselves rightly heere on earth from day to day? And what maruell, seeing a rich mans riches are his strong citie, and thereby he is bold to doe many things wilfully, which he durst not so presumptuously doe, if hee had them not? They are baits, and do often draw his heart to be set vpon them, that whiles they are in request and chiefly accounted of, there may be no place for better things, to rule and raigne there, (although for shame and feare perhaps, they are not altogether reiecte) euen as it may be said of play; Where that is entertained, good bookes are little read and occupied.

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And that this which I say, may not be vnderstood onely of riches, know wee, that all lawfull liberties doe worke the same effects, namely, that men, for the most part, become worse by them, as in the Psalme the Prophet declareth, saying: *Before I was afflicted I went astray*, that is, when I had my libertie: and therefore this shall serue to shew, with how much ado they which haue them, walke daily in a Christian course; and the rather, the more varietie

Of the declaration of the sixth dutie, &c.

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And to this end wee must consider, how neerely wee are knit vnto the same, as hath been said, how naturally we desire to haue all that our hearts doe long after, without regard, whether is bee good or euill for vs: which causeth vs to esteeme of all such things more highly then becommeth vs, and therefore to set our greatest care vpon them, and to seek to enioy them, whatsoeuer better things wee lose and depriue our selues of for them. This inordinate loue which we beare to any lawfull libertie or blessings pertaining to this life, must be by all meanes possible weakened and abated in vs, which we haue too much through our own folly strengthened and increased. And to obtaine this, as we shall be able, some perswasions I will briefly set downe. First therefore, this spirituall drunkennes is to be expelled, and the inordinate loue of earthly things to bee weakened and abated by diligent and earnest viewing and weighing, how momentanie and flitting all things of the greatest reckoning vnder the Sunne, are; as pomp, wealth and pleasure, and how vncertaine hold we haue of them, euen when we thinke our selues most certaine and sure of them. And further, by valuing and pricing them thereafter, as the Lord himselfe teacheth vs to doe, saying: *The fashion or shadow of this world passeth away.* And againe: *Happinesse doth not consist in the things which a man possesseth;* and of riches, which is counted the chiefeft of all the rest, hee saith: *Why dost thou wearie thy selfe to grow rich? cease from thy wisdom: Why dost thou cast thine eyes vpon them? for they are nothing.* Wee see it daily verified, that to be one mans to day, the which was another mans yesterday, as Benadad the boaster said to Ahab; *All thy riches and pleasant things which thou now enioyest, are mine:* the other yeelding to it, and granting to it, (though God in a speciall manner ioyned him) *It is true (O King) indeed, all that I haue is thine.*

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30. &c.
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2. They are dangerous.

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Matth. 13. 22.

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another

1. Tim. 6. 10.

smother the many graces of God in vs, that they bud not out and fructifie. And so saith Saint *Paul*, that they *pierce vs through with many sorrowes*, being meere vexation and affliction of spirit, when men haue giuen themselues, (after the course of the world) to seeke what is the sweetnes of them. Few *Iobs* now adaies do know and finde out the deceitfulnes of riches, vntil after they haue proued it, they complaine too late, and in vaine begin to repent, and say, We are deceiued.

3. They are not
our owne, but
borrowed.
Luke 16. 12.

Besides, it is an especiall good helpe to weaken the loue of these earthlie things, if wee often record, that they are not our owne, but borrowed, and therefore, as no wise man reioyceth for the stocke of money which he hath borrowed of another man, (which hee must returne home againe) as if it were his owne: so it is small wisdom for vs, who are appointed to saluation by Iesus Christ, to delight in, and set our hearts vpon the things of this life, which are but lent vs, and may euery day be required againe of vs. But our owne riches which shall neuer bee taken from vs, as the knowledge of God, the loue of our brethren, ioy & peace of the holy Ghost, these should so make vs in loue with them, that the loue of the other may be ouer-shadowed thereby. That if wee can thinke of all outward commodities of this life, and hauing this iudgement of them, will daily meditate one time or other of the momentanie condition of them, with vnfained prayer to God to renounce and forsake our old loue and acquaintance with them, wee shall finde this knot more and more to bee broken, and our thoughts not to be carried after them with such earnestnesse and continuance, as they haue been.

True riches.
Note.

4. Thinke what
hurt they haue
done vs already.

Prou. 23. 2.

And if wee could possibly thinke what hurt they haue done vs, euen our selues already, (for what vnsetlings from a Christian course doe wee (in a manner) sustaine, but they are one cause of it, if not the onely)? I am perswaded, if wee could rightly thinke but of this one thing, wee would abate our greedinesse, *and put the knife to our throte*, as the wise man wisheth in the like case; that is, to restraîne our appetite. But as experience hath taught, that mens latter thoughts are, for the most part, better then the former, (as they may well be, seeing they come with more mature deliberation): so yet, it may be said with griefe, that when wee haue plaied the fooles, by letting loose our former thoughts to worldly lusts, and cherishing of them, we seldome haue the grace to light vpon the latter; that is, to digge and weede them out, vnlesse (perhaps) vpon our death-beds wee complaine, when yet oft times it is too late.

5. Looke vpon
such as are ta-
ken away from
all.

Furthermore, it would not a litle help vs forward to a sleight and meane estimation of all earthly prosperitie, if we would daily accustome our selues to muse vpon the examples of such, as haue enioyed the sundrie commodities as plentifully as any of vs dot, and yet they haue bin taken from them, and some of them in their flourishing age vntimely, as leauing to the rest of vs, who yet remaine, a manifest spectacle of our mortalitie, and a warning of vs to a moderate vse of them, that wee might not iustifie the worlds practise.

6. Visit the sick.

And it is another speciall meane to the conténing of the world, (though it goe against nature) to vse to visit such, as others also in their sicknesse (so farre

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farre as we shall be able) and there to marke how basely they then speake of them; yea, with what dislike of their worldly mindes, that so wee may see, how little good their commodities can doe them, in comparison of that good which they haue kept from them, how greedily soeuer they haue bin sought after of them: for one would look that things so sought as they are of such, should haue more excellencie in them then euery one seeth. But besides that, by going into the house of mourning, wee may see and so bee put in minde of our owne death and departure, which cannot too oft be thought vpon, and which is the end of all flesh; that thereby we may somewhat more like strangers, learne to vse the world after; and that wee must one day giue an account how wee haue gotten and vsed the goods and commodities which God hath giuen vs.

7. Thinke of our owne death.

Thus I haue in some sort, shewed how and by what meanes the loue of all earthly things shall be weakened in vs, without the which we can neuer vse the lawfull pleasures and profits of this life moderately and rightly: this one thing being added, that this aduice be the more carefully and constantly regarded, seeing the danger is like to be great by the neglecting of it.

And now vpon this which hath been said, it cleerely and necessarily followeth, that if wee thus get superioritie and dominion ouer our hearts and affections in the vse of earthly things, then our actions and dealings about these lawfull liberties, shall be well ordered in the sight of God and men, to the great quietnesse and peace of our conscience; for the righteous is bold as a lion. For who doth not know, that as the heart is affected either well or ill; euen so it draweth the words and works after it, to bee like and surable: which is the cause why I labour to perswade Christians, to the subduing of the lusts and intemperate rebellions of the heart, and to haue in meane reckoning and price all things here below, that they may be the lesse offensive in the whole course of their liues, and of their earthly dealings especially. For when we be thus resolu'd in our hearts constantly, watching thereto, that we (as God hath taught vs) will so farre forsake all, as wee shall not thereby be hindred from following our Lord Iesus Christ in any point of his holy commandements, we are staied from manifold abusings of our liberties, as wealth, peace, preferment, and such like.

If wee haue earthly things in meane account, we shall not easily offend by them.

Luke 6. 45. Note.

And when we can containe and keepe our hearts from coueting and desiring any way to vse our prosperitie vnlawfully, we shall neither iniurie others in any thing that is theirs, nor haue our commodities as snares, thornes and choakes to strangle and hurt our selues; but in the enioying of all blessings of this life, shall be sober and fruitfull in good workes, and more frequently longing after the treasures of the paradise of God. Which fruites of prosperitie fewe doe reape, but runne into excesse, and passe their bounds one way or other, so truly it is said, That as it was in the daies of Noe, so it will be in and vntill the comming of the Sonne of man: They did eate, they dranke, married wiues, and were married, &c. that is, they chiefly regarded these things rather then the manner how, or the end why, and more then they did consider, wherefore the Lord set them in this world. And this be said of the first branch of this dutie; that is, of the vsing of prosperitie, and the lawfull liberties of this life rightly: and how God teacheth his children

Matth. 24. 37.

Of the declaration of the sixth dutie, &c.

dren daily as their state shall require, to doe the same accordingly, as it is one of the duties which is of necessitie to bee obserued daily of all that desire well to bestow the day, and to giue a good account of it at the euening and end thereof.

Obiection.

Answer.
3. Ioh. 2.

Act. 26. 29.

Yet to such as obiekt and aske, If I will debarre them of their mirth and pleasures, which in their prosperitie and through the benefit of their wealth they may enioy, I will adde this brieve answer: I wish they prospered in health, strength, earthly commodities and peace, so as their soules might also prosper. And I thanke God, I am not so enuious against the welfare of any of my good brethren, but that with the Apostle I can and do pray, that they might with outward prosperitie, bee altogether Christians, that is, true and faithfull seruants of God without the bands or other hardnesse, which some other of Gods people doe sustaine and goe vnder.

2. Pet. 1. 12.

Note.

But seeing prosperitie is a slipperie way, it is meete that all such as desire to be free from dangerous falles, should looke diligently to their steps: and seeing that our Sauour himselfe hath taught vs, that it is an estate full of danger, they should not thinke much to bee admonished and put in minde daily, to take heed that they stand sure and in safetie. Is it not enough, (think we) and a great fauour of God, that hee giue vs libertie to enioy his earthly benefits, vnlesse wee abuse them to the fulfilling of our fleshly desires? doth Christ allow vs any otherwise to take our pleasure on the earth, then that it may not hinder vs from following him by temperance and sobernesse, by humblenesse and meeknesse, the way to heauen? Or doth he bestow more on some then vpon others, that they who haue much, should set on edge the teeth of others by licentiousnes?

*What it is to
liue as stran-
gers here.*

We are called (and that most fitly) strangers; to teach vs, that we should not be meddling, nor intangle our selues here so, as we should bee vnreadie and vnwilling to goe home. And that is a right stranger-like liuing in the world, and enioying the lawfull liberties of it, as wee ought, when wee bee made more fit thereby for the heauenlie life, and doe not linger after any thing here, or cling about it so, that we being tied to any earthly pleasure or profit, wee cannot, as free citizens of heauen, bee brought to be daily somewhat neerer it, and readier to goe to it. And do we thinke that they are such strangers, who plead for such a libertie and reioycing here, that their owne consciences doe tell them, that they are not willing and readie to dye? Are they such strangers, who are priuie in their own hearts, that their reioycing is most for the commodities and delights of this world, eating, drinking, pastime, mariage, gaine and succeffe in their dealings, &c. who if death should come vpon them, whiles they are in the midst of them, must needes crie out and say; O death, how vnwelcome art thou vnto vs who haue our pleasure in these?

Jerem. 9. 23.

Luke 6. 25.

Luke 16. 25.
Iob. 31. 25.

It is the Lord that saith by his Prophet: *Let not the rich reioyce in his riches, nor the strong in his strength, nor the wise in his wisdom, but he that will reioyce, let him reioyce in this, that hee knoweth mee.* And it is our Sauour which saith, *Woe be to them which now laugh, for they shall howle and weepe: woe be to them which are full, for they shall be hungrie.* And againe: *Sonne, thou in thy life time receiuedst thy pleasure, therefore now art thou tormented.* Lastly, Iob that was deare

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deare to the Lord, said: *If I haue reioyced for that my hands haue gotten much, and for that my riches are great, euen this were to denie the Almighty.* Therefore know we, that our reioycing ought not to be earthly: and as a godly man may not be glad for that he hath much, going no further; seeing that were but to be tied to the creature, and to rest in a broken and deceitfull stay: so neither may he reioyce in any other earthly thing whatsoeuer, but hee setteth it as well as riches, in the Lords place, from which it ought to be banished, which we may be easily perswaded of, seeing our Sauour Christ himselfe said to *Mary*, whom he loued dearly, when hee saw her cling about him, *Touch me not, for I am not ascended to my Father*; signifying, that there she should seeke him. Now the hart of a Christian is the Lords temple and dwelling place; and hee it is that must possesse that, as hee himselfe hath said, *Giue me thine heart, my sonne.*

The gift must leade vs to the giuer, that he may be all in all to vs.

Ioh. 20. 17.

Prou. 23. 26.

Psal. 73. 25.

That must be where the treasure is: it must haue no other treasure in heauen but him, nor any on the earth in comparison of him. So that it may be seen of al such as desire to be satisfied, that God hath not giuen to his faithfull seruants earthly prosperity to naile their hearts to it; but to proue them, whether any thing be sweeter to them then he himselfe, who hath giuen it, that is, whether the gift or the giuer bee in greatest request with them; and that all which he giueth them, might bee an occasion to knit them nearer vnto him; who will yet giue much more to them which depend vpon him: to this end (I say) all Gods benefits doe serue.

And I haue not denied in all that I haue said, but that it becommeth the best of Gods seruants to labour for earthly maintenance, that they may bee able to giue rather then to receiue, and that without any iust offence they may doe it: and that they ought to acknowledge it for a great mercie of God, that hee reacheth out his hand to helpe them with necessities, euen here, where they be strangers, and to prouide for their bodily necessities; and therefore to be thankfull, yea, and ioyfull in this respect, that they are freed from much care and distrust, and haue the way made more easie thereby to the heauenly life; for want whereof many of their deare brethren are in much pensiueneffe and sorrow. But yet may they not in any wise take such sweetnesse in those things, that they forget or neglect better; but alwaies remember, that they serue to a further end, that is, to seeke better; and are not themselues the ende of their hope, in which they should rest.

Seeke earthly things, for a further end.

And so to conclude, it remaineth that we in no wise reioyce, nor put our delight in any transitorie thing, but with most great diligence wee vse all earthly benefits of God daily and throughout our life, moderately. And this is to enioy our prosperity aright, and to make that part of our life sweet and fauourie to vs indeed which is passed therein. And this is that which I haue thought conuenient to be said of this sixth rule, namely: that it is a great part of godlinesse, euery day to looke to this with due regard, that wee moderately and fruitfully vse our lawfull liberties, and all the commodities earthly of this present life.

*Of the declaration of the seventh dutie : Of bearing afflictions rightly
euery day they come.*

*Be ready to
take up our
crosse.*



HE next part of our life not yet mentioned, is that which is vnder the crosse and in affliction. Our dutie heere is, that when and so often as it shall please the Lord to trie vs therewith, and to change the course of prosperity, or any part of it; yet that with the same well ordered heart, which I haue said should accompany our other actions and parts of our liues, with the

1. Pet. 4. 12.

Rom. 8. 29.

3. Tim. 3. 12.

same, (I say) we be prepared to receiue it from him: & count it no strange thing to be exercised with it, and the rather for this reason, (as the Apostle admonished the godly of his time) that we are predestinate thereunto, euen to be like vnto Christ in afflictions; and also, seeing through many of them our way lieth to the kingdome of heauen.

Note.

*How we may
beare our affli-
ctions rightly.*

I

Ioh. 11. 8.

Heb. 12. 11.

And all may see how needful it is for vs to harden on our selues by these and such like perswasions, to be willing to beare our crosses meekly & with cheerefulnesse, because we do so soone shrink back at the hearing of them; (as the Apostles themselues did when they heard that their master would go into Iurie againe, where the Iewes before had sought to stone him) and seeing they bee so vnwelcome to vs by nature, although wee bee subiect to many and sundry, and that daily. It must not bee with vs, as it is with the most, that is, that we loue not to heare of them when we haue been a while free from them, and so hope still for earthly peace, of the which we haue no promise: but rest perswaded euery day, that our heavenly Father knoweth what is best for vs; and as he seeth affliction or freedome from it to be meetest, so he will alwaies bring it to passe.

2

Lament. 3. 27.

To this end, we are admonished of the Prophet, to accustome our selues to beare the yoke in our youth, that we may be the better acquainted with it when it shall be put vpon vs: that so we being tamed and subdued by it, and our proud and rebellious hearts brought vnder, by our God, wee may beare it with the more ease and comfort; encouraged hereby, that if we be able to beare afflictions contentedly, and with quiet and meeke spirits, (which is the hardest part of our life) wee may easily prouide, to haue our whole life sweet and ioyfull.

3

Iob 1. 6.

Furthermore, to this end that we may be readie to waite vpon the Lord patiently in our chastisements, we must consider that euery day Satan intendeth mischief against vs, and hee knoweth our weaknesse to be greatest in bearing the crosse, & therefore will not leaue vs vnassailed as much as in him lieth: and not so only, but also will terrifie vs with this perswasion, that they be greater then they are, & feare vs with the oft & much thinking of them, that our sorrow may be increased. There is nothing fitter to extinguish & expel the cleer light of the word of God in vs, (which only is able to guide vs to beare our afflictions aright,) then the carnall cogitations and reasonings

Note.

nings against Gods correcting of vs, which dimme our faith, euen as smoke and vapours doe dimme the light of the Sunne, while we giue place to such thoughts as these: Why doth God afflict vs thus? can this be for good vnto vs? oh, none could be more vnwelcome. Which fault Christ reprobued in the Apostles, their hearts being troubled with such reasonings, saying: *Why doe reasonings and doubts arise in your hearts to trouble you, both needlesse and hurtfull?* Against all which, and Satans cursed vndermining of vs by them, we hauing so great encouragement from the Lord, ought to be thus staied: that as we can, we may auoid them; and the troubles which wee cannot auoid, wee may goe vnder contentedly, waiting for a good issue, euen as in faith wee pray for it; seeing our God will haue vs perswaded, that of very loue and faithfulness he correcteth vs whensoever we be corrected of him. But because we faile many times in obseruing these rules, and therefore find not grace then to beare them aright, whiles they are vpon vs; nor afterwards get any wisdom, experience, or comfort thereby; wee must diligently and faithfully marke, how we be affected vnder them: that if wee should be oppressed with confused and vnprofitable heauines, distrust, or any other dangerous passions, we might learne before, that they be no fit companions for vs in our afflictions, and the sooner get out of them, after wee elpice them in vs, and so betake our selues to better gouernment.

Luk. 24. 25.

Reuel. 3. 19.

Note.

We must marke how we be affected in and vnder the crosse.

And that this labour be thought no more then necessary, we must know, that by troubles, we doe not onely meane great and vnwonted losses, long sicknesses, persecutions, and such like; but those also which fall out very oft and commonly; as vkindnesse and discourtesie in neighbours; vnthriftinesse, vnrulinesse and disobedience in children; vnfaithfulnessse and negligence in seruants; discommodities and harmes in familie matters; with such like: all which to beare, without vnquietnesse, impatience and vnserling our selues out of the Christian course, must bee thought no meane nor small gift of God; nor without daily and continuall watchfulnessse and wise regard to be attained vnto.

Not only great troubles, but also those which are common, must be borne meekely.

And I doe the rather make mention of these troubles, which for the most part arise in our families as well as other waies, because many Christians doe thinke through ignorance, that we are not to be directed in these common things, nor to be called to our reckoning and account for offending by impatience, anger, back-biting and heart-burning against any man, and for such like passions: which declareth, that as it is an hard thing for Christians to walke in the vprightnesse of their hearts, by performing other duties in the midst of their houses; so it is no lesse hard and rare in this bearing of discommodities and other troubles, to shew themselves lights and examples to the rest of their familie. But these vnquietnesses, which are counted small, are not to be admitted at any time in our liues, seeing they vnsettle and draw vs out of our course. Therefore that neither one nor other kinde of affliction become vnsettlings of vs; this counsell wee must take from the Lord, which I haue now set downe; that euery day wee arme our selues against the feare of such as may come, and against impatience by such as already are come vpon vs.

Psal. 101. 2.

Note.

Luk. 9. 23.

Iam. 5. 10. 11.

Let vs thinke it no toyle to watch and looke to our selues thus, if we may

Rom. 5. 5.
Psal. 120. 1.

Experience is a
great helpe in
trouble.

Iosh. 10. 19.

2. Cor. 1. 10.

It is our wise-
dome, to bee
guided by God
in bearing our
troubles.
Note.
Hest. 4. 16.

Psal. 37. 5.

1. Sam. 28. 5.
Psal. 20. 7.
Psal. 73. 3. & 4.

Note.

by this meanes be rid of that which is toile indeed, yea greater toyle; and ease our selues on the contrary, an hundred fold. For we shall not only provide well hereby, against those which are present; but as experience and prooffe of Gods help bringeth hope which maketh not ashamed; so by our experience wee shall finde the like helpe in our troubles to come. What strength got *Iosua* by this, that he had oft times beleueed Gods promise, and found that hee neuer failed him trusting in his word, which hee had spoken concerning victory ouer his enemies, or deliuerance from the? In so much that after some prooffe of Gods keeping promise with him, in bringing him ouer the riuer Iordane, in giuing Iericho, and the city Ay into his hands. and in helping him against the five Kings of Canaan; he triumpheth in his hope of conquering all the land, (the Lord hauing promised it to him) and therefore saith to his souldiers and men of warre, before hee ouercame the inhabitants, *The Lord hath deliuered them into your hands, and therefore bee of good courage.*

And what other thing made the Apostle *Paul* in great afflictions to stay himselfe vpon God, and to cast his care on him, but this experience and long proof which he had of Gods tender care ouer him? It was (I say) that which made him expresse the same in these words: God hath deliuered out of great tribulations, and doth deliuer daily, and I am sure also that he will deliuer in all time to come. This experience if we haue, (as who may not haue it in many afflictions, if hee haue rested vpon God therein?) it shall bee a strong weapon to defend vs from fainting, distrust, or despairing, & to keepe vs from vnsettlednesse, and bee able to vphold vs in an intallible hope of a good issue, euen before it come. But to this end wee must hold our selues fast to the prop of Gods promises, and lie close to them, as an anchor: and thus we being armed, wee shall see the Lords deliuerance for vs, as cleerely as we may discern the arrow to flie in the ayre.

It is a great point of wisdom, to learne of God, thus to beare our trials and troubles, that first wee commit the ordering and disposing of them to him, as *Hester* did, by fasting and prayer of faith: secondly, that wee vse all lawfull meanes whereby we may haue a good successe and end, as shee did in going to the King for helpe against *Hamans* diuellish deuices; and then the third will follow, that God will turne them to the best. These three in one short verse the Prophet setteth downe together, saying; Commit thy way to God, and be thou doing good, and verily he will bring it to passe.

But if we will not be directed by the Lord in bearing our afflictions, (as the rebellious heart will be soone ready to cast off his yoke) but will take counsell of flesh and blood; as *Saul*, and many such haue done, yea and *Dauid* at that one time mentioned in the Psalme, (though small'y to his comfort): then this shall follow, either for want of preparing our selues meekly for them before they come, or for not thankfully receiuing them when they are come, they shall sore flaight and astonish vs, and raise in our hearts such passions and distemperature, as will vnsettle our whole course, and bring vs out of frame. In which estate as we shall be vnterly vnfit to any seruice of God; so shall wee be also vnmeet for any Christian society with men, wee being so confounded in our selues for our vnwelcome troubles, and

and so disguised in our speech, countenance and behauour, by yeelding and giuing place to the frowardnes and vnbridlednes of our hearts, which cannot abide to heare of them. By all which, who doth not see, that we doe both adde new troubles vnto the former, and make them which God sendeth vpon vs, farre more grievous then otherwise they should haue beene: For all, who haue experience, can tell, that the intemperance of our hearts, and the impatience which is suffered to beare sway in vs, do raise many distractions and vexations in our liues, which we might else haue been voide of: and the Lords trials and fatherly chastisements are thereby made farre more irksome vnto vs.

How we adde new troubles to the old.

Note.

And of this seuenth dutie thus much. Whereby we may see, how necessarie it is for vs daily, beside the well beginning of the day, and care for right vsing our prosperity moderately; that wee bee also very watchfull, that our afflictions breed no disorder in vs, but bee quietly borne; that so all parts of our liues throughout the day, and the whole course of our waies, may be ordered commendably and aright: and that in the dayes of health and peace, wee looking for our change, and labouring to bring our hearts to more humilitie through continuall watching, and oft and earnest prayer, wee may not onely not count it strange, when euen sharpe visitations shall take hold of vs; but in respect of the end thereof, (which is to doe vs much good) we may with willingnesse receiue and goe vnder them; especially, seeing (as hath been said) our most louing father hath fully certified vs, that he hath no other meaning in sending them. And heere marke, that as poore and rich are both taught their dutie in common together; so there is somewhat to bee learned of them both seuerally: the one to bee more specially armed with contentation vnder his pouerty; the other with humilitie and sobernesse, for the right and well vsing of his wealth and plenty.

Lament. 3. 33.

CHAP. 19.

Of the declaration of the eighth dutie; namely, Of vsing religious exercises in our families.



Vnto all the former duties which wee must labour to performe, this is to be added (to the end we may enioy as many liberties as we can): that with the same well gouerned heart, which wee haue been taught to the performing of them, wee looke that both in the morning, and at euen, as it shall stand best with the well performing of other duties, we and our familie, doe reuerently worship God together; that is to say, that wee solemnely vpon our knees make confession of our sinnes, and requests to him with thanksgiuing. And because it is required, that the word of God should be taught by vs to our children and charge; therefore, that when we may conueniently, we instruct them as they be fit to conceiue, in those things which are most necessarie for them, training them vp to an-

Gen. 18. 19.

2. Tim. 3. 15.
Coloss. 3. 16.

swere to the same; and that they be encouraged to haue acquaintance with the Scriptures, and to be exercised in them from their childhood, that so the word of God may dwell in them plentifully, and to edifie themselves in singing of Psalmes to the praise of God, and the putting of themselves in mind of the heavenly melodie and reioycing, which they shall haue with the Lord and his Saints in his kingdome. Euen this (I say) is another of those duties, which is as oft as it may, to be performed in our families; I say as oft as may be, because no mans conscience should bee accused for the omitting of it on some daies vpon necessity, which may fall cut: but yet no man for all that may faine necessity, to passe ouer a dutie of so great vse, and that which may stand them in stead, for so long continuance, euen throughout his life; except he supply the omitting of it, in some answerable sort otherwise.

Psal. 55. 17.
Dan. 6. 10.
Deut. 6. 7.

And wheras by the examples of Gods holy seruants, this dutie of calling vpon God is commended to vs as to haue been offered to God three times in the day; the other, of teaching their families, as a thing ordinary and vsuall: what cause is there, why we, in whose daies the light of the truth shineth more cleerly then it did in theirs, should be behind them in any such duties sometime by our selues, sometime with our families, vntill wee might say; that we haue been futable to them, in testifying our loue to God, whom we obey in performing them, and the religious care of our owne good, which we are sure can neuer be enough? For the daily continuance of this dutie from time to time throughout our life, (although I doubt not but that many doe it now and then, who yet will not tie themselves vnto it constantly, and therefore reape the sleighter fruit of it); some reasons I will alleage to perswade thereunto.

*The first reason
concerning
duties in the
familie.
Note.*

And first, it may please such to vnderstand, that our necessities doe require it one day as much, and as well as another, (except more weighty duties hinder, as hath been said before) seeing some are rude, some worldly, some ignorant, and the best are forgetfull: and wee finde that euery day bringeth with it sufficient cause to renue our faith and strength against sinne, and all kinds of discouragements, and to honour and praise God, (if it be well considered) for his daily fauors and kindnesse. For such duties being in vse daily, doe hold vs from many euils which wee should otherwise runne into.

2 Besides, seeing particular families are the members and parts of the Church, and euery gouernour is that in the family, that the Minister is in the congregation; therefore if they be not accustomed to worship and serue God at home, how shall they be able to doe it with profit in the assembly? especially seeing experience teacheth, that the mind being vnseasoned all the weeke at home, is further off from goodnesse on the Sabbath; and yet if it were not so, all, which is done this way both publikely and priuately, is little enough euen in the best Christians.

3 And that we may come the oftner and more cheerfully hereunto, as oft as it shall behoue vs, we must know and consider, that we haue therein communion & fellowship with the Lord, and are admitted to speake and break our mindes vnto him, and so haue our soules most sweetly refreshed there-
by

by, as if we met before him publikely. And what is like vnto such liberty, that in a reuerent sort wee may bee admitted to put vp our suites vnto the Lord, and to receiue from him an answer to vs againe? So that, it should not be hard for vs to be brought to enioy so great commodity, but rather wee should count our state the more happie, the offer that wee may be partakers of such a benefite.

Againe, it is meet that we should in this sort haue our recourse to him daily, to the end that our whole conuersation may fauour of him; that as all abundance of heavenly odours (that is, of spirituall grace) doe flow from his Maiesty to all that are about him, and doe by the prayer of faith come neere him, more fragrant then *Aarons* ointment: so we being conuersant with him in this heavenly manner, may hereby, as by a sweete preseruatiue, keepe our selues from all annoyance of Satan and the world. And therefore it is no wisdom for vs to be long from him in this manner, especially wee having such free access vnto him whensoever we list. This reason should the easier perswade vs, because wee see how by occasion of earthly dealings, our earthly minds draw vs, (if it were not for such helps), to be altogether earthly; and in our talke one to another, churlish, hot, bitter, or light, prophane, rash; and so in our behauiour testifying nothing else but a worldly minde. And is any thing more to be desired then the changing of this course? But what is fitter then this, namely when we ioine daily together in such holy maner against it, euen there where the faults are committed? And thus I hauing shewed, that there is no cause why wee should thinke much to tie our selues daily as we shall be able, to these duties, weigh now a little, what companions we haue in the Scriptures in the performance of them.

Abraham is renowned of God for his diligence and faithfulness in the performing of these exercises of religion in his familie: for instructing it, and therefore (no doubt) praying also, seeing all things are sanctified by the word and prayer. *Iosua* also, who professed openly that he and his household would serue the Lord; did, not darkly, declare therein, that the chiefe parts of Gods seruice were not neglected, that is, prayer, thanks, and the teaching them their duties. And *Cornelius* hauing this commendation in the Scripture, that he feared God with all his household, and besides, that hee was giuen much to prayer, hath left sufficient testimony, that both he prayed with his household, as well as priuately by himselfe alone, and also that he laboured and vsed the meanes of instructing the same, where by he might bring them to that feare of God which was in them. Therefore seeing such worthy seruants of God haue gone before vs in the performance of these duties in their families; and so haue continued them, (as there is no doubt) as they haue seene their daily necessitie to require, and that they reaped singular fruit thereby; therefore it shall be necessarie for vs, oft and vually to meete together for the priuate worshipping of God in our familie, euen the whole together, be it small or great.

For this may all see and easily know, that God hath commanded that parents and fathers of families should rehearse his lawes continually vnto their children, and (as it were) whet their memories with them by talking of them in their house, and when they lie downe, and when they rise vp, and

to bring the word of God into familiar acquaintance with them; which is no more then he saw necessarie for them.

*This age of
ours much de-
generated.*

Note.

1.Pet. 3.7.

*The fruit of
this dutie.
Ioh. 16.24.*

By the which commandement we may see, how this latter age of ours, is degenerated from the holy custome of religious exercises in our families, which were in vse so many thousand yeers agoe. For there can be no time found throughout the day, nay nor the whole weeke, in many Christians houses, to be occupied about such matters; and yet (which maketh their sin the greater) how are they letted from them? by more weighty occasions? No: but partly through ignorance, so that they could not, through the trifling out of the time in idle & vnneccessary talke or folly: and partly through continuall taking vp of it in one worldly thing or other, or nourishing te. chineffe and such like; by which their prayers (as well as all other good things) are broken off. Whereas they should doe such duties by themselves alone also, rather then neglect them with their household, the Lord so requiring of vs the one, that we should doe the other also; and yet not so tying vs to one time, for the performing of them, that we should looke after it at no other, (for it should be oft times, as we heard in Deuteronomie): but thereby teacheth vs in wisdom to appoint to our selues some one certaine time in the day, or other, for that his seruice, lest wee should obserue no time, but omit it altogether.

And as for the fruit of this dutie, if it be performed with reuerence of vs, as the Lord himselfe hath taught vs, it is an opening of the doore of his treasure vnto vs; as we, who haue any experience, can truly say, That by it, wee haue not been meanelly enriched. So that such praier and holy exercise is suitable and answerable to the other parts of Christian dutie which are to bee done throughout the day, as by the same before mentioned may appeare. And so our praier (as I said before of the vse of it in the morning) shall be an helpe to godly life, to make vs liue better; and our good life an helpe to our prayer, that we may pray more feruently.

Note.

Therefore (to say no more of this point) because I haue before set down after what manner we ought to pray, and present our selues before God in euery Christian exercise, if we purpose and endeaour constantly to continue the same about euening and morning; there remaineth no more but this, that we take heed to our couenant indeed, and that we breake it not off, by euery light occasion: neither giue place to such lets as Satan will raise vp in our way; as, by the vntowardnesse of our heart, by sleepe, and slothfulnesse, the comming in of strangers, and occasion of ordinary businesse; neither vse it for fashion; yea and this let vs know, that if the ruler of the familie performe not this dutie, yet is the Christian familist to performe it by himselfe. And of the eighth rule thus much.

CHAP. 20.

Of the declaration of the ninth and last dutie; Of viewing the day, before our lying downe.



Ow the last dutie remaineth : that thou must with the same well-ordered heart, whereby thou hast been taught to go through all the actions of the day, looke backe before thy lying downe, how thou hast passed it, how far forth thou hast walked with God in it, as thou art directed and taught; and wherein (as thou art able to remember) thou hast offended, whether thou hast remitted thy care and watch, and how thou

What a Christian should doe at, or before his lying downe.

hast wandred thereby after the desire of thine owne heart. Thus (I say) and in this maner, looke back, before thou liest downe to rest, that thy soule may reioyce in the blessing which thou hast found, (so far as thou hast been guided aright) and thou maiest by this experience hope more confidently, that thou shalt with more ease keepe the same course hereafter: and for thy strayinges and infirmities be sorrowfull and displeased with thy selfe, that so thou mayest both humble thy selfe and craue pardon for thy sin, and be the more carefull to sinne no more in that manner. This I am sure euery sound-hearted Christian must needs approue of, and think him in good case, who thus lieth downe to his rest. For this is indeed to lie downe in peace and safetie, that it may bee sutable to his awaking and entring into the day in the morning, and to the course of his life, all the day following.

John 5. 14.

And the benefit and fruit of this trauell, who would not be glad to reape and enioy, which is, continual safety, and a prosperous estate, whiles he thus setteth himselfe to passe the dayes of his pilgrimage, & one of them as another, his heart looking after his actions in and through the day, that God may bee pleased? This were to leade a stranger-like life indeed, and a very walking with God: which (yet) is no more then should be aimed at by euery good Christian, and the necessariest worke which he hath to doe. And such an one shall well proue, that he seeketh a kingdome else-where, & looketh not for his heauen here. And if it be asked, whether wee looke hereby to be voide of sin: I say, no. But yet, if there haue (notwithstanding the care of pleasing God in the day) something escaped, and some sinne passed vs, which ought worthily to trouble vs, (as by Satans malice and vigilancy, and our owne corruption it may easily come to passe): yet (I say) by this order-taking with our selues that hath been mentioned, it shall not sleep with vs; and we hauing so far preuailed with our selues, as thus to hunt & pursue it, and to expell and banish it, and so to reconcile our selues to our God (as it is said; *If any man sin, we haue an Aduocate, &c.*) before our lying downe, what a quiet and sweet estate is this like to be?

Note.

1. John 2. 2.

But it is (will some say) an offering of great violence to our selues to doe thus daily, and more then Gods word imposeth vpon vs: therefore except it be proued to vs by authority of Scripture, wee will leaue it to such as list.

to

Obiection.

Answer.

Rom. 8. 13.

to be subiect to it. To whom I answer; that the violence which is offered, is but to the flesh, to the which we are not debtors; and therefore we are not to take thought to fulfill the lusts of it, but to hinder them rather: which must be granted of necessity, if it be proued, that God commandeth vs to offer such violence to our selues, and that hee straitly chargeth vs that wee lie not downe in our sinnes, neither bee bold to sleepe in them; the which what other thing is it, then that wee so consider and looke backe vnto our actions done in the day, that wee may haue peace when wee lie downe at euen?

Ephes. 4. 26.
and 27.

Now for prooffe of this, the words of the Lord, which I alleage to this purpose are these; *Be angry, but sinne not, let not the Sunne goe downe vpon your wrath, neither giue place to the diuell.* In the which words there is more required, then in this place I vrge: but yet, euen that also. For the Apostle teacheth, that if anger be kindled in vs for want of heed taking, yet that we should soone allay the same: but if through the hardnesse of the heart, after sinne is committed, it be not by and by acknowledged and repented of, but it remaineth and boyleth in vs; yet we must force our selues to relent and craue pardon of it before the Sunne goe downe, and so before wee dare giue our selues to rest, lest the diuell preuailing so farre with vs, wee finde it harder afterwards to remoue it.

A reason.

Note.

Now, we know that other sinnes are in a like detestation with God, that anger is; and therefore that they must be no more suffered to abide within vs, then it; and consequently, if we be priuie in our selues to any like sin, that we haue offended by, we should expell & driue out the same as poyson, that it lodge not, nor remaine with vs. And to do this it is necessarie that we take some conuenient time to vs, both to search & inquire what wee haue done, and withall to purge our selues from it accordingly; and what time is fitter for this, then when the day is ended?

But here, if any thinke that this was not intended of the Apostle, that we should before we fall asleepe, consider how we haue passed the day; neither will I precisely vrge the houre or time so particularly: (for indeed he requirith it to be done sooner, rather then that it should bee deferred): so I say likewise, that if this care be conscionably kept at som other time of the day, that there be peace maintained betwixt God and vs, it is well; but if that be not performed before, at least before our lying downe it ought to be: which also, is the time very fit to commend our soules into the hands of God, not knowing whether we shall rise againe in the morning.

Heb. 3. 12.

Another reason.

Besides, if it be required by the holy Ghost in the Epistle to the Hebrewes, that we take heed that there be not at any time, and so any part of the day, in vs an euill heart, we being forgetfull and slow to obserue such a charge; can any denie, but that he doth there as well require, that we should sometime looke backe to see how we haue regarded the charge that is given vs? And is any time ordinarily and for the most part fitter for that businesse, then when we haue ended the day, (as was said)? except some speciall sin committed in the day do require a more speedy examining of our selues before. And if *Iob* (as we reade of him) did euery day of his childrens banqueting together, offer sacrifice to God, and pray for them, and command them to cleanse

Iob 1. 5.

clense their hearts & sanctifie themselves, (for so it is said that *Iob* did every day) adding this reason, Lest they might therein offend God: is it any maruell, if we in our owne person doe retaine this care every day, and vse this practise? For euen as men who are in great occupiyings, doe not only write their takings and their layings out, but doe also at euen confer them together, lest any delay of time should cause forgetfulnesse, (and yet this labour they thinke needfull about things that shall perish:) so it is much more necessary in the accounts of our soules that we should do the same, that is, daily looke, what we gaine or lose, that we may procure to our selues thereby most sound safety, and prouide also the better for the time to come to doe the like, & that with more ease. There is nothing against this duty so much, as the prophane custome of the world, to whom all goodnesse and controlling of their licentious courses is vnfauory, and therefore vnwelcome and ridiculous. But let such goe: know we, that if we desire to giue an easie reckoning to God at our latter end, it is our wisdom, & the best prouision we can make for our selues, to yeeld with all conscionablenesse, a reckoning to the Lord at the end of euery day: and so much the rather, because we loue no after reckonings to be brought against vs; which yet may iustly be feared, when we haue not endeaoured faithfully to doe the same from day to day, but are accused by our consciences, that we haue dealt too slightly; yea hollowly somtime, and too much fauouring our selues in passing by many particulars, which we were willing to be forgotten and buried.

Note.

A simile.

Prou. 3. 12. 23.

Note.

That which we may reade in heathen Poets, as *Pythagoras*, and other concerning this matter, may and ought worthily to put to shame a number of Christians. They wrote, that a man should looke backe at the end of the day; how, and in what maner it hath been spent and passed: which cogitation (it is to be feared) hath not once entred into the heart of many, which professe to know God in Christ. But for such as see any cause of going about it, this I will say to help them forward: that the more circumspect they haue bin in obseruing of their waies, & the more diligently the gouerning of the heart and life hath been kept throughout the day; the more readily and willingly shall they goe about this view of the day-spending, at their lying down. Neither shal they leaue off, or neglect and vntowardly take in hand the view of it at night, but when they haue been too secure and slight in doing the duties of the day. Neither would I lay vpon any a burthen, which they be not able to beare; calling God to record, that I seeke in this, as in the rest which I haue said, only the glory of God, & the further peace and comfort to all the faithfull, and the high praising and estimation of a godly life, which will bee much set by, where the life is so looked to in the day as I haue wished, and at our lying downe, called to mind, and viewed, and conscionably redressed: and so I wish euery one according to the light and grace which he hath receiued, to consider, whether he can say any lesse, but that they walke most safely and most confident, who go about (as they shall bee able) to make an end of the day in this manner. And the reason why this is required, as the last worke beside prayer in the family, is, because a Christian hath somewhat to mention and deale about, and complaine of particularly concerning himselfe, which hee cannot so well bee satisfied in, when

The heathen Poets did urge it.

Note.

when he prayeth in cōpany. And he that hath most warily looked to himselfe in the day, & ioined with the family in duties of humiliation at night, shall see cause enough to adde this dutie to both: as we reade it written of Master *Bradford*, (who had much inward communion with God) that hee was neuer satisfied in the duties hee did through the day, and namely in praying at the Chapell (when hee was Fellow of a Colledge) and in his chamber with his pupils, vntill hee had also powred out his heart to the Lord by himselfe alone.

Respect must
be had of bodi-
lie infirmi-
ties, &c.

But yet notwithstanding this which I haue said, special regard ought to be had of the many bodily infirmities, diseases and sicknesses, with the feeblenes of mind, ignorance, and other incumbrances, which many of Gods deare children shall be afflicted with: for they cannot do as other may, neither spend so much time thereabout; and therefore as euery one shall bee more oppressed then other, with any of these, so he must needs be the more respected. For in such cases of sickness and paine, the bare lifting vp of the heart to God sincerely, though in a shorter maner, is as much; and mercy (I know) is better then sacrifice: but withal this must be granted, that the more godly euery one is, the more he wil bewaile his wants, for that he cānot do herein, as others do who feare God, and so this among the rest, which doth no lesse in a well ordered heart, then a kind purgation, discharge the soule of all such drosse as remaineth to wait him a mischiefe. Thus I haue more largely, as I haue thought it expedient, gone ouer these parts of the life of a Christian, which for the most part are euery day to bee done, the better to direct him therin: and so likewise I haue said that which I intended of this whole treatise. It remaineth now to see how the practise of it is by Satan and our selues broken off and hindered: which is in the next Treatise to be set downe and handled. But first, I thinke good to adde these two things: The one, that as I haue set down rules for daily direction, so for the helping of the weaker sort, some example also be shewed vnto them thereof. The other, what vse is to be made of the whole Treatise.

Note.

*After what manner a Christian should view his passing
of the day at night.*

How a Christi-
an should view
the passing of
the day.

- A**S concerning the first, this I haue thought expedient to say; When thou goest alone by thy selfe for this purpose to view how thou hast passed the day, before thy lying downe at night, first call to mind the seuerall actions (as thou canst) from thy first awaking, how thou diddest awake.
- 1 Whether with any remembrance of God; and as soone as thou wert ready,
 - 2 how thou diddest take order about necessities which must bee done, and
 - 3 then wentest to prayer, after to thy calling. Then how thou hadst occasion
 - 4 to be in some company, and how thou didst looke to thy selfe therein: if at
 - 5 another time in the day thou wast alone, or at exercise of praier in family or
 - 6 at meat; in another part of the day if thou hadst some crosse befall thee, and
 - 7 some ill newes brought vnto thee: or if God blessed thee with health and
 - 8 peace; and if thou dealtst and communedst about worldly affaires, buying
 - 9 or selling; how thou didst it, and what care thou hadst therein, not to passe thy

Of the declaration of the ninth dutie, &c.

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thy bounds, but to bee sober minded. These, or any other like vnto these, whatsoeuer actions or the maner of them, or whatsoeuer the cogitations & desires of thine heart haue bin, whether they were good or bad, call to mind as many of them as thou canst. Thus looke backe, (as thou art able to remember) how thou spentest the day from one thing to another, and from one place where thou wert, to another: which though at the first it shall seeme strange and hard to doe, yet in time will be more easie. When thou hast thus done, thou shalt see how thou hast had vse of any of the nine duties set downe, which are the common and ordinarie actions of the day: and how the eight inward graces which ought to bee companions to vs euerie day, haue accompanied thee: and then, so far as thou maiest truly do it, giue thanks for all grace whereby thou hast been guided, and humble thy selfe in confessing thy defaults, which thou findest to haue bin committed by thee; and praying as thou shalt see cause.

Herewith, I haue set downe a paterne and example to direct thee therein, which as thine estate doth agree with it, follow, and learne by it, how to order thy selfe in the rest.

A forme or example of viewing or passing of the day, when wee are readie to lie downe at euen, giuing light to a Christian, how to view his owne passing of the day.

I Thanke thee, O Lord, for my awaking with thee, and that with a willing and ready minde I entred into the day after, with calling vpon thee, (if thou didst so) & for that I haue liberty and opportunity therto: and that afterward I went cheerfully to the duties of my calling, or supplied the omitting thereof, some other way with a good conscience; and that I was warie in company, and in solitarinesse, and in my prosperity; and vnder my chastisements that I might not offend; but that I did some good as I could: and that I had my part in familie exercises, and had care in my earthly dealings, that I might not bee made worldly by them; that I haue taken any benefit by meditation and reading (if thou hast done so): and now at the end of the day, that I looke backe how I haue passed the day.

An example thereof.

Thus, as these, or any of them haue been done of thee, call them to mind, as thou canst, and how they were done: and as they, and such like, are the chiefe actions to be done in the day; so proceed in giuing thanks for doing them (or so far as thou hast) with thy mind seasoned with the graces, which should direct all the actions of thy life through the day: euen the forementioned eight, thus:

I also thanke thee (O Lord) that in these actions and parts of my life, I haue not done them in opinion of any goodnesse in me, but by thy grace: and haue thereby humbled my selfe for my sinnes, and imbraced pardon by faith: and by the same faith, haue been holden from many sinnes, and kept in doing many duties, as loue, mercy, vprightnesse, and the workes of my calling; and haue had some consideration of my mortalitie, and looked for thy comming; (on the Sabbath), that I haue attended to sanctifie it in publike and priuate exercises, and that I haue held the

Q9

peace

Of the declaration of the ninth dutie, &c.

peace which passeth vnderstanding, and had thy kindnes in remembrance thankfully, with some vse of watching and praying; and now viewed the passing of this day in this poore maner (let experience bring hope of better doing this from day to day: and if thy heart goe with the mentioning of these, thou shalt finde great sauour in them). But seeing I haue faulted and failed many waies, both in good doing, and the right manner of it, and in following the deuices and desires of my heart too much; (here if any particular action or corruption bee remembred of thee, bewaile it, accuse and iudge thy selfe and renounce it, that thou mayest finde mercie in that thy need): I confesse and renounce the same, praying for Christs sake to be pardoned; that I may lie downe in peace. And this of the first point: namely, an example of daily direction.

The vse of the whole Treatise.

*The vse of the
doctrine of this
Treatise.*

Note.

THe second thing which, I said, I would adde, was the vse of this doctrine. For the vse of the doctrine of this Treatise, Of daily guiding thy soule and life, it may be gathered out of that which hath been said of it; and out of this last paterne or example so far as thou seest nothing in it, which God approueth not. And that is in few words; that euery day, and through the day, thou maiest walke with God, hauing thy conuersation in heauen, and so goe homeward cheerefully, that part of thy iourney, as may possible be inioied of thee, longing for thy desired saluation, and so that thou maiest euerie day, weane and withdraw thine heart from any such noisome bait or prouocation, as suffereth thee not to arise in the morning, to walke through the day, and to lie downe at night in peace and safety vnder Gods protection: And euery day; I still say; wishing thee to remember, that if thou beest negligent and carelesse but one day; that may fall on thee to vex thee long after, which should no lesse fall out in thy whole life. And that part of life which will not stand with this, let it, as deadly poyson, be carefully auoided and reiected of thee.

Here followeth a prayer, containing the summe of the life which is to bee daily led of a true Christian.

A forme or paterne to teach and direct a Christian how to begin the day with meditation and prayer, and confession of sinne, and thanks, after he hath first awaked with the Lord: containing in it the matter of this Treatise, necessarie for him to practise throughout the day following, & for euery day.

*The sum may be drawne out of it more briefly,
of euery one, as shall bee fittest
for him.*

The entrance.

O Lord God most mightie, and mercifull through Iesus Christ, let that minde be in mee, which is in thy faithfull people, and with the which thou

thou delightest to bee sought vnto, euen sound and without hypocrisie, humble, meek, teachable to euerie good thing, fitly and readily disposed vnto euerie good worke: let mee bee framed this morning to the liking of the Christian course, as I haue learned it out of thy word, and haue tried that it is the onely happie estate which here can be inioied. And with this mind let me enter into my meditation, thank-giuing, confession of sins, and prayer. For whom haue I in heauen (O Lord) but thee? or whom doe I desire on earth in comparison of thee? who dost whatsoeuer it pleaseth thee, & hast all creatures, euen the diuels subiect to thee: who, as thou hast filled the whole earth with thy goodnesse, so particularly thy mercies are wonderfull to me, and that my soule knoweth right well. And as in thy fauour is life and happinesse, so thou as one abounding in loue and compassion, hast counselled, yea, and commanded vs for our own good to seeke it, that we might be happy by it. And yet, lest wee should be deceiued with the delusions and baits of this world, and set our delight on them, thou soundest this alarme in our eares daily, that all things in this world are transitorie, vaine, and soone flitting away, and we our selues with them daily drawing vnto our end. Thou hast caused this to be published in our hearing, that all flesh is grasse, and the glory and beauty of it, as the flower of the fielde that fadeth: and that all things below, the more they haue been delighted in, the more deeply they shall sting and vexe vs when they forsake vs. And lest we should iudge and hope of our estate after the deceitful dreames of our owne braine, as wee are most easily enclined to doe, thou hast liuelie set out our whole shape as in a glasse, to be ful of miserie & cursednes, if wee haue not yet attained to know that we are thy sonnes and daughters, and that our names are written in the booke of life. These all, and such like while I meditate vpon, as also, that thou wouldest haue vs euerie day make our saluation more sure, and to bee perswaded of thine vnchangeable loue; I wonder at them, and most of all to consider thine inestimable and vnutterable kindnes in them all. This draweth frō me (as there is exceeding great cause) vnfaigned thanks, with ioy vn-speakable & glorious, especiallie for that I see, thou hast done all this for me, euen the vnworthiest of other; that for my sake thou gauest thy deare Son to death, that he might bring me to euerlasting life: that to mee among other, thou wouldest haue the glad tidings of it to be brought and preached, to the end that I may know my selfe as surely to be one of thine, as if I were gathered vp to my fathers to enioy thy presence most glorious already: that of me among the rest of thy chosen ones, thou hast an especiall regard and care, against all things that might hurt me, and wilt continue the same euen to my liues end, when I shall feare neither trouble nor danger, neither diuell nor hell any more; that thou hast granted me to know it by faith, and in token thereof hast sanctified me, and made me able to loue goodnes and loath euill in some measure; that thou hast wrought repentance in my hart, wherby I endeauour to forsake all knowne sins, and to desire to please thee in all things; that thou hast giuen mee a delight in thy word, whereas manie finde little fauour in it; that thou turnest mine afflictions to my good, & teachest me the right and sober vse of my prosperitie; that thou giuest mee access vnto thy maiesty by prayer, when I will, and for whatsoeuer is needful;

Meditation.

Thankes-giuing.

that I haue libertie to vse all other helps for the maintaining of a godlie life; that I may rise vp when I haue fallen and offended thee, and returne to thee againe; that thou hast giuen me to striue against sin and Satan, as a souldier of Christ, and makest me to finde ioy in the Christian life, and thy seruice to be perfect freedome. And yet for all this, that thou giuest me hope of neerer communion with thee, that thou assurest me, that through thy power I shall be inabled to perseuere in this Christian course to my liues end, and that after it, I shall be receiued into glorie.

And further, that thou hast not onelie bestowed these great priuiledges vpon me, which are proper and peculiar to thine own children, but also hast in most gracious maner provided for the continuance of these vnto me, and ministred abundantly vnto me the good things of this life: as, to liue vnder a most Christian and religious Prince and King, defending and maintaining the Gospell against all Antichristian malice and tyrannie, and other aduersarie power, and the same truly & sincerely preached, and by whom our liues, liberties and liuings are peaceable continued. I thankfullie also acknowledge thy great mercie, for the fellowship which I haue with thy good seruants in liuing with them, and for that credit and fauour which thou grantest me among them: also for conuenient habitation, competencie of thy outward blessing, good liking, contentation and agreement in mariage (or if ones state require it, out of it) for health and strength to walke in my particular calling, and the benefit of a lawfull calling it selfe, for freedome from grieuous paines and diseases; from suit and seruice, burthen and bondage to Pope and tyrant, and all other vnreasonable ones; for blessing and successe in my lawfull affaires (other benefits mention, as thou shalt haue cause).

These thy mercies, with many other daily renewed vpon me, both to the comfort of soule and body, doe cause me (I say) to thinke my selfe infinitlie beholding and bound to thy maiestie, and to say: O Lord, what is man, that thou so delightest in him? and againe: What shall I render vnto thee for all thy kindnes, which hath no end nor measure? This loue therefore constraineth me (contrary to my corrupt nature) to be most willingly subiect to thy will and holy gouernment; this maketh thy commandements not to be to me, as sometime they were, burdensome and vnwelcome, but sweet and pleasant: this causeth the strength of mine vnruilie lusts and vnlawfull desires to wanze and bee weakened in mee, contrarie to that which sometime I haue found; and perswadeth me, that euen my afflictions and the hardest parts of my life are sent, not in thine anger and displeasure, but of fauour and mercy; and that for my good thou doest of verie faithfulnessse, cause mee (when soeuer I am chastised) to be corrected. And so, for thine afflicting of me also, I am, and more learne, daily to bee thankfull. And the rather I see iust cause hereof, because I am priuie in mine own heart, how little cause I giue of this tender handling, and most kind regarding of me: yea rather, I see causes innumerable, why I should be giuen vp into a reprobate sense; and both bee made an example vnto others in this life, of miserie; and after, bee cast into endlesse wee.

For besides mine originall sinne wherein I was conceiued and borne,
my

Of the declaration of the ninth dutie, &c.

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Confession of sinne.

my whole life (before I was called to know thee to be my Sauour, through Christ my redeemer (was nothing else but an vtter departing from thee, and a dishonouring of thy name. In euery commandement and branch thereof, I was rebellious, and disobedient to thee, and that as many times as I haue haire vpon my head. And since thou hast washed me from my wickednes, and purge me from my sinnes, whereas I thought, I should haue roundly and readily liked and submitted my selfe to thy holy will, which is the rule of righteousness; yet I haue felt, and doe daily, that I am hindered much from that good course which I desire; not doing the good which I would most willingly, but oft times that which I allow not. And yet besides this, I perceiue that there is much sin in me which I know not, (as from time to time since my first beleeuing in thee, I haue by little and little espied and found out): so that most iustly I may say, Oh Lord, who can tell the manifold errors of this life, or how oft he offendeth thee? And as for the deceitfulness of sin, who is wise enough to discern it in many things? as when we shall be angrie, although it be for a iust cause; when we shall giue our eye and heart liberty to please themselues in that which they desire; when wee grow weake in faith, faint in hope, and distrusting thy prouidence, euen whiles we be about our lawfull businesse; and such like: which because I feele my selfe to be incumbred with, and with many such, I do here as most vnworthy in my selfe, acknowledge the same, and humbly sue vnto thee (O heavenly father) for thy deare Sons sake Iesus Christ, to pardon still my sins and corruptiō, who do confesse, that I offend thee so oft in the day as I cannot expresse: and this morning to receiue me graciously into thy fauourable protection, that I may bee satiate and replenished with thy louing kindness, so, that all the day after I may retaine the fauour of it, haue my heart so sweetly seasoned with it, that I may finde and feele all my actions, as good things to proceed out of the good treasure of it; and not to bee fleshly, rebellious and corrupt, as proceeding from a root of bitterness.

Psal. 19. 12.

*I
Pray for pardon, and so for this manner of beginning the day.*

And as for the sinne which is hidden from me, reueale and bring to light vnto me, that I may be ashamed and humbled thereby, and not abuse thy pardoning of me to bold licentiousnes, making that a colour of euill in me: but let me plucke downe all pride of my heart, and see my selfe daily, and so this day, more indebted to thy maiesty then otherwise I could possibly thinke my selfe to be; and to send vp more oft and earnest prayers against the same. Thus (good Lord) let me sensibly feele 'this' mornings worke to be effectually through thy blessing, (euen as it is thine owne ordinance, that I should begin the day thus) that I may haue my heart enlarged hereby, to do my other duties with more cheere and fruitfulnessse: and that I being thus perswaded of thy fauour, may also be assured that thou wilt be with mee to assist me and blesse me in all the lawfull workes and actions which thou hast in thy wise prouidence laid vpon me this day to doe.

And seeing thou hast appointed, that wee should bee occupied in some trauell and worke profitable to others, which also may keepe our selues from idlenessse, incline my heart to obey this thy commandement, not only for other causes, but chiefly because thou wilt haue it so, and with that cheerefulnessse that may shake off tediousnessse and vntowardnessse, as farre as

*2
Prayer for discharge of duty in our calling, and for blessing in it.*

3
For that part of
the day which
is passed in
company, that
it may be a-
right.

of my frailtie may bee obtained. In the workes of my calling let mee keepe my heart from all distemperature, disorder and rebellion, and containe my selfe from euery euill way; in the good successe which thou giuest, let mee not bee lifted vp with lightnesse: in the contrarie, not cast downe with immoderate heauinesse. Let mee see good and sufficient cause of intermitting the same as oft as I cease from it, and let my minde bee stable and well settled to follow thee, though the actions of the day bee manie and variable. In all companies let mee frame my selfe this day, to bee harmelesse and innocent at home especially, where I am like to meete with many occasions to offend. And therefore let mee bee warie against the common euils which are in families, as brawling, disagreeing with any, anger, vncharitablenesse, reuiling, prouoking, or being prouoked by others; but forbearing, and forgiuing, if I haue ought against any; so let mee bee free from foolish iesting, slander of others, lying, vnprofitable and needlesse talking: So abroad, let mee not fashion my selfe after the euill example of the world in these, or the like, but humble carrying my selfe towards mine equals, giuing honour to my betters; and making my selfe equall with those who are my inferiours, as knowing my selfe what I am.

4
For the right
use of solitarie-
nesse.

And not onely so, but as I shall haue opportunitie, grant (good Lord) that I may do good by exhorting, teaching, comforting, and admonishing, and offering my selfe to take good by receiuing the same where I may, that thus I may leaue no ill sauour in any place; but with comfort call to minde the companies that I haue been in, and not with an euill and accusing conscience. And that part of the day which I shall haue free from the fore-mentioned duties to bee alone, whether iourneying, sitting, walking, or lying, grant (most merciful father) that my heart may bee weaned from vaine cogitations and fond desires, euen the secretest: and that out of the good treasure of my heart, I may raise holy and profitable meditations, oft musing of the heavenly things contained in thy word; namely, thy mercies, of mine owne mortalitie, troubles, subiection to sinne and Satan; and how I may order aright all my lawfull affaires, and disgrace and bring in discredit with my heart all iniquitie, and the very appearance therof. Let me aime at these things this day as at a marke.

Note.

5
For cheerful-
nesse in Gods
seruice.

And whereas (most mercifull father) we are wont to goe to prayer, hearing, conferring, and reading of thy word with much vnwillingnesse and vntowardnesse; and to be sleepe and vnreuerent therein; grant, that I may be armed against these: and contrarily may stir vp my selfe to cheerfulness and gladnesse, when such times in the day come, seeing thou hast appointed them to be especiall helps for my weaknesse; labouring, that my heart may be affected with them, and strength obtained thereby from Christ Iesus my head, to goe forward in my seuerall duties. Let mee in all these, and other actions this day, hold fast my confidence in thee, that thou hast a fatherlie care ouer me, both in turning my afflictions (which it shall please thee to send) to my great good, and granting me many sweet blessings for my further encouragement: that when I shall bee perswaded, that they are both from thee of a fatherly compassion and tender care, I may greatly be vphol-

6
For confidence
in all estates.

den

Of the declaration of the ninth dutie, &c.

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den and comforted. And what soeuer I shall haue to deale in with any man, though I be not in presence with him, let me euer giue that which is due to him, as far as I see it to appertaine to me: especially in the commodities of this life, that none may haue any iust cause to complaine of any iniury done by me; neither may I haue any wound of conscience at anie time for such gaine or substance, and the rather for that I am giuen too much to looke after mine own right; and with this, let mercy and compassion be ioined, that I may, as thou hast inabled me, glad the hearts of such thy poore seruants, as whose necessities it most pertaineth to me to relieue.

7
Iust dealing to
all, and mercy
to the needie,
and to hurt
none in goods,
name, &c.

And so long as in thy fatherly wisdom thou hast purposed to grant mee health and prosperitie, let mee vse and enioy the same with much thankfulness; and soberly, humbly and meekely carrie my selfe in that estate, not thinking my selfe any thing better then such as want it: let mee not disdain others, nor my selfe bee drowned in idleness, sensuality, and sottish ease; but let mee bee so much the more profitable in euery good worke, whiles thou giuest me so many helps thereto, then in afflictions I could be; that so I may serue thy maiestie with a sound minde and body, so far as thou shalt see it expedient. And yet not promising to my selfe continuance of peace and prosperitie, but to looke for my change; to learne to be abased, and to want: and contentedly, thankfully, and patiently to take vp that crosse which thou shalt allot vnto me; receiuing much comfort in the triall of my faith by thy chastising of me, and for that I know that in great mercie and loue thou dost it. And (good Lord) keepe from mee heauie iudgements which are aboue my strength: and when thou freest me from manie other troubles, let me in no wise trouble my selfe with an euill conscience.

8
For the right
vse of prosper-
itie and ad-
uersitie.
Here remem-
ber to pray for
outward bene-
fits and success
in earthly dea-
lings.

And because I am occupied about many things in the day, and therefore am more readie (through the diuels malice and vigilancie, who seeketh all occasions against me) to be vnsetled and brought out of frame, grant (most louing Father) that I may at such times remeber, how I ought to haue a staied mind and constant, euer counting one thing to be necessarie in the midst of all my businesse, dealings, and varietie of actions: and that is, that I may highlie prize thy word, that so I may doe thy will; seeing I haue then most need of this grace of faithfulness and care, when the danger is greatest. And yet if I should bee ouertaken with any forgetfulness, and vnawares preuented by Satan, slipping into anie securitie, rashness, earthliness of minde, or such like blind-folding of mee, that I should bee thereby vnsetled, and this my course of holie walking bee broken off; yet (good Lord) leaue me not ouer long in that danger: grant mee to espie my fall and offence whatsoeuer it bee, and not to hide it in any wise, but speedily to acknowledge it; that I may obtaine mercie for it at thy hands, and so may returne to thee againe, because I haue sufficiently seen and tried that otherwise it is no liuing here, but worse then death, to haue thee at any time against me. Lastlie, I most humbly beseech thee, that I may so warily carie my self through- out this day in all that I goe about, that I may not bee vnwilling to view my doings, and what hath been done amisse, at euening, and reuerently looke back & examine how I haue spent it, and that by these rules whereby I haue

9
Against vn-
setlednesse by
any occasion.

Note.

10
In sliding to re-
turne speedily,
and not to lie
still.

11
For looking
backe and exa-
mining the acti-
ons of the day.

*After request
made for good
life, put next a
request for the
reuerent use of
all good helps;
as, this begin-
ning of the day,
or for the well
practising of
the godly life.*

prayed to be directed: and that I may be willing to see where I haue failed, that I may the better know what badnesse doth still remaine in me; that so I may haue iust occasion to humble my selfe, and confesse my sinne to thee, and may make an end of all breaches, not lying downe in any of them vnrepented.

Let me count this no burthen nor toyle to do it, as the most of the world doe, who thereby prouide so many after-reckonings for themselues, that they cannot answere one among a thousand of them. And by all my weaknesse, neglects of dutie and out-strayings, let mee not bee discouraged to leaue off this daily looking to my waies, but to encrease my care rather. And wherein soeuer I shall see and finde, that I haue obtained grace in any good sort to be guided by the direction which thy word setteth before me, there I may be ioyfull and thankfull that thou makest any part of my dutie easie to me, which I know to haue been farre otherwise. And thus let mee haue good prooffe, that in all the cariage of my selfe, and in euery part of my life, I am a stranger on earth, as my forefathers were; and lie downe in peace at night, euen as this morning, through thy goodnesse, I appeare before thy Maiestie. And for the nourishing and preserving of this Christian libertie in me, and that I may walke after this direction carefully, let my prayers bee oft (as I may be able to offer them) and earnestly continued this day, and watchfulnesse adioyned thereto, as thou hast taught me: that although this manner of liuing bee not regarded in the world, yet I hauing obtained of thy Maiesty to make it my delight, and knowing the incredible gaine that commeth by it, I may be resolute and thoroughly perswaded to make it my practice, not onely this day, but euery day hereafter wheresoeuer I shall become, or in what estate and condition soeuer I shall be. That by the faithfull continuance of this Christian course, I may see my profiting daily in the denying of my selfe, and little esteeming of this world, and so haue good testimonie that I liue by faith: and that when I shall be gray-headed, and waxe old, I may haue mine old age blessed vnto me, and not full of tediousnesse and wearisomnesse, idlenesse, and vnprofitablenesse, waiwardnesse, frowardnesse, and such like annoyances, whiles I acquaint my selfe now with the renouncing and forsaking my will in these and such like; that thus my latter daies may be better then my former.

The armour.

Nowe.

And for the obtaining of grace to the practising of all duties this day, arme me with the armour of a Christian, that my particular actions may by the helpe thereof, bee well ordered: that by the armour of faith I may be able to beleuee all times, and be kept from doubting and distrust in thee, what occasions soeuer may be offered me of the same; that I standing and abiding in faith constantly, may finde and feelee the sweete fruite and benefit of that part of my armour: and that I may bee so settled in hope, that I may not faint euen in straites, though I see no way (to mans reason) of good issue, but by patience may be vpholden. That I may so bee cloathed with the brest-plate of righteousness, that I may not feare any danger by false accusations and malicious tongues; but may bring forth plentifully the fruites of righteousness in all my dealings, and mine innocencie may shine as light in the world. That my knowledge, by thy word, may direct
me

mee to discerne good from euill, truth from errour, and so may keepe my feete from falling by the deceitfulnesse of sinne. That I being shod with the shooes of peace, may not onely haue peace of minde in the time of health and prosperitie, but may be prepared thereby to goe on my iourney of this life to the end thereof, yea euen in sicknesse and tribulation also. And lastly, that I may be so girded about with sinceritie and integritie; that I may be farre from hollownesse and hypocrisie, and may carrie my selfe in plainnesse and simplicitie throughout. And that behauiour in my heart or life, which will not stand with this course of life, let it be, as I haue prayed, as superfluous rubbish cut off and cast from me, and let me haue nothing to doe with it, that so my life may bee free from dangerous and reprochfull euils. And whatsoeuer else thou knowest expedient for me, bodily or spirituall, in this life, or that which is to come, grant it to me for Christs sake: to whom with thee (O Father) and the holy Ghost, be all honour and glorie for euer, Amen.

This prayer is not set downe to vrge any to vse it daily, but as any shall see cause; and sometimes to stirre vp those that feeles themselves dead and vnfit to pray, by reading it ouer: and euery thing in it so farre to be applied, as the state of the person shall require.

The end of the fourth Treatise.

THE





THE FIFTH TREATISE, SHEWING THE LETS WHICH HINDER THE SINCERE course of the Christian life before described.

CHAP. I.

Of the summe and order of this Treatise, and how it agreeth well with the former.

2. Cor. 5. 14.
Ioh. 14. 23.



S it is the loue of God, which constraineth & inableth vs to loue him, and therefore to endeaour to obey him; so the wicked who are not beloued of him, cannot loue nor serue him: therefore it were infinite, and not to my purpose heere, to make a large discourse of this, What lets hinder them from the same, seeing it is no one particularly, but many which hold them from a godly life, as also from faith. But seeing the most of the impediments which hinder them altogether, are also stops and staies to Gods deare seruants, that they be not so cleare lights in giuing good example, as they might, and as were meet for them; therefore for the better furthering of them in the way to a godly life, I will by that occasion, lay forth some of them which hinder both: but chiefly I will shew how the poore children of God bee holden backe, and so become more offensive; and then I will giue such helpe as I can against the same; for that is the point which I propound in this Treatise to acquaint the Reader with. And first to say somewhat generally before I proceed.

He that is guided and directed by the former doctrine, is in little danger.

Note.

He that faithfully vseth the daily direction set downe before, or the like, shall be furnished daily with the munition that a Christian shall neede against his greatest enemies, and (as I haue said) shall finde rest to his soule daily; which otherwise is not to be found nor enioyed constantly of any, neither the beautie and felicitie of a godly life in any sort possessed as it may. For though I dreame of no perfection in this life, yet he that walketh in this royall way, shall not doubt where he is, and whether he be out of his way; as other shall from time to time: he shall be accompanied throughout the day, and from day to day, with faith, hope, loue, humilitie, meekenesse, righteousness, vprightnesse, patience, temperancie, somewhat armed against trouble, hauing the word (according to the measure of his knowledge and

and faith) readie to guide him what to follow, and what to refuse.

Now therefore it might seeme needlesse to say any more about this matter. And indeed this I say, that he who is settled firmly in the practise of that which is before set downe, shall finde every day lesse to hinder him then other, and the Christian life more easie to him. But because wee are not ignorant of Satans enterprises, (who as he is first hardly cast out, and with much adoe: so hee is afterward more fierce and subtil to hinder such as haue escaped his snares) therefore I will not beare the reader in hand, that this direction, or the like, will bee as easily obserued and kept constantly, as read and learned, lest he finding it otherwise, should be discouraged and let further backe: but as I haue said of the parts already, with how much adoe they shall be practised; so I say much more of the whole, that seeing it is a chaining vp of the vnrule thoughts and desires of the heart, it will at the first seeme the more difficult. But although they escape that first plunge, (I meane not to renounce and cast off the practise of it altogether, through the difficultie and hardnesse which seemeth to bee in it, but will conceiue hope that God will strengthen them to abide constantly therein; which is a great conquest): yet they must know, that there will fall out very manie lets to hinder and hold them backe one time or other, and one way or other, to make the doctrine which should direct them, without fruite vnto them. The diuell (as I haue said) will lay sundrie blockes in their way, to hinder them from going forward, in, and after this course of liuing by faith daily.

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But he must know what dangers will be in his way.

Besides these, there are some which desire to please God from their hearts, though not acquainted with any direction how to bee guided, but come farre behinde them: we must therefore seeke, how to proppe vp, and bring on them which are thus weak, as well as giue rules to the strong; and endeauour to bring them by little and little to this estate, as well as teach the other how to keepe in the good course which they haue attained to. Finally, we must in a wise and tender regard of their frailties, (as forgetfulnesse, earthly-mindednesse, coldnesse, slothfulnesse, also of their ignorance and other wants of experience) teach them, (as God hath taught vs) how to rise when they are fallen, and to come into the way, when by occasion they are gone out: that thus they may not bee too much dismayed by their infirmities, but rather strongly encouraged to haue better acquaintance with the life of a Christian, seeing there are so many helpes, meanes and incitements thereto granted to them by God. Also to make them better see themselves, the vilenesse which remaineth in them, and Satans malice, and other of his properties, how many things he layeth in their way to make them stumble thereat: that the reading of these may hold them from securitie, and from faintnesse and wearinesse in their Christian course, whereto they are most inclined of themselves, though they were set forward thereto by no other.

The weaker and the stronger Christians must be helped.

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Christians must learne how to returne when they are gone out of the way.

Now although, as oft as a man practiseth not this or the like daily direction, it is certaine that he is letted; yet every one seeth it not to bee so by and by, neither how or by what he is letted; much lesse how to redresse it: therefore is this place and Treatise of the lets most needfull, to shew what

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lets will lie in our way to hold vs from following good direction, and from practising of the Christian life daily; that they being knowne, may be prevented and auoided, so farre as wee may haue peace, (which shall be, if the rules for directing vs be carefully obserued): or at leastwise if wee be hindered any maner of way, yet wee may see how, and hauing remedies at hand, wee may bee glad to repaire speedily vnto them, and thereby returne into the way againe.

Note.

And therefore I haue thought it expedient to signifie the same in this Chapter, and that my purpose is, to speake in the whole treatise following, of these and such like matters of purpose, for the helpe and comfort of such as cannot yet finde the Lords yoke to bee easie, nor his commandements pleasant and sweete vnto them at one time as at another, in one point as in another, but toilesome and burthensome. So that although I haue in the first Treatise said somewhat particularly for their sakes, as I could take fit occasion to doe: yet because I know that many who are willing to liue well and Christianly, doe make a toyle thereof, and doe not finde any great pleasure in the duties of it; and therefore make question oftentimes (seeing they finde it so hard) whether they were best to goe forward, or no; especially when they haue been driuen to commit any shamefull sinne; therefore I thinke it very expedient to remoue these dangerous thoughts, and shew them some way to come out of this vncomfortablenesse.

*What is meant
by lets.
Note.*

Now the maine and chiefe lets are, the diuell with all his force, subtiltie and malice; and our euill hearts so farre as they are vnreformed: and by means of both, all things in the world, though not in their owne nature, but by them made occasions to vs of falling, and offending God. Whereby may bee gathered, what I meane by lets and hinderances in this Treatise, euen whatsoeuer may hold vs backe from peace with God. Now all these and euerie of them is able to breake off our course in godlinesse, that wee shall not bend our mindes otherwise then in some generall sort and manner to worship God, and liue with men: and although they preuaile not so with all, that they breake off their course altogether, yet some one part or other of the godly life shall bee neglected; and so one day after another, it shall continue with them in such wise, that their reioycing in the Lord shall faile, neither shall their light shine amongst men, whereby God might bee glorified. In this darknesse and bondage the most part of Gods people are holden; so that although they haue some little sight of redemption, and dim hope at some times that their sinnes are forgiven them, yet neither enioy they their part in this any long time, nor their sweet libertie in godlinesse, which they should haue in all estates; both which the Lord hath granted to enioy, as I haue shewed before. They must therefore learne carefully to resist all such lets, as they shal know to stand vp in their way to hinder them: of the which I meane to giue a taste, and of the chiefe and most of them, that we may see and discern them, and (as I haue said) shew some helpe against them,

*First, of lets in
generall.*

And first generally I will set downe the properties of the diuell, as, his malice, subtiltie, crueltie and the like, by the which in sundrie sort, hee worketh vpon the hearts of poore Christians, and deceiueth them infinit waies: and

and together with these, I will set downe the encouragements which God hath giuen them against the same; which bee farre greater then many of them doe thinke.

And secondly, I will more particularly speake of the seuerall lets and hinderances which Satan raiseth vp against vs, and of the kindes of them; and which they bee; and how hee vseth our hearts, and the world as his instruments to ouerthrow our hope: and lastly, I will adde some particular remedies against the same. By all which, they who are incumbred with any of these lets, may count it no strange thing, neither be dismaied thereat; and by this which they shall reade, they may bee prouided of some helpe, yea and haue deliuerance out of the same also.

*Then after, of
the particular
kindes of them,
and what they
be.*

CHAP. 2.

*Of Satans properties and attempts against vs in generall: and
our helpe against them.*



O begin therefore first generally, euen hee it is, Satan I meane, that withstandeth vs in euery good thing, (as I haue said before) and leadeth vs amisse many waies, although we see our selues set free from the infernall woe. And therefore it is, that our hearts cannot so soone be ranging though it be neuer so little, but hee is readie to meete with them and set them forward in some euill; and by his most slie subtiltie, he fasteneth

1. Pet. 5. 8.

Iob 1. 7.

*The diuell mee-
teth with vs on
euery side.*

our liking and our affections there, before we can be aware of it: so that we maruell after, to see such a sudden vnsetlednes in vs, and such a change from a wel-ordered course wherein wee were before. And heereby it is also, (of him I meane) that we can deale about nothing but we may possibly, and be oft times snared with it: hee knowing how to vse all outward obiects to our hurt; as wealth, beautie friends, libertie, peace, and all blessings; and contrarily, losses, sicknesse, disgrace, &c. If that we be at home, he workes by domesticall affaires: if abroad, hee taketh occasion from thence. So that wherefoeuer, or whatfoeuer we doe or be occupied in, the Scripture teacheth vs, that he is about vs how good soeuer we be, if not in vs as in the men of this world: and that which is most dangerous of all, he doth most craftily deceiue vs when we doe least suspect it. More particularly to lay forth this, I cannot here conueniently.

Note.

*Both by prosper-
itie to snare
vs, and by cross-
es to vex vs,
at home and
abroad.*

*When we least
suspect it.*

*We must be ac-
quainted with
his enterprises.*

If therefore men be ignorant or vnexperienced in his working, and vnacquainted with his properties, it is not to be maruelled at, though they beare their deadly wounds about them, through his vncessant malice and subtiltie: for it is not possible, but that euerie naturall man one way or other, should be deeply bewitched, made senselesse and foolish with pleasures, profits, dreames of earthly happinesse to come, feare, securitie, hard-heartednesse, or some such like. And this is the estate of the word at this day; euen thus are all vnbeleeuers deceiued, and holden (as it were) in bands; and cannot, either seeke or desire, or know how to get out. But if any bee more ex-

R r

pert

Note.

pert, and haue their hearts exercised in discerning good and euil, and if God teach them to know this myserie and secret, of Satans casting mists before their eyes, to rock them fast asleepe in sinne, and haue had prooue of these things in themselues; they shall farre more easily see into it, and know by the helpe that God hath left them, how to shunne his deadly wounds, and to see his poysoned baits, and to auoid them.

Luk. 22. 31.

Note.

We may not faint, though we haue the diuell against vs.

It is not to be denied, but that in this manner, Satan besetteth all people, (though little obserued and seene of vnbeleeuers) and most of all, vs, who are redeemed with a great price, whom hee is openly and resolutely set against. All of vs therefore are to know his enterprises, properties, practises, vigilancie, his malice at all times, and in all actions and companies: and how by his diuers sleights hee dealeth according to the occasions offered, and as our weakenesse may most easilie be discouraged. But what then? are wee therefore to faint? God forbid. I say further, (as before) if hee doth not onely kindle the concupiscence that is within vs and our owne lusts, to be more set on fire to doe the euill which we are enclined to, but also baiteth the outward things with poyson, which wee deale about, that he may dazle our eyes, and cast vs from our hold; that is, that wee may not keepe still in the Christian course, yet ought we not for all this to be dismayed.

Reason why.

For we know, that euen these, although they cannot but trouble vs for the present time, yet shall turne to our exceeding good, by making vs to see more store by Gods protection then we did before, and to abide vnder his gouernment more continually; seeing wee doe so soone smart when wee shake it off (as it were) neuer so little. When therefore wee shall perceiue our selues to be hindred and distracted from our peaceable estate, and from continuance in a daily good course, (which will sore and much trouble vs), God would haue vs know that we should not faint and be discouraged therat, but in confidence, and full perswasion of recouerie, and of obtaining fauour, confesse humbly both our wandrings and vnsetlednesse of heart, and much more our hearkening to Satans delusions, (whereby wee were so far estranged from God) and forsake them, that wee may find mercie, and returne vnder his gouernment againe.

Note.

Luk. 15. 6.
The Lord will not faile nor forsake his seruants.
Properties of the diuell.

The Lord would haue none of his to bee ranging from vnder his wings, and much lesse (if any bee fallen through infirmitie, or beguiled by Satans subtiltie) would he haue them thinke, that he will therefore shake them off, and forsake them, who hath made it manifest and well knowne in the Gospell: *That he seeketh up that which is wandring and lost.* This must be thoroughly perswaded vnto Gods children, that they may neither bee discouraged (as they must needs be otherwise) in their falles, from suing to God; and yet, not boldly abusing his lenitie, but well encouraged by his great loue to returne to him againe. For although the diuell bee a mightie enemy, and cruell, for which cause he is called a great red Dragon; and the accuser of the brethren; and as subtile, vigilant and malicious, as he is strong: yet they for their part are not naked and altogether vnarmed; neither doth their strength rest in themselues, but they deriue and draw it from one that is mightier then hee. They haue libertie, nay commandement to bee strong in

Note.

in the might of Gods power; that is, to be fully perswaded, that if there bee any strength in God himselfe, (who, wee know, holdeth all diuels in subiection) theirs it is, and for them, and they may take it for their owne: euen as if any poore man in a purchase should haue by a rich friend laid out for him, and freely bestowed on him, whatsoeuer he should want. Yea, one part of their armour (I meane faith) is able alone to ouercome all lets which they shall meete with, and to thrust backe euen the fierie darts of the diuell, which burne and sting most sharply.

They must also consider, who and what maner persons they are; not enemies to God as in times past, but beloued, deare and pretious vnto him, euen sonnes and daughters, and therefore not like to be vnnaturally forsaken or left to themselves in their need and necessitie: and if when they were enemies they were reconciled by his death, how much more being reconciled, shall they be saued by his life? and being already deliuered from the greatest feare, that is, of damnation, they may bee well perswaded, that the combats which remaine to be betwixt Satan and them, cannot bee deadly, and to their ouerthrow, but to exercise their faith; that after they haue trusted in God a little, and waited vpon him, to see his helping hand here, they may after their conflicts, receiue their reward.

This I speake not to make any slacke and carelesse; but to encourage them against these lets which follow, which by his subtiltie shall seeme greater then they are: that they may not be faint-hearted and discomforted, seeing there is no cause. For it hath pleased the Lord, and so he hath promised; by struing, resisting Satan, and suffering a little, afterwards to take them into glorie: (as our Sauour himselfe did goe that way, Heb. 12.2.) and yet not to be without honour, euen here (if we iudge rightly) where and whiles (to the iudgement of the flesh) they are in the midst of reproch. This caueat I giue vnto the beleeuers before hand, putting them in remembrance, that I must oftentimes call them backe to the consideration thereof; that they may be vpholden in the greatest likelihoods of danger.

And they must be warned to learne wisdom by their experience, that when they shall be able in sundrie trials to escape and be deliuered from the foile and perill which they feared, and to see that God hath vpholden them therein by faith in his promise, and hope in his helpe, and that thereby they haue been taught to vse such meanes as haue brought a good end of their conflicts, they may afterwards bee imboldened to waite for the same grace againe, in the like necessities and straights; and so to grow to haue that acquaintance and communion with God, that they may with confidence looke to obtaine greater things at his hands then these, and to encourage and hearten on others (who are weake) to doe the same.

Now if any should feare, that all this looking to our selues is more then needs, he is to know, that if our hearts were sound, and so kept without liking of euill (as sometime the meanest Christian feeleth it) there were no danger to bee feared, no not from the diuell himselfe, much lesse the world, according to that of Salomon; *Keep thy heart with all diligence, for from thence commeth life*: and they who haue any experience, finde nothing more true, then that they walke at great libertie, when their hearts are well ordered.

R r 2

But

Note.
Other reasons
to strengthen
against Satan
1. Pet. 2.9.
2. Cor. 1.18.
Rom. 5.13.
Rom. 8.1.

Heb. 13.10.

Incouragements
may not make
vs slacke.
Iam. 4.7.
Heb. 10.37.
Note.

Heb. 12.2.

We must learne
wisdom by
experience.
Rom. 5.4.

Our greatest
provision a-
gainst Satan,
cannot be too
much.

Prou. 4.23.

Rom. 2. 1.

But seeing few can heare this saying, that our hearts should bee holden in subiection to Gods will from time to time, and our desires and thoughts (though fond and foolish) captiuated; therefore Satan taketh his aduantage thereby, to make them slaues and bondmen to his suggestions and deceitful inticements, to bereaue and make them voide of all sound iudgement; and so to come to doe those things which sometimes they were ashamed of, or at least haue iudged very hardly of others for doing them.

All Satans pur-
suing of vs, tend
either to ouer-
throw our faith,
or to hinder
a godly life.

And thus it commeth to passe, that besides the hinderance wee haue by our euill hearts, when wee shall haue considered and well pondered how many waies the diuell letteth and hindereth vs, wee shall see good cause to prouide the strongest helpe and defence that we can against the same. Now then, that it may more cleerely be seene, what danger and feare we are in by him, which may easily breake off our course in godlinesse; some of his bad sleights and practises are more particularly to bee laid forth, which though they be manie and diuers, yet may be fitly drawne to these two heads: for either they doe all set against our faith; or else directly aime at the extinguishing and burying of godly life in vs; wherein if the diuell can preuaile against vs, he hath gotten what he would, and we haue lost that wherein our glory stood.

CHAP. 3.

Of the diuels troubling the weake beleuer about his faith: and if he doe not preuaile against him one way, he seeketh by another.



Satans malice
against weake
and new called
Christians.
Reuel. 12. 17.

And first for the former, to declare how hee troubleth the weake faith of Gods children (for I omit to shew how hee leadeth them captiues, who are as yet in his snares, being taken prisoners of him to doe his will, and also how forcible he holdeth backe such as doe but begin to looke after eternall life; that they shall be long in cheapening, but neuer buying, although it bee without money): his malice, crueltie, and diligence doe euidently appeare in the new borne Christians, which are made the children of God by faith; as Saint Iohn saith, *The Dragon made warre with the remnant of the womans seede which keepe the commandments of God, and haue the testimonie of Iesus Christ*. How manie heauie discouragements hee presseth downe their weake faith withall, that they may shake it off vterly, and be perswaded infinite times that they haue none at all, Christs words to Peter doe proue, saying: *Simon, Simon, Satan hath desired to winow you, as wheate from the chaffe*; that is, to scatter and cast you out of the Church. And how mightily he preuaileth with many for a season so farre, that they are altogether in a manner without comfort, the disperfed Churches in the Apostles time knew then, and they now know best who haue felt and found it so.

Luk. 22. 31.

Note.

Also it would hardly be beleueed, if both Scripture and experience were not cleere witness in this behalfe, how he terrifieth them with their owne wants, ignorances, infirmities and vnworthinesse: also with feare of shamefull

full falles, which it seemeth to them that they are vnlike to auoide; and the rather, when hee brings to their remembrance such good seruants of God, as haue fallen in the like manner before them.

Besides these, what vnsetlings doth he worke in them, whiles hee feareth them with this, that for all their care they shall neuer hold out in their faith and holy course of life vnto their end; but by persecutions, and other afflictions, which shall bee stirred vp against them, or by other prouocations they shall be turned backe: All which, with many other, he oppresseth them with, and that to the ende, they may cast away their hope and confidence, and conclude resolutely, that they haue no faith at all. The which though the sleepe and drowisie professors are not moued with; yet with his weake children it so preuaileth, that they haue no greater affliction. And in that our Sauour himselfe was mightily set vpon by him about this, Whether he were the Son of God or no; what other thing did it signifie then this, that none of vs should easily attaine to this honour, to know our selues to be the children of God, and rest quietly therein, but wee should finde Satan (our aduersarie) a most mightie hinderer of vs in our going about it.

Note.

For wherein can hee shew his malice more fully, or verifie the Scripture more cleerely, which saith; That he is the enuious man? and againe, That there shall be enmitie betwixt the seed of the woman, and the Serpent, and that he should tread vpon his heele? Indeed this is to be granted, that euen their weak faith which they haue, is sweet vnto them; and God doth sometime shew them, how happie a thing it is to be in his fauour, and freed from condemnation, S. Iohn thus speaking to them; *I write vnto you that beleeue, that you may know yee haue eternall life.* And by reason of the little taste and fruit of their weake faith, God so vpholdeth them, that they can neuer bee contented to forgoe it; and therefore would they most chiefly bee occupied in thinking of it, to nourish and strengthen it (if they knew how, & were able) as being their chiefe treasure.

Mat. 13. 25.
Gen. 3. 15.
*The small taste
of true faith, is
most sweet to
the weake.*
1. Ioh. 5. 13.

But the diuell knoweth, that there are all those waies which I haue before spoken of, and many other, to dismay them, and trouble their mindes about the same; and that their weakenesse is easily wrought vpon (for he watcheth his best opportunitie) whereby hee may driue them into feare, doubting, heauinesse, and such like. And the want of outward blessings in many, doth much encrease it, but howsoeuer it be, they shall neuer be free long together from one tentation or other, but euery while be troubled, till they grow better acquainted with the nature and propertie of Gods promises, namely, how true, vnchangeable, and perpetuall they be; euen as God himselfe also is: also except they prize them aboue all other things, and send vp earnest prayers to God daily and oft, for this faith to bee rooted in them; which they must doe most willingly and gladly, as in the first treatise I admonished, that it being more and more daily settled in them, they may feeble their doubting and feare to vanish as fast, as they perceiue their hold in the promises of God to waxe stronger. And by those means, by which I taught the weake beleeuer there to strengthen his faith, let him looke to bee vpholden against the lets which I haue mentioned before, or any other whatsoever may trouble him.

Note.
*How they should
helpe themselues
against all lets
that trouble
them about
faith.*

Further helpes.

Note.

What vse weake
beleuers should
make of their
discourage-
ments.

Prou. 8. 33.
1. Thes. 3. 2. 10.
Ezech. 34.
9. 10.
Esay 61. 1.

Matth. 7. 7.
Matth. 12. 20.
Matth. 9. 12.
Luk. 22. 32.
Ioh. 7. 37.

Iam. 4. 7.
The diuell lea-
ueth not off to
trouble the
weak beleuer,
though he be
vanquished.
Luk. 4. 13.
Mat. 12. 45.

It is also to be granted, that God doth ordinarily stablish mens faith the sooner and more easily, by the cleere, sound, and most skilfull and wise applying of Gods promises by his Ministers and messengers, whom hee appointeth to that worke : (and as this is done more weakely and darkely, the greater and longer is their combat and conflict) : but how cleere and plaine fouer the will of God about our saluation bee to vs, who haue experience of the truth which is taught vs ; yet it is not so by and by to them, who doe but newly imbrace this glad tidings, although they would most gladly enioy the same. How much more then, when they are yet but weakely grounded, and in this estate doe want an able Ministerie to set them forward ; (which is many poore Christians case) : alas, how much more (I say) must they needs be kept long at one stay, or (which is worse) forget and lose the hold which once they had ?

But although they bee free from this danger, yet the diuell working vpon their infirmities, casteth many moe mists before their eyes, that wee can reckon vpon, whereby hee keeps them vnder. Yet all this is done by the most wise prouidence of God, disposing euen these hinderances which Satan layeth in their way, to the most earnest stirring vpon of them to fasten and lay hold on his mercy ; besides the which, they see nothing but deadly vnquietnesse. And this vse all such weake ones are to make of their doubting, feare of condemnation, and the trouble of mind which goeth with it ; and therefore to giue daily attendance vpon the ministerie of the Word ; which doth helpe to supplie that which is wanting in their faith : and to receiue helpe priuately of their teachers, and others who are experienced ; and as well by themselves to vse daily to meditate vpon Gods promises, as to pray oft and earnestly to God, that nothing may hold them backe, or bee a let from safe resting vpon the same ; especially seeing their hearts are so set vpon and possessed with the loue and desire thereof, that nothing can satisfie them without it. For doe they not see, by all that hath been said to this purpose, from the first entring into this matter, that they are the persons to whom Christ saith ; Beleeue ? and againe, *Seeke, and ye shall finde ?* and also to whom hee saith ; I came not to breake the bruised reed, nor to quench the smoking flaxe ? Also, *the whole haue no neede of the Physition, but they that are sicke ?* Yea they are those to whom he speaketh, as he did to Peter : *I haue praied for thee, that thy faith faile not ;* and to whom he saith ; Seeing yee thirst after the water of life, I will giue it you.

But if they bee stayed by these meanes in time, (as it is the thing to the which they must come) and bee vpholden thereby, the Lord blessing them ; yet the diuell giueth them not ouer, euen then as though hee were vanquished and overcome. For the present time indeed, hee being thus resisted, flieth from them, (as Saint James saith) hauing done his best, and yet hath not preuailed against them : which to their singular comfort they may obserue, that this their experience may bring them sure hope of victorie againe in the like conflict. But (as I said) hee hath not giuen them ouer, as though hee feared they were too mightie for him, but *departeth for a little season*, as it is written ; that as one taking breath, or gathering new strength, yea rather as one chased, hee commeth againe more eagerly, and

and fierce afterwards. Now, if hee can driue them from their hold; the discomfort which they take thereby, doth weaken that courage and labour (I meane to be well gouerned in their liues) which was in them before, how small and weake, soeuer it seemed to them to bee: and therefore they that haue such tender consciences, and being (as I may rightly terme them) brused reeds, to the end they may not be broken, and so holden back from their cheerfull proceeding in the true seruice of God, must thus bee stayed vp, (as I haue said) and recouer themselues from time to time, euen as oft as they shall be assaulted and discouraged. And this, with that which I said in the first Treatise, may (through Gods blessing) be a remedie to the weake ones in such a case.

Now if by Gods blessing and their diligence, they find some stay to their faith, and rest to their soules thereby, and then become more secure by reason of their former good successe, (as it is too common a thing, that Gods children shall soone waxe too secure, and void of that serpent-like wisdom till they haue been taught by longer experience), let them know, that hee watcheth his opportunitie to set vpon them some other way; and namely, to draw them to presumption, and too bold trusting in God without certaine ground of his promise; and he taketh occasion thus to do, from their former beleeuing in God, and leaning to his fauour in time past when they sped so well thereby. This subtilty is so secretly wrought, that they shall hardly perceiue, yea, or so much as suspect the same, especially hauing small knowledge; and being vncircumspect in obseruing their thoughts and waies. And whils they think their estate to be right happy & good, they are led through this boldnesse into some euill; as, into priuie pride, or a good opinion of themselues, &c. sleight and negligent vse of meanes publike or priuate, and thereupon an aduenturing, perhaps, to doe that which is shamefull and reprochfull to them.

When the diuell preuailes not against the beleuer one way, be attempteth another: By drawing him to presumption.
Note.

What fruit that bringeth forth.

This the diuel did hope to bring our Sauour Chiist vnto, whē he saw his firme confidence which he had in his Father, at his first tempting him to distrust: for then he perswaded him vpon the hope he had in God, to cast himselfe downe from the pinnacle of the Temple, and not to feare any danger. But though he found no such thing in him as he looked for, yet in Peter, hee assaying the same, was not disappointed. For he hauing with great commendation made profession of his faith a litle before, was too presumptuously caried immediatly to giue counsell to his master, (which boldnesse was intollerable) but such counsell as tended to his dishonour, his owne iust reproofe, & our vtter vndoing, if it had bin yeilded vnto, namely, Not to giue himselfe for the sins of the world; for the which cause hee was reprobued by our Sauiovr, and repelled, and that most iustly, with the name of Satan, giuen vnto him, for that he had in that action so rightly resembled Satan, who had thrust him forward vnto such great boldnesse.

Matth. 4. 5.

And doe not many by the like occasion fall and offend dangerously? As, because they are the children of God, and for that they trust in him, and therefore knowing and confessing that they are beloued of him, they hope he will not suffer them to fall greatly, but will keepe them, though they see not how. They are perswaded (although falsly and amisse) that the things

Many, seeing they beleue, thinke they shall be allowed in their actions done of ignorance.

Note.

which they doe in ignorance and vnbeleefe, are yet to be allowed and commended in them, because they meane no euill; and being (as I said) beloued of God, they presume about that which they ought, and that they may promise much to themselves, (that they are priuiledged from offending) because there is somewhat in them more then in others. Yea when men grow to haue any hold of the assurance of Gods mercy, it is little knowne of manie, how the diuell taketh occasion from that which is good, yea, the best thing in them, to hold them backe from honouring God, (in such sort as his children should doe): but keepeth them in blindnesse, that they shall not see that to be euill which they doe, though it bee very offensive and palpably grosse.

And they thinke also, that they are iniuried, if they be not approved therein.

Note.

For would it be thought, that such might be brought to be so blinded in that which they doe, as to thinke, that if their course be not liked, (when it is indeed iustly to be misliked) nor their opinions approved, though they bee fond and vsound; yet that they are hardly dealt withall of those which thinke so of them? And thus it commeth to passe, that many dare bee bold to neglect good meanes publikely and priuately; or to vse both, very negligently, slightly, and vnreuerently, which sometime they durst not doe; and to make light account of a sin in word or deed, which sometime they would not allow so much as in thought. And thus many priuate men take vpon them to expound the Scriptures, hauing no gifts of interpretation, tongues, or knowledge thereto, because they thinke that the children of God may and should doe so. Such dreames and fantasticall pangs Satan raiseth in the hearts as well of such as haue had some taste and feeling of Gods fauour, as of others, who haue gone about the same (foolish flesh too easily liking of, and consenting thereto): that they thinke if Christ be with them, and God loue them, vnder that colour, all should be borne with that they do. Wherein who seeth not that Satan driueth at this, that their profession may bee made ridiculous among other, and they themselves after some sore foile, may be discouraged from the profession of their faith and hope altogether? I must needs say, it is lamentable, that such as God hath enlightened sometimes with some sure hope of his fauour, and of the life to come, should so bee deceiued and made to degenerate: but yet that it may bee so, by Satans malicious and subtile vndermining of those which are not settled and constant; the oft rehearsing of such offences in *Peter* by name, and in other of the chiefeest Apostles, and namely, in seeking who should bee chiefe among them, doth plainly proue; although it is greatly to their shame, and little to their comfort which are in this estate. Neither shall they neede to glorie much, or please themselves herein; for that other good men haue beene in the like error, for we must not follow them in that; and yet such as haue attained to greater grace then they, are no other way, but by the power of Gods spirit guiding their hearts, preserued from such like offences.

Let all weake beleeuers take heed of the least presumption.

But this I haue spoken, first, that I may admonish those, who haue found themselves deliuered from the feare of Gods wrath sometimes; yet, to beware of all boldnesse and presumption in the least maner, and to looke carefully to the preseruing and maintaining of their faith by all meanes, and learne to liue by it while they haue Gods word a light to their steppes.

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For by it they abide in Gods fauour and are further vpholden in their Christian course, and without it, if they will be bold to venture as little children without a stay, they shall soone see to their cost, what danger they may grow vnto. Note.

Secondly, that they may aduisedly consider, (their faith and confidence assuring them of so great good things from God daily) that this loue of God constraineth them to giue themselues ouer to him as they are able: and therefore in reuerence and holy feare to carie themselues so, as they haue the word a lanterne and light to their steps, and to suspect all other boldnesse to be rash presumption; which the diuell according to his wonted manner and custome, laboureth to draw them into, that hee may hinder them as much as he can, from enioying the full fruit of their faith heere, as they may enioy it, although he cannot altogether deprive them of saluation it selfe. In humility let them thinke basely of themselues, that they may keepe far from this bold presumption.

Psal. 119. 105.

And let not this be spoken to the weake Christians onely, although they are most easily deceiued thus, for want of knowledge or sound experience, but let the best also know, that the euill and danger falleth out oft times in one houre or day, (when men waxe somewhat more carelesse in vpholding faith and a good conscience) which commeth not to passe in many yeeres. And for such as are in feare and danger of this, let them know, that the greatest measure of faith doth bring answerable measure of humilitie, and teacheth such to feare their owne infirmities, and Satans crueltie, and to obserue themselues lest they fall; and haue not, no not in the smallest manner, to lay hold of Christs mercy, while they walke presumptuously: and so afterward let them keepe well, when they are well, rather then boldly to tempt God by doing the contrary. And this which I haue set down in this latter part of the Chapter, let all such take for their remedy against that subtiltie of the diuell in drawing them to presumption, as by that which hath been said in the former part of it, let the weake beleeuers be vpholden from doubting and infidelity.

Let stronger Christians also be well armed against presumption.
Note.

*Mat. 18. 27.
and 28.
Prou. 28. 14.*

CHAP. 4.

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And thus I passe to another of his slie and malicious practises, besides tempting of vs to vtter vnbeliefe and presumption. For if he preuaile against vs, neither of both these waies, but that we set our selues as we haue been taught, to vphold and prop vp our weake faith daily; yet he doth most strongly assault vs, watching all opportunities thereto, that we may not bee rooted and stablished therein constantly, but that for all our

labour and many prayers, wee may bee kept in doubting from time to time, and held backe from daily nourishing and preferuing the continuance of that heauenly gift, so as wee should not liue by it, nor grow more sound and experienced in it, after we haue once obtained it of God. Which caused

Note.
The diuell causeth them who haue attained faith, to be oft to seeke of it.

sed the Apostles to pray thus, though Christ was conuersant with them; *Lord encrease our faith.* And although we be commanded, neuer to cast away our confidence, nor to come to prayer or any other dutie at any time, without this our faith; but as oft as we pray in the day to be able to call God Father, and not to be vnarmed of that hope while we be in this warfare, yet because it is the preseruer of our life and peace, and that thereby all the benefits of Christ are conueied vnto vs throughout our life, therefore doth hee hold the most of them which haue inioyed it, and felt the sweetnesse of it, from possessing it daily. And he maketh that as harsh and strange to manie euen of Gods seruants when they heare, that the righteous must liue by faith, and that their life is no life to be accounted of, when they walke without the power and vse of it, and that without it we cannot please God; euen as it is strange to the most of the vnbeleeuers, to heare, That wee must draw neare to God with the assurance of faith at any time, or at all.

Ephes. 6. 24.

It is strange to many Christians, to heare that they must liue by faith.
 Heb. 11. 6.
 Heb. 10. 38.
 2. Cor. 5. 6.
 Heb. 10. 22.

And from hence it is, that among holy Christians, (though weake I must needs say) these speeches are heard: What must we euer belecue, and daily hold our faith? as though this were a matter not heard of, and a speech doubtfull; when yet the Scripture sheweth plainly, that *wee must walke from faith to faith daily*; and that not only to more assurance of iustification, but to a greater measure of sanctification also; that so our life may be a liuing by faith, according to that which the Apostle saith to the Galathians; *In that I now liue in the flesh*, (that is, in this mortall bodie) *I liue by faith in the Sonne of God, who hath loued me, and giuen himselfe for me.* By the which words it is manifest, that in his owne person he sheweth how the faithfull being vnited to Christ by faith, do therby draw and (as it were) sucke spirituall grace from him daily, whereby they liue, that is to say, leade a spirituall life, or rather Christ liueth in them.

Rom. 1. 17.

Gal. 2. 20.

* 1. Pet. 1. 5.
Take heed faith faile not.

Note.

But labour to grow in it.

* Heb. 11. 6.

Ios. 6. 14.

Now therefore if the iustification of Gods people, and the holinesse which they shew forth in their liues, do arise from hence, that they belecue God hath promised them * strength to wait for saluation, and to liue well: then it must needs follow, that (faith failing) mens strength to the doing of any good thing vtterly faileth also. And therefore if we be perswaded, after we haue once receiued grace to belecue, that wee are thereby well enough, though wee labour not to grow daily, and to hold fast thereby the hope of forgiveness of our sinnes, and of other grace; how grossely doth the diuell bewitch vs? By what meanes soeuer he doe it, whether by keeping vs ignorant of this truth, or otherwise busieth and occupieth vs in the world, that we thinke not of it, nor at all looke after it; or whether we bee holden from it any other way, all is one. And although this is a thing with which men of the world are not acquainted, yet they who haue learned to know what the excellencie of beleueing is, and haue felt any power of it working in them; they are to know, that they can neither liue comfortablelie, nor do any thing well without it; for * *Without faith (as was said) it is impossible to please God.*

And as the people of Israel in that one part of their life daily rose vp perswaded, that the wals of Iericho should fall, after God had foretold it them, and for prooffe thereof did euery day compasse them, blowing trumpets of rammes-hornes as they had been commanded: so in our longer conflict;
 not

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not with Iericho, but with him who is called the Prince of the World, this our faith is to lie downe with vs, and to rise vp with vs, and through the day to dwell with and accompanie vs. And nothing is more to bee lamented then this, that though it be rare and seldome found in the earth, (the diuell holding men in vnbeleefe strongly, as it were in bands) yet it is not wanted or once missed, and the godly themselues (for the most part of them) scarcely haue any great vse of it, in respect of that which they might haue. Neither is this point made so familiar and well knowne to many Christians, who yet haue a long time imbraced the Gospell euen with good liking, though some few of great experience are better settled. Neither doe any of them grow to see that their life is a continuall and daily conflict with sinne and distrust; neither are they acquainted with the subtile sleights of the diuell, how couertly he bringeth to passe, that they forget, that they are purged from their sinnes, and therefore are led after other deceitfull allurements in the world. I speake it for that I see, how hardly they can be holden in the daily strengthening and nourishing of their faith, who yet haue truly (though weakely) tasted how sweet it is, and Christ thereby, through the preaching of the Gospell. And no maruell, if they cannot bee brought as some others are, (and yet they but weake also) to set their delight therein as in the best treasure.

Though there be but little faith, yet it is not missed.
Note.

And for that so few are to be found, who hauing had comfort by it twentie or thirtie yeeres agoe, when they first heard of it and receiued it; or in later yeeres, as many (it is not to be doubted) haue also had, (for I dare not be so vncharitable as to iudge otherwise of them): for that such (I say) who haue enioyed much comfort by it sometime, doe not now, nor haue since that, inioied the same stil, what is the cause of it? Is it any other then this, that Satan hath stollen away their hearts after the loue of present things, euerie one his way, and caused them to lose that high estimation of the Gospell which once they had of it, (though they stil commend it in words) they being not wise enough in the meane while to obserue, how they were deceived and blindfolded by him; nor once to misse or complaine of their losse; whiles they may liue at ease, & prosper on earth in the meane season? And that it hath been thus with many, (and therefore also is so with others still) hereby it hath appeared, that at their death they recouered their decayed faith: and sundry haue more deeply descended into themselues, then for a good space before they had done; and haue called to remembrance the seasons in which they had reioyced sometime through their faith in another maner, then since that, they could, much bewailing also the losse of so great a benefit, as they by the decay of it had so long time sustained, euen great libertie of mind to walke with God, and that boldnesse and freedome of good conscience, which the Wise man saith, is a continuall feast.

Why many enioy not the comfort, which sometimes they had by the Gospell.

Note.

Such therefore as see what the diuell pulleth from them by darkening and burying this sure trust and confidence in God, and how it goeth from them couertly as the Sun from her line, before they bee aware, if it bee not well looked to: such (I say) must learne to put themselues forth, and consider what strong hold they haue, (and they must sticke to it) when they may say with the Prophet; *The Lord is my helper, whom then shall I feare?* And

Prou. 15. 25.

How to remedy this let.

Psal. 7. 1.

again,

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Pfal. 22. 4. & 5.
Iob 13. 15.

Note.

Act. 1. 25.
1. Pet. 1. 10.

again; I should utterly haue fainted, but that I beleue verily to see the good pleasures of God in the land of the living. Such must learne of Gods seruants, to wax more bold with reuerence, and resolute. And seeing as *Dauid* saith, *Our fathers trusting in thee, were not confounded*, therefore to cry: *Though thou kill vs, yet will we trust in thee.* And such must leaue that worldly wisdom, whereby they thought it needlesse and foolish to nourish it in themselves daily; and must become fooles in the estimation of men, that they may be wise by the testimonie of God, to keepe their faith as they would their life; and that, by oft recourse had to the Lords promises which faile not, neither change, thinking oft & much of them, and praying for grace to apply them to themselves, and to grow stronger by experience; being prouoked thereto by their daily infirmities and wants; that thus they may cleerly see Gods louing kindnesse daily to them, and not at some one time or seldome only; and that so they may hold themselves to bee in continuall safety thereby, as their hearts desire; which is, to *set the Lord alwaies before them, that they may not bee shaken.* So shall they not be snared in Satans bands, as otherwise they must needs be, neither greatly fall (I meane, to their hurt) although they be not free from tentation.

Note.

2. Pet. 1. 11.

*Few Christians
case to beleue
constantly and
soundly.*

*Two causes
thereof.*

These are the chiefe hinderances of faith, whereby the diuell troubleth Gods seruants, holding some in feare that they haue none at all, who yet sometime haue felt the contrarie; drawing others to presume, &c. and keeping others from confirming it and growing therein daily, whether we respect faith in the particular promises of this life, or of life eternall. And these last mentioned, though they are not said properly, to presume as the former, yet (as it is hard to hold any good thing long) they letting loose their harts, and being much occupied in the world, and hauing many dealings, being also in many companies, and meeting with many crosses, (besides their owne forgetfulnesse and frailtie) are darkened and distracted in themselves; and not being feruent and diligent in vsing good means, do doubt & feare. And this is the estate of many, and those of long profession vnder the Gospell. Which sort of people till they settle themselves constantly to walke with God, and will be content to keep a narrow watch ouer their harts and liues, can be at no better stay. For by these meanes they preserue their faith, and keepe peace with God ordinarily, as we see by experience; or easily recover themselves againe, if they be dimmed and ouer-shadowed.

But seeing this gift of beleuing constantly and soundly the forgiuenesse of their sins and the fauour of God, is few Christians case, (for where it is held and inioyed, it maketh the hart merrie, and the life well ordered) therefore many desire to know, what hindereth, why this grace is not more commonly found to accompany euen right good Christians. For that it is so (say they) that but few haue attained hereto, it is to bee scene in their liues, and yet better knowne to themselves; who best know their owne hearts. Vnto the which I answere, there are two causes heereof. The one our infirmities, most properly so called, namely, when partly through weaknesse, partly of knowledge we offend God: the other, when we haue committed some sin against our conscience, and contrary to our knowledge, and much more if it belong lien in.

The

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The first, I meane our infirmities, being wants in grace, or errors in iudgment, or some corruptions of our hearts, or slippings in our liues, (as there are many of them in vs, euen as sparks in a fire) these (I say) are as mists and foggy weather which hide from our eyes the light of the Sun: for they doe exceedingly dim and darken in vs the light of our faith, that though it be in vs, yet it doth little appeare; no not to our selues, but is, as the weather ouercast. And this effect they worke in vs by small, yea, no occasions at all: but especially if they be great, as sore, or long continued afflictions, they doe much more easily darken or rather extinguish, to our sense and feeling, the light and sunshine of our faith. And thus it commeth to passe, that it is oft times shaken, and vnsetled in vs.

I

Note.

And the second cause of this dim, and as it seemeth for the time, no faith in vs, is, that we haue sinned some way contrary to our knowledge; and the remembrance and consideration of that, doth more oppresse & hold down in vs the light of beleeuing, that for the time we shall not be able to retaine our confidence, but as armed men, when their weapons are taken from them, and they bound with strong bands, must yeeld and giue place: so do we let goe the hold of eternall life for the time.

2

An example of the first we haue in *Gedeon*, who doubted, & was troubled much, fearing that God was not with him, (as the Angell told him) seeing he and the people were in such danger by the multitude of the Midianites their enemies; who lay as grasshoppers couering the earth readie to deuoure them. Of the last, *Peter* may be an example, who after he had denied that he knew his Master, yea, and that with swearing, and protestation; it is cleere, that he could not for the time, enioy, and hold the light and strength of his former beleeuing.

Iudg. 6. 15.

Examp. lvs.

1. *Gedeon*.

2. *Peter*.

Note.

The helpe against both in generall, is; first to preuent them (if it be possible) by a diligent obseruing of our liues, and counting it no hard burthen and bondage to do so, but a sweet and great libertie, that so we may be kept from falling in such manner: the next is, to remedie them afterwards, when wee haue yeelded amisse. But more particularly, the former kinde of dimming our faith, is to be remedied, by accusing our selues for giuing place to doubting, and not resisting it rather, when by infirmitie (which shall neuer be altogether put off) we haue bin distempered, as *Gedeon* did, after he had bin counselled by the Angell. The later must be remedied, as *Peter*, *Dauid*, and other the seruants of God did after they had sinned: namely by casting vp their vnsauourie gorge, and as the holy Ghost counselled the Church of Ephesus to doe, *Reu. 2. 5*, to remember from whence they were fallen, and repent, and doe their former works. And yet though remedies helpe much, none shall preuaile sometime: but God wil haue men to see their nakednes, and what they be of themselves, that they may cleaue more to him, and not trust to their owne strength. And thus much for an answer.

The remedie.

Note.

CHAP. 5.

Of Satans hindering the beleueer from liuing godlie; and how many waies; and namely, by keeping him in a wandring and vnsettled course; and also of the remedie against it: and first by occasion of that, how he holdeth backe the wicked.

*Satan hindereth
from a godly life.*



*Satan letteth
the vnregenerate
from duties di-
uers waies.*

Reuel. 3. 9.

The first let.

The second.

Psal. 78 35.

The third.

1. Sam. 15. 24.

30.

Ioh. 3. 20.

Now it followeth that it be likewise shewed, how hee letteth the beleueers from a godlie life: so that euen good Christians and they who feare God, shall yet bee kept backe from many duties, which both they would doe, and are heauie and wounded for not doing them; he deceiuing them with some sins which do afterward fill them with deadly discouragement. But because there are some who are holden vnder of dangerous and damnable lets, and yet think themselues the people of God; for discovering of such, by the way, before I speake of the impediments which hinder Gods children, I will (as I promised) briefly set downe some of those lets whereby hee hindereth such altogether from practising a godly life; though they thinke themselues sound Christians, and yet are not, but doe lie; that they may glorie in themselues no further then they haue cause, that is, nothing at all; but may know, that they who are letteth by these, are not godly; and that true Christians indeed, may know that though they are sundrie waies letteth, yet not like them.

Now these haue an heart long accustomed to euil (which were not hard for them to see, if they would enter into the sifting of it): and by meanes of this, they cannot giue themselues ouer to be readie to doe Gods will in one thing as in another, but thinke it foolishnes to doe so: and the best of these doe but performe some outward taske of praier and confession of their sins for fashion or feare, or some such like cause; but not looking for strength thereby to subdue their sinne, or to be any whit the more godlie; neither in their actions will be tyed to be otherwise directed, then as seemeth good to themselues.

Againe, they neither attaine to sound and cleere sight of the forgiuenes of their finnes, neither will they labour for it by applying to themselues the promises of God, neither indeed can they, while they be whole in their owne opinion, neither haue they any struing with presumption or distrust, but hope that their state is good without any such toile, as they count it; so that their life, when they bee at the best, is but a bold presuming of Gods mercie, without any warrant: and therefore either in that false confidence they dye, which estate cannot bee good; or else when it pleaseth God to awake them out of that spirituall sleepe, they confesse the truth plainlie, that it is not well with them, but that howsoeuer they beare a faire shew, their condition is wofull. And therefore they are vnwilling to enter into consideration of the annoiances which sinne bringeth; but if they do, yet it shall

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shall not touch nor greatly trouble them, except it bee, when God hath them on the racke; then they bow, as the bulrush with the winde for a season: neither will they trie to the full which of their actions be sinnes, but they haue soone done with such matters, though they bee neuer wearie of any sinne that likes them. I speake of the forwardest sort of them which are vnrenued.

Psal. 50. 21.

Neither are they long perswaded, saue only in their good moode which lasteth not, that the godly life is the only happie life; that is, to liue as I haue described it; namely, to haue our conuersation in heauen, and to mind such things especially about all other, whiles we are abiding here on earth: but are strongly settled in this opinion, for the most part, that their own (though all may see vpon how weake ground) is the best course, when yet daily care of holinesse is irksome to them, and that all such as goe further then they, are but precise and foolish and full of fantasies, (for so are they for the most part accounted of, who in particular draw the rules of religion into practise); and yet they doe not so easilie rest heerein, but oft their conscience (will they, nill they) telleth them, that they are deceiued, and that the godly life is best.

The fourth.

To conclude, either they are snared in sects and opinions about their reach, (which cannot stand with godlinesse): or else they are so ignorant of the will of GOD in the Scriptures, that if they had no other incombrance, that were enough to hinder them from so much as entring into a godlie course; or so hollow, loose-minded and wilfull, that none can perswade them to doe better. And therefore, what the comfort of such is, may be easily coniectured.

The fifth and sixth.

These, (that I rehearse no more, which are infinit) yea, euen some of them, are sufficient hindrances from a godly life, in whom soeuer they bee found, so that, although the most will put themselues foorth for godlie, yet being branded with any of these marks of Satan, they shall sufficiently be knowne to be far off from such as they would be taken for, namely, true Christians. For remedie, such as are willing to seeke after any, I referre them to the first Treatise of this booke: wherein I haue shewed what way such should take to be deliuered out of their miserie.

Now I will proceede to set downe the lets, whereby Gods children are holden from practising the godlie life. And seeing many weake Christians can easilier tell that they are hindred from it, then they can tell what hindereth them, as it is in bodily sicknesse: I will therefore lay open some of the lets whereby the diuell doth chiefly stay and hold them backe from going forward; and direct such as are troubled with them, how they may in some sort be helped against the same. And these generally are three, (to the which the particulars shall be referred). For either the diuell keepeth them in the wanting of some good things, without which they cannot constantly proceede in a godlie life: or he presseth them downe with some euill things, as inward or outward sins, which take away their courage from godlinesse: or else vnseleth them so by occasion of things lawfull, that they are holden thereby from a Christian life.

The lets of Gods people from some proceeding at least in godlinesse, are generally three.

Three generall lets.

I

2

3

Of the first sort I set downe especiallie three: (for I doe not vndertake to

SC 2

mention

The first gene-
rall let contai-
neth three spe-
ciall lets.

The first.

The second.

The third.

Note.

mention all particulars, which were infinit) the rest will be discerned more easily by these. The first is, whē the diuel holdeth vs out of a settled course in godlinesse, (which all the godlie ought to liue in dailie) though he cannot breake it off altogether. The second is the want of our first loue, though we hold and keep some course in godlinesse more then many doe. The third is want of a sufficient Ministerie, though wee be troubled with neither of the two former. If these three be not in our way, I see not much which may greatly hinder vs. For if wee be resolved to consecrate our selues wholly to God, while wee liue; and endeouour to nourish and preserue that seruency which at our first calling God wrought in vs, so that such holie sparkles bee not quenched, and then that we haue the word of God ordinarily to blow vp and cherish the same; doublesse, wee are in the safest and best way to liue happilie, that in this life can be enjoyed: although all haue not the like measure of grace and experience, by meanes whereof, it cannot bee alike with all, though they be void of these fore-mentioned lets, as I shall haue occasion to shew after. For who doth not know, what trouble and disquietnesse the diuel raiseth in some weake, yet deare seruants of God, more then in some others, because they thinke they want some graces which others haue?

Satan hath no
absolute power.

Job. 1. 12.

Matth. 8. 30.

1. Pet. 5. 8.

Note.

But while I shew how the diuell hindreth vs, I do not meane that he hath any absolute power or authoritie of himselfe, but as God giueth it him for the triall of his, and the punishment of his enemies: but the power which he giueth him, he doth most cruelly, subtilly, and maliciously exercise with all diligence, that hee may deceiue euen the best, and so destroy them, if it were possible. Neither let any aske how hee can thus deceiue and bewitch vs? for the ground of all tentations being our owne weaknesse, he being a spirit hath accessse vnto our spirits to trouble them: and through long experience knowing our nature, and practising our miserie from age to age, he is able with ease to worke our annoiance in many respects.

He knoweth not
our hearts and
thoughts.

And this giueth him knowledge of our mindes more fullie, who vnderstandeth the same by the least shew and inclination of our affection and wil, not that he knoweth our hearts perfectly, (for that is proper to God only) but by his long acquaintance with our nature from *Adam* to this day: this maketh him not only to expect any outward signification of speech or gesture to conceiue our intents and purposes by; but also out of our vniuersall corruption (whereof he hath continuall prooffe) to discouer the vanitie our mindes, and the thoughts of our hearts, which after he hath found, hee setteth vs forward (as hee seeth occasion whereto we most incline) to disobey God and his holie commandements.

The first speciall
let in the godly
is holinesse,
arising from
want.

They tie not
themselues to
any direction.
Matth. 5. 19.
Psal. 50. 23.
Phil. 1. 27.

But I will returne to the lets whereby the diuell deceiueth the simple, so that they shine not as lights to honour their profession in a godlie life. The first of the three, I said, is, by holding them from being settled in an holie course. As for example: he so handleth the matter, that many true hearted Christians shall not know how, or not think it meet, to tie themselues to any rules or order of passing the day, and leading their life, but walke (as it falleth out) with some generall care, and a good meaning at some time, where-as the Scripture teacheth vs to bee directed particularlie in our thoughts,
words

words and deeds, touching euery commandement, that our whole conuersation may befeeme the Gospell. Now therefore if wee passe the day, and looke not before vs what we go about, that we may be carried with care for the right performing of our duties, who seeth not, that euen this one is a sufficient let to him who is holden vnder of it, as not being able to answere for many of his actions done to the offence of God and men in the day, as hee might haue bin? For in that experience which I haue, I cannot say, that this one let is remoued from very many, euen of those which giue good hope that they would do well, and therefore it blemisheth many of their actions.

Note.

Some do propound to themselues a course of passing their time and framing of their liues in some points commendably, (as for example : in their calling to bee occupied in some labour) but doe not religiouslie behaue themselues therein, shewing patience where they ought, and as they haue occasion, nor iustice and innocencie, and so walke in the feare of God, and therefore do not finde the sweetnesse which a godly life yeeldeth, whereas that were a right and good directing of them: but herein they rather follow the example of others in thinking they doe well, then are led by any commandement of God, or warrant of his word, and therefore they not wisely foreseeing how many waies the diuell will goe about to hinder them euen in that, are soone broken off from that good purpose which they made, and are vnsetled againe, whether it be by their ignorance and follie, or pretence of other occasions, whatsoeuer was the meane thereof, the diuell was the worker of it.

They are no wiser, nor deserue any greater commendation then the former, who at sometimes and for a season, keepe and obserue such order and direction to leade their liues by, as they haue learned out of the holy Scriptures; but by little and little they fall to do it in a sleight & common manner, euen for fashion in great part, and rather through custome and for shame, (and so wax soone wearie) then with delight and comfort : and all because their hearts go not with their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they may be kept in peace. In all which, though they cannot so much be blamed for any great euill they doe, yet their inconstancie in declining so soone from their good beginnings, is no small blemish in them, although they lie not long therein, seeing they cannot bee ignorant of that which is written, 2. Pet. 3. 17, that they must beware that they be not led away by the error of the wicked from their owne stedfastnesse. Whereby who doth not see, that the diuell watcheth them narrowly, that he may spoile them of their liberties, & bring them into sore dangers; although few of them giue themselues to know by whom this is wrought, neither marke what letted them, or put them out of their course, much lesse preuent or resist them? Nay, which is more to be maruelled at, some are so grossly deceiued by him, that they are not grieved (for the time) that they were letted, but glad to haue excuses for their breaking out. Againe, when they are distempered in their course and fallen into euil thereby, yet know they not how to recouer, but fall further, or be afraid to goe about their recouerie. Some, when God giueth them an inckling of his displeasure, yet go forward, till he strike them with more maine blowes;

Some obserue direction, but doe it sleightly.

Jonas 1.3.

and then they become blockish vnder great afflictions: as we reade of *Jonas*, when he fell asleep notwithstanding his sinne, after he was told of the great danger which did then hang ouer him.

*How such are
snared and
letted.*

Heb. 10. 35.
Note.

These and such like, whiles they are secretly brought vpon the people of God, doe they not (thinke wee) manifestly proue that Satan hath beguiled them? And whiles he bringeth them to this point, doth he not greatly deface the beautie of a godly life in them? Doe not some of them feare, that they are departed from God vtterly, no more to re:urne, though this (I say) should not be? And they who goe not so farre from sound iudgement, are they not yet much appalled? where is their former peace and spirituall reioycing in God their portion? what is become of their constancie in watchfulnes, and holy care? where is their strong confidence which they should not cast away? their feruent prayers, their fruitfulnessse in sundrie duties, when they feele themselues neither fit to be in companie, nor to be occupied in their calling, nor without danger to be alone by themselues? I think these are the fruites of lamentable wants in such good things as sometime they enioyed; and not bare wants; for such shall the best of vs haue whiles we liue, and yet not be without peace, nor vnsetled: but these which I haue spoken of, both vnsettle and distemper them whom the diuell oppresseth with them. So that it may trulie be said, that this is one speciall kinde of lets whereby hee hindereth the going forward of Gods people, euen in holding them from constancie and stedfastnesse in liuing godlie from day to day, and from renewing their couenant with God from time to time: without which grace, it is not possible for them to be free from sore blemishes, and inward vexation, and outward reproch thereby, which the beloved of the Lord should bee farre from. And although through Gods tender kindnesse, (whereby he keepeth them that they be not vtterly forsaken, and will keepe them to the end) although (I say) through this goodnesse of God, all these turne to their good; yet that is not long of them, or of their securitie and sleight seruing of God, the diuell intending no other thing thereby but the dishonour of God and their ouerthrow. If any shall say, There are none but goe aside these waies: I answer, Is it therefore allowable, seeing it is so common? nay: but it is therefore the more necessarie that wee should be warned thereof, and fenced against; and yet there are many that be not vnder that slauerie and bondage. And by this it may appeare, what a maine let and hinderance this is to Gods people from a Christian life, to bee destitute of direction how to please God, and thereby to bee vnsetled and wander in their course of liuing, as though there were no certaine way appointed them of God, but onelie in a generall manner.

The remedie.

18

The remedie to al these is appointed by God, and brought to light by his Word, and enioyed and practised of sundrie of his faithfull seruants, who were sometime kept void of it by the enuious man, as euen many thousands of them are still by his malice depriued thereof vnto this day. And this remedie is, first that wee suffer our selues easilie to be perswaded, that all our speeches, in the commendation of a godlie life in generall, are but winde, except we faithfully endetuour to bring it into practise euery day; & there-
fore

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fore provide, (as wee may bee taught) and that aboue all other things, to giue to euery part of the day some dutie; or when wee be weakeſt, that we minde no euill, (as in the former Treatiſe of my booke I haue proued) ſeeing the Lord in appointing the day to the ſeueral actions which are to bee done in it, doth not paſſe by and omit theſe, (wherein men thinke they haue greateſt libertie to forget God) namely, eating and drinking; but yet with them extendeth this charge to all other things alſo, ſaying: *Whether wee eate or drinke, or whatſoeuer wee doe elſe, let all be done to the praiſe of God.* Is it not for this cauſe that wee are rebuked of our Sauour, ſaying: *The children of this world are in their generation wiſer then the children of light,* &c. namely, for our improuident and ſhiftleſſe regard of our growing on in a Chriſtian courſe to heauenward; when yet the men of the world, if they bee diſappointed of their earthly commodities one way, will ſhift for them another? If wee finde this impoſſible in all points, ſhall wee therefore yeeld and giue place, and ſeeke ſhelter for our vntoward hearts, which would doe no more in the ſeruiſe of God, then wee haue done in times paſt? or ſhall wee aime vnto no other perfection then wee liſt? and if there bee hardneſſe in praſtiſing ſome part of Chriſtian duties at the beginning, yet let there bee no reſiſtance againſt it, but our wants acknowledged, that wee may ſee the greater cauſe to goe forward: yea and know we, that the worke that wee haue euery day to doe, euen our chiefeſt and onely worke is, to ſee God trulie ſerued and honoured of vs in on thing or other.

Jſ. to be daily well ſailed.

Note.

1. Cor. 10. 31.

Luke 16. 8.

1. Cor. 10. 31.

By the doctrine of the former Treatiſe.

Note.

Jerem. 8. 4.

For ſuch as cannot better direct themſelues, I haue endeouored to bee ſome helpe vnto them in the former treatiſe, vntill a perfecter may be come by. This or any other which thou approueſt in thy conſcience, uſe reuerently, and acquaint thy ſelfe with it, and thou ſhalt finde it ſweet and gainfull: leaue not off the praſtiſing of the rules of it, or the like, by little and little; for then ſhalt thou neuer gather any ſound experience of the good that is gotten thereby; but as thou maiſt, obſerue it better and better, and ſo become more expert in it: and ſo doing, although thou ſhouldeſt ſometime bee turned out of the way, yet thou ſhalt by one part or other of it, learne how to returne againe. *For doth a man go out of the way, and not returne againe?* Yea, tye thy ſelfe reſolutely to a dailie walking with God in faithfulnes, for it is as a watch-tower to keepe from danger, and as an hand continually to hold vp from falling: and conſtantly giue credit vnto him, that as hee hath promiſed to his, reſt with himſelfe for euer; ſo he will alſo keep them by his power to the day of reſurrection.

This confidence being preſerued, and heartie praier oft uſed, and watchfulneſſe againſt thine eſpeciall infirmities, with oft and due conſidering what a pretious treaſure this courſe of life is, ſhall preſerue thee againſt this wandring courſe which Satan intenderh to bring thee into; by which thou ſhalt be vnſetled in the ſeruing of God, the leaſt euill whereof, is vnquietneſſe of mind, or idleneſſe and vnſetledneſſe, if not hardneſſe of heart. Theſe meanes being a chiefe part of the remedie, the better and longer time that thou haſt had experience of, the more thou ſhalt perceiue the diuels force to bee weakned towards thee: and thou canſt not be greatly indangered,

Note.

*Seeking of vaine
libertie bringeth
bondage.*

dangered, except thou beest slothfull in exercising of them.

And that doe they proue vnto vs, who although they are not altogether void of them, yet they thinke it too much to make them daily armour vnto them; alleaging for themselues, that this is euen to deny to Christians the libertie which God hath giuen them. And therefore at this stay they keepe, and will not be drawne from it, till God bewray to them more cleerely the diuels subtiltie in holding them there, and what they haue lost by the hot maintaining of their vaine liberties; that which they lose for them, being far more pretious: and how for want of daily and more hearty embracing of these good meanes, they are driuen by experience to see and confesse, that they were kept long in bondage.

*How to recover
our selues when
we are so fallen.*

*Micah. 7. 8.
Hos. 6. 1.*

If therefore through our neglect of these, we be otherwise fallen into Satans hands then we were wont, there is no other remedie, but that we beare our punishment for a season, euen heauinesse and reproch, because we haue sinned: but although we haue thus fallen, yet let vs rise againe, and that be- times; for he hath smitten vs, and hee will heale vs. Let vs not harden our hearts against God, when he hath so iustly chastised vs, but as humble children, let euery of vs say: My father, my father, we are ashamed that we haue turned aside from thee: for why should we prouoke our God any while, after we once see his frowning face beginning to arise vpon vs, we being his sonnes and daughters, vnlesse we thinke it a small thing to haue him frowne vpon vs?

Psal. 32. 5.

I stand the longer in this point, because I haue experience by many, how hardly they dare or can be perswaded to craue pardon with confidence, after that they haue been carried by their rebellious hearts to offend in somewhat, which they knew to displease him. Of whose weaknesse, regard must be had: and for such especially haue I taken this labour in hand, though I know that for such as haue experience, lesse might haue serued.

*No easie matter
to come to relen-
ting after wilfull
offending.
Jonas 1. 5.
Note.*

And yet whose case soeuer it shall be of vs all, in triall we shall finde it no easie matter, after carelesse or wilfull offending of God, to haue immediatly vpon the sight thereof, relenting and tender-heartednesse: and when wee durst a little while before prouoke him, so soone after to be bold to beleue in him again, that euen so great a trecherie, shal be pardoned; for canst thou belecue forgiuenesse of thy sinne, who beleuest not that thou must forsake sin? No, no, relenting cometh not by and by, in the best who haue thus offended God; but hardnesse of heart, till after a while, when there hath been a considering of the matter, and of the state in which they are: that so they may wax ashamed of their so great vnkindnes. But otherwise, where there is boldnes in sinning, there is no strength in beleueing. Thankes be vnto God for his vnspeakeable mercie, that many of these times fall not out to his deare seruants, who are resolutely prepared to stand vpon their watch; for it is an heauie worke when that betideth them: and they who see not this, see little in the myserie of godlinesse. And as I would haue my good brethren farre from lying still, and abiding in vnbeleefe, at such a time, when they haue cast themselues into it by their owne default, so yet to let all bold presumers and abusers of his mercie vnderstand, that Gods bountifullnesse is not set forth in the Scriptures, to adde drunkennesse to thirst in men, and

Of another let : The leauing our first loue.

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to giue them libertie to sinne who are alreadie too forward that way ; this I say : That as the people of Israel perceiuing God to be iustly displeased with them for their trespasse of the Calfe, and therefore remouing the tabernacle where his presence was, a farre off from them and their Tents, they durst not presume to goe to the tabernacle to seeke the Lord, who in displeasure was departing from them ; but they sought him a farre off, that is, standing in their tent doore and worshipping : so let those who see their shame and nakednesse by sinning against God, blush and be ashamed ; yet, because he neuer taketh away his louing kindnesse from those whom hee loueth, let them shew themselves as *guiltie persons*, as Benadads men did to the King of Israel, though at the first a farre off, and with much difficultie to seeke vnto him, that they may be receiued againe.

Note.
Deut. 29. 19.

Exod. 33. 8. 10.

1. King. 20. 31.
1. Ioh. 2. 1.

And thus I haue made mention of the first let which hindereth from godlie life, euen the want of daily direction to serue God by : and haue shewed how Satan holdeth Christians in dangerous vnprofitablenes, by keeping them vnsetled in a godlie course, and withall haue set downe some helpe against the same.

CHAP. 6.

*Of another, and namely the second let of the first kinde, that is,
The leauing our first loue.*



OW followeth the second let in this first sort, that is : that many such as doe hold on in some Christian course, doe yet lose and fall from their first loue ; not for a short time, as they whom before I mentioned, but euen for yeeres and daies as they say : when yet, they hauing once receiued it of the Lord at their first effectuell calling and conuersion, it ought to grow vp with them and accompanie them throughout their

The second speciall let arising from want.

life, to make euery part of it more sweet and comfortable. And great reason there is, why it should bee so : for if wee be trulie conuerted vnto God, the longer that wee haue been trained vp in his house, (which is the militant Church) and tasted of the diet of his seruants, how good it is in comparison of any other ; the more wee had neede to take liking of his seruice, and with all cheerefulnesse to liue in it afterwards, which at our first entrance, wee saw so great cause to like and approue of. Insomuch, that although wee shall haue strong perswasions to wax wearie and slothfull therein ; yet there are many more and greater considerations to moue vs to constancie and good liking in the same.

Note.

But that it may the better bee seene, what our first loue is, I will in few words lay foorth the same. We are to know therefore, that when God first called vs from darknesse to light, and from vnder Satans tyrannie and feare of hell, to see our selues deliuered from them, which were by our sinne due vnto vs ; and that yet for all that, he would pardon our sinnes, yea receiue vs graciously, and loue vs freely, whereas before wee were his enemies ; this astonished vs, and after due consideration, inflamed our hearts and caused vs to admire this kindnesse

Act. 26. 18.

Hof. 14. 5.

Iohn 14. 14.
What our first loue is.

2. Cor. 5. 8.
Rom. 5. 5.
Ioh. 15. 9 & 10.
^b Ioh. 21. 16.
^c Psal. 116. 1.
^d 1. Ioh. 5. 1.
^e Rom. 10. 15.
Luke 7. 47.
Psal. 119. 97.
Gal. 5. 6.
Heb. 10. 32.
Ioh. 14. 16.

Note.

Phil. 3. 8.
Luke 10. 41.
Psal. 129. 97.
Psal. 16. 3.
Gal. 4. 15.

An intollerable
trecherie to let
goe our first loue.
Matth. 24. 12.
Iohn 13. 1.

Note.

Hof. 1.

Rom. 13. 13.

Reuel. 2. 21.

kindnesse of his, and to esteeme and preferre it before al pleasures, and con- strained vs to knit our hearts most firmly vnto him for it: for this loue of his ^a constrained vs to loue him most feruently and dearly againe. Which our Sauour Christ knowing well, asked of *Peter* in that case, if hee ^b loued him not more then the rest; euen as *Dauid* also calling the same to minde, brake out into these words, saying; I loue the Lord, because in the sorrowes of death he heard and deliuered me.

Thus when wee first saw the exceeding ^c loue of God and Christ to vs, we could not (I say) but loue him sensibly and heartily, and therefore ^d our brethren, and so his word and ^e Ministers, that brought vs tidings of it: for wee no sooner beleueed, but *faith that worketh by loue*, wrought this in vs. And seeing wee loued him, wee therefore began to keepe his commandments. And this is the cause why Gods people are affected thus, and delight in his seruice, as one in another, (as they haue perswasion of their true conuerſion) and doe therefore other duties readilie, which men of the world will not set vpon, nor goe about: and this is that which the Scripture calleth Our first loue. Thus feruent are Gods children in the beginning, to the admiration of many; and no dutie is thought too great for them to performe to him, as hee thinkes nothing too good to bestow vpon them. Yea, it may truly be said, If euer we loued, we loued God and Christ more then any thing, as *Paul* sheweth to the Philippians: and our brethren, as it is in the Psalme, *All my delight is in the Saints vpon earth*: and the Ministers, as *Paul* speaketh, *I beare you witnesse, that to doe mee good, you would haue plucked out your eyes.*

Now then, to come to our purpose, when this loue shall waxe cold, (as our Sauour in *Matthew* chargeth many with it, and many now adaies are iustly to be charged for it) is it not an intollerable trecherie? when we shall let slackin vs the consideration of such loue of God to vs in Christ, which neuer faileth, nor changeth toward vs; (and wee thought sometime, that it could neuer be forgotten of vs): is not this slaking of our loue towards him, a iust cause of complaint against vs? And doe we not declare thereby, that either we be growne dull, slothfull, or forgetfull; or that we thinke, that the Lord hath ceased to be mercifull? Is it not a plaine testifying, that wee thinke wee are not regarded and prouided for by him, seeing wee doe not continue all wonted duties and seruices towards him? Or else that we are iustly to be charged for couenant-breakers, or haue (as adulteresses) broken our faith to our first husband?

Whereas we hauing so long enioyed the priuiledges of his people and citizens, should now much more testifie our loue to him, and looke confidently for the promised reward, *our saluation being now neerer then when wee first beleueed*. For why should pleasure or profit, wealth or fauour, things present, or to come, put out of place that loue of God in vs, or cause vs for them to bee rebuked? Why should not our workes *be more at the last, then at the first*; as our knowledge is more, and our experience greater? And therefore who seeth not cause sufficient, that our affections of first loue should continue?

I may iustly make a heauie complaint of the decay thereof in many Ministers,

Of another let : The leauing our first loue.

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Ministers, whose *glorie and crowne* it was sometime, to see the peoples profiting in godlinesse, as *Paul* saith ; whose meate and drinke was, to do the will of their Father, and who did well proue, that they loued Christ more then all other things, by their diligence in feeding his sheepe and lambes : and what prey or bootie soeuer they haue met with, and got since ; sure I am, that some of them doe sometime wish those seasons past, were now present still. And whatsoeuer causes of this decay they alleage, yet when they weigh their case vprightly, they can say no lesse, but the fault is principally in themselves. How many of the people also may I speake of, who verifie that saying of Christ : *Iohn was a burning light, and for a season yee delighted in him ?* who yet neither can honour God now, as then they did ; nor giue such light to other by good example. All which I wish to consider that which was said to the Church that had offended in the like case, *I haue somewhat against thee, because thou hast left thy first loue : Remember from whence thou art fallen and repent, &c.*

1. Theff. 2. 19.

20.

Ioh. 4. 34.

Ioh. 21. 15.

Note.

Ioh. 5. 35.

Reuel. 2. 4. 5.

Thus I haue in some sort laid foorth this first loue, which God by his spirit worketh in all his elect children when hee first bringeth them home, and maketh them to know how greatly they are bound to him for their so admirable deliuerance and happie conuersion. And herewith I haue shewed, how easily both teacher and hearer leaue and depart from the same, and fall from it, though otherwise they keepe some course in seruing God, as the Church of Ephesus did, whom yet the Lord reprobued sharply for that they had lost this. For thus hee saith : *I know thy workes, and thy labour, and thy patience, and that thou canst not beare with them that are euill, &c. Neuerthelesse I haue somewhat against thee, that thou hast left thy first loue.*

Reuel. 2. 2.

Our Sauour likewise in Saint *Matthew* foretelleth, that this should bee one thing among many other worthily to bee complained of, That in the latter daies (in which these wherein wee now liue, are reckoned) *the loue* euen of many good Christians, (as also of such as seemed by good likelihood to be so) *shall decay and wax cold* : whereby, what other thing did hee meane then this, that mens affection in the worshipping & seruing of God, in the zeale of his glorie, loue to their brethren, and seruencie towards the preaching of the Gospel, should be sore and much abated ouer it was in the beginning, when they first embraced it, & were inlightened by it to beleue in him ? And as though hee would teach, that it should be a very hard thing to recouer this first loue againe, hee giueth this watch-word in the same place : *(But they that continue to the end shall be saved)*. Whereby (me thinks) he doth liuely admonish and warneal sound-hearted Christians, to look heedfully and carefully to nourish and preferue constantly that holie, pure, and first sparkle of grace kindled in them, against all that might come in the way to quench and put out the same.

The cooling of loue foretold.

Matth. 24. 12.

Note.

Hard to recouer our first loue being lost.

Take heed in time.

As though he would say : Although all pietie and Christian care of honouring God be not extinguished in men, yet if they decline thus farre, to suffer their earnest and feruent affection and loue to God and goodnesse, to be cooled in them ; euen this is a blemish not to be borne or allowed, and a sinne, which both God cannot, nor will not beare and passe by in them, and which striketh at the very life and saluation of those that offend in that manner,

The danger great.

Note.

ner,

1. Theff. 3. 19.
Col. 3. 1.

ner, and such a losse as will be hardly recouered againe. And, though in other words, yet fully to the same purpose, *S. Paul* speaketh to the Theſſaloni-
nians, when he ſaith, *Quench not the ſpirit*. As if he would ſay, The worke of
grace wrought in you by the ſpirit of God, to fixe your delight on heauen-
lic things, and not on the earth, and whereby yee were carried to ſet vp in
your hearts, the Creator and the things which he commandeth, before the
creature; this worke of the ſpirit deſtroy ye not, neither let your feruent de-
ſires and holy affections which haue been kindled in you thereby, be as fire
which the water hath quenched.

What many find
and feele.

Now then, if the words of our Sauour both to the Church of Ephesus,
and his prophecie of that which ſhould come to paſſe in the laſt daies, how
the loue euen of the godlie ſhould waxe cold, (which hee ſpake as a thing
both admirable, and to be much lamented); and withall, this exhortation
of the Apoſtle, of not quenching the ſpirit, be of any weight with vs, why is
it at this day with many (which are of good hope, that they appertaine to
God) as it is, and as we ſee it to be? that is to ſay, that their good beginnings
haue been turned into vnlike, and euen dangerous proceedings?

Giuing iuſt cauſe
to others to la-
ment their caſe.

1. Cor. 4. 8.

Note.
1. Pet. 2. 2.

Heb. 5. 14.

Gal. 5. 7.

Signes, or ef-
fects thereof.

For in many it may be ſeene, of who it may as trulie be ſaid, that they are
nothing like the people which once they were, when they firſt embraced
the Goſpell. I might iuſtly make the complaint of any which haue been
but abated in their zeale and feruent loue of good things, (of which ſort
there are innumerable): but I would I might not alſo charge numbers that
they are diſguiſed, being ſo farre off from forward and zealous profeſſors,
which once they were, that (as Saint *Paul* complaineth of the Corinthians)
they are now full; yea, they think it meere fooliſhneſſe to hunger after know-
ledge, and thirſt after grace; and *as new borne babes, to deſire the ſincere milke
of the word, that they may grow thereby*: who if they thinke much to bee ſtill
called babes, and ſo to deſire milke; yet I hope, though they be men growne,
they muſt ſtill hunger after ſtrong meate. But howſoeuer it bee, and howſo-
euer ſome haue degenerated from their firſt loue more then others; it is
too fearefull to ſee, (I ſay not, how many haue no affection, neither beare
any hearty good will to the ſincere preaching of the Goſpell, neither at any
time euer did, for who can number them)? but it is too fearefull (I ſay) to
to ſee how many of them are changed who began well, and (as the Apoſtle
ſaith) Ranne well, but they haue been letted in ſuch wiſe as they obey not
the truth.

If wearineſſe of, at leaſt wiſe, little pleaſure taking in the publike Miniſte-
rie, neglect of priuate conference and of exhorting and edifying one ano-
ther, vntowardneſſe to good workes and ſhaking off loue to the brethren,
embracing the world & the entertaining of ill companionship, with heart-
burning againſt Preachers for telling them the truth, whom ſometime
they loued and reuerenced highly, and if the making of no conſcience of
open finnes, where ſecret and ſmall ones could not ſometimes haue been
abidden, if (I ſay) theſe and ſuch like in men, where the contrary haue been,
bee ſignes that the firſt loue is cooled and ſore decaied, there are enough,
who giue iuſt cauſe of complaining.

Euen theſe (I ſay) are ſufficiently conuicted, to haue left their firſt loue,
who

who are thus eclipsed and darkened, as I haue said. For how can others be drawne by their examples, when they see them not to hold out the profession of their hope with ioyfulnesse as they were wont? Nay, how can they chuse but be more backward in religion, & discouraged by the same? Indeed I confesse, it requireth the whole man to be taken vp and imployed in this worke, that God may be serued of vs with such cheerfulness and readinesse as he was at the beginning: but what then? Can we for all that, denie, that we ought to be employed with all possible care therein? And what day commeth ouer our heads, wherein God giueth vs not encouragement hereunto? For what day doe we not, or may we not, make our hearts merrie with the Lords fauour freely granted vs, and his louing countenance shining vpon vs?

Note.

And can it be any lesse then our great sinne, to haue our hearts going after strange delights, which shall shoulder out this which is the greatest? I grant we are renewed but in part, and that much corruption remaineth to cloy and encumber vs, and through Satans malice and vigilancie, not only to hinder, but euen to hold vnder goodnesse in vs, especially through so many occasions and prouocations as we walke subiect to in the world. But yet for all that, may we not shake off our seruencie and diligence in doing the Lords worke. And although we cannot auoid it, but we shall bee neerly laid at, and narrowly beset with all manner of hinderances, both allurements and discouragements; so as we shall be broken off againe and again: yet must we therefore know, that our life is called, and so we must finde it euen a continuall battell with our lusts worldly and vnruely, and with our affections vnmortified: and we must accustome our selues hereto carefully, seeing the Lord hath promised, to teach our fingers to fight, and our hands to warre, that in time we may be expert, rather then cowardly to faint, or trecherously to runne away.

To keepe our first loue, a hard worke.

Yet a dutie commanded by the Lord.

Who also encourageth vs therein.

Yea, but yee will say: Wee are ignorant in many points how to behaue our selues, which procureth vs no small disadvantage. And I say againe, by the grace of God, that ignorance shall not greatly hurt vs, which we cannot be without, but shall serue to humble vs onely. Yea, but we are forgetfull also, (ye will say) and that much troubleth vs. To this I answer, as to the former: It is not this that can vnsettle vs, if we adde not therunto our owne witting and wilfull negligence. And if yee obiekt, that for all our care and watch to nourish and preserve grace and holy affections in vs, yet who is so circumspect and vigilant, but he shall bee vnsetled and turned out of his course before he be aware? I answer againe: Howsoeuer this be, or come to passe, it is but to the end wee should rise vp and recouer, by making our mone to our God, who cannot be without pitie towards vs. Yea, if wee haue felt bitterness arise in our hearts against this Christian course which is the Lords yoke, and haue begun to rebell vnder our afflictions yet let not this dismay vs from clinging and cleaueing to him, wee are his, and he will forgive and receiue vs againe.

Diuers objections answered.

Note.

But yet it is obiekted, (and to good purpose, I confesse) that at our first calling, when wee were wounded for seeing our sinnes had vndone vs, and when we were stricken, as it were with a dart at our very hearts, for the woe

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that

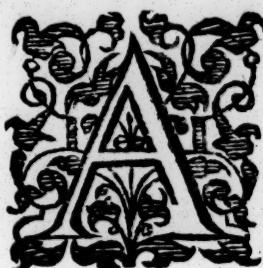
that we lay in, then we were wholly taken vp with the desire of pardon, and with longing for assurance of our saluation : and when wee had attained thereto, we chiefly minded our gaine we got thereby, and reioyced therein. But we demand, say these obiectioners, now many other duties and sinnes are come to light to vs, which were not then seene of vs, whether wee shall not looke after these, that is, to pursue our sinnes, and haue care of doing our duties. Also many troubles arise daily in our liues, which at our first calling, we had no cause to complaine of. Therefore (say they) whiles these things are thus with vs, can we be free to looke after our saluation, and minde that, as we did at the first? For these things not onely take vs vp, but also shake and dismay vs, so that wee finde it a most hard thing to hold our first loue and zeale. Also they say, in the married estate, they finde many and great occasions to change the course, that they were wont to keepe in seruient care of their saluation. To all these obiections this is to bee answered, that many things being now of necessitie to be done, which were not at the first seene; it is true, that all time and care cannot now be imployed about that one thing, about which men were at first chiefly occupied; that is, about their saluation, but they must wisely diuide their time, care and labour, betwixt the one and the other : and such other duties, as they grow to haue more knowledge of them, are to be attended and looked after, and yet these need not hinder the assurance of saluation, but further it : because they may both goe together, yea and ought; and God hath put such an agreement and consent betwixt the one and the other, that though our time and care be lent and reached out to both, yet the one shall not need to bee neglected for the other : but the nourishing of our hope of saluation shall be a most direct meane to practice their duties, and patiently to beare our troubles, and liue kindly in marriage, and to pray and heare the word with more profit : and the doing of these in faith, and in perswasion that God is pleased thereby, is a most fit meane and way to hold and witnesse our saluation vnto vs. So that there need be no leauing of our first loue, for all that hath been objected, but it may be preserued, as God requireth that it should be.

I haue now objected the hardest that is wont to hinder and breake of our first loue : and were our hearts daily set to count it our greatest worke to keepe it, (as how great are our helpes and encouragements hereto) ? God witnessing to that I say, though many doe, who will not be counselled; yet we should not be they who shall lose their first loue.

And thus much of this second let, arising from want of some necessarie grace, namely, the leauing of our first loue : where in the way of answering obiections, I haue set downe the remedie against it.

CHAP. 7.

Of a third let in the first kinde, namely: The want of the ordinarie preaching of the word of God.



And now to make an end of this first kinde of lets, wee are to know, that there is another want which Satan laboureth to hold vs in, and the fittest of all other to bring on the two former: and that is, The want of an ordinarie and sound ministerie of the Word of God, whereby the way to saluation and godlinesse is plainly and in good order, with loue and diligence taught so oft in the weeke, as the people can conueniently attende vpon the same.

The third speciall let, arising from want.

2. Tim. 4. 1. 3.

Which being the light of the world, and (as it were) the Sunne that warmeth all the creatures of the earth with his influence; so it can but warme and enlighten them who are within the sound of it, as the Sunne doth that part of the earth, to the which hee can spread his beames. And although many vpon whom this heavenly light shineth, are not made fruitfull like a garden by the heate of the Sunne; but rather as a dunghill, to saue worse: yet such as enioy not this grace of the Gospell at all, can be but as the shadowed places, where no Sunne cometh, which bring forth nothing, or else that which is sowre and vnflourie.

Note.

God bee blessed for those which are painfull labourers, but yet for the infinite thousands who know nothing, neither can know, I would that all which will be called the Lords Ministers, did diligently and faithfully prophesie, and that the Lord would powre his spirit vpon them plentifully for that purpose. If Peter could say no lesse, but *that it was meete, whiles hee continued in this tabernacle, to put the people in remembrance of heauen*, and the way to it, yea though they were stablished in it alreadie no more to be removed: who doubteth, but that it must needs bee a sore want to bee without that helpe? For grosse ignorance is a great and vsuall impediment of sinceritie and good conscience: for when the minde erreth or misconceiueth, it doth misleade the conscience, and decciue the whole man. For where that is not, besides the thousands which perish for want of it, even the godly (if any be there) cannot see their wants in grace, their corruptions of heart, and the many occasions by which they offend in their life; neither the depth of Gods loue, how hee hath taken order to draw them out of all these; nor be refreshed with the oft remembrance of these, and such like good things, as their need requireth.

Numb. 11. 19.
2. Pet. 1. 2. 13.
Believers must be daily put in mind of heauenly things.

Note.

But this is a large field to walke in, and not of me in this place to be long taried in; seeing I haue spoken of this matter before in the first Treatise: but yet I will not cease to pray and hope for that which is wanting, as to bee highly thankfull for that which wee haue; namely, that the Lord of the haruest would thrust forth labourers into the haruest, and establishe the libertie of the Gospell preached, by authoritie, and continue to vs the glorious

Mat. 9. 30.

rious light and sweet and deepe insight into the will of God thereby, which we haue attained, and many moe might also haue done the same, vnder her Highnesse most prosperous raigne and long peace: for whom many thanks be giuen to God amongst vs.

What they
want, who
want that.

Mat. 8. 11.
& 12.

Amos 8. 11.
& 12.

Now seeing by the wanting of this sound ministerie ordinarilie enioyed, euen the most of Gods beloued doe want the greatest part of their best priuiledges, or full weakely enioy them, let all wel-willers to Sion procure this as much as in them lieth, both by their feruent prayers and other Christian endeauours; and let such as desire to bee more free from Satans snares, prouide whiles they may, to bee partakers of this benefit. As for such as enioy it, and prize it not about all that they haue, or euer can enioy in this world, but esteeme it as a thing which they set little by, yea and could want it well enough; I will say no more to them but this: *Many shall come from other places to seeke comfort there, both from East, West, North and South, and shall sit downe with Abraham, Isaac and Iacob in the kingdome of heauen, and they themselves shall bee cast out into utter darknesse, where shall bee weeping and gnashing of teeth:* And that of Amos: *Behold, the daies come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the word of the Lord, and shall not finde it.*

1. King. 12. 27.

They who should weigh, how the diuell hath laboured in all nations and throughout all generations to hinder the passage of the Gospell, (as, if that one booke of the Acts of the Apostles only were perused, doth appeare in that time) might easily be perswaded, that the preaching and establishing of it, is a singular and rare treasure (howsoever blind men can iudge of no colours): and therefore that the want of it is none of the small lets, whereby Christians are hindered, possibly many might be perswaded of it.

And what a treasure the enioying of the ordinarie means of seruing God religiously, is; that speech of *Ieroboam* doth most evidently proue; who, when hee sought to establish himselfe in his kingdome, into the which hee had intended and thrust himselfe by rebellion; sought by all meanes to stay his people from going vp to Ierusalem at the solemn feasts, to worship God there, saying; *If this people goe vp, and doe sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe from me, vnto their Lord Rehoboam, &c.* For he saw and considered, that they should there enioy the ministry of the Priests and Leuites, hearing Gods word, praying, and praising God with the multitude assembled there to that purpose, besides the goodly order they should see, and the remembrance of the examples of *Dauid* and *Salomon*, who had in such seruing God according to his will, prospered, and greatly reioyced: he saw (I say) that by all these, and such like solemnities at Ierusalem, their hearts would be drawne to preferre the beauty thereof, before all the world besides.

And further, what power and force there is in the sincere preaching of the word, to perswade men to a godly life, and to assure them of their salvation; the practice of the diuell sheweth, in the 13. of Matthew, vers. 19. who seeing that men could not be held from hearing altogether, did bend his diligence,

ligence, malice, and subtiltie, to hold the first sort of hearers from vnderstanding the doctrine of the kingdome : and the second and third sort, that they might not belecue and be saued. For he saw Publicans and great sinners by hearing to be reclaimed. Hee saw the silly and ignorant Disciples, as they were before they heard him, yet by his heauenly sermons to belecue in him, and to be conuerted. As also before that, many by the holy ministerie of the Prophets, to haue bin brought to repentance, therefore he greatly laboured to make their hearing vnprofitable : of such power he knew the preaching of the Word to be, and so gainfull many wayes to them who should giue heed with diligence to the oft and ordinary hearing of it.

For to speake as the truth is, how should a poore Christian rise vp when he is fallen by any occasion, or come into the way againe when he is straied out, especially he being so prone euery houre to goe out of it? or how shall he be strengthened being weake, or be comforted in his heauinesse; if hee had not this at hand ordinarilie, to bring tidings of Gods will to him, and euery way to supply his many wants? euen as if the trumpet sound not, who can prepare himselfe to the battell? Therefore it is, that there are such many blockes laid in the way of Gods seruants, that either they cannot enioy this blessing any long time, or in any good sort and maner, to build them vp and direct them euery way as is meet; or if they haue all this, yet they shall hinder themselues and one another.

For it is to be lamented, to see how few can rightly vse such liberties, and make their profit of them while they inioy them; as to draw out of their teachers, vnderstanding; and humbly pray and labour for spirituall wisedome, whereby they may haue the right vse of their knowledge in euery particular action: & in the spirit of meeknes to help to build vp one another, and to be lights to the ignorant by giuing good example; but worldly minded, or contentious, or passing their time vainly and prophanely. And if this complaint may iustly be made where the Gospell is purely & plainly preached, (as who doth not see but it may?) then what neede many words to proue, what hauocke there is of goodnesse, where the word of God is not in place to rebuke the euill, and vphold the contrary? no lesse (doubtlesse) then hailstones in the haruest season, batter and beat downe the corne; no lesse (I say) doth the diuell with his bad instruments where the Gospell is not purely preached, make a spoile of religious and Christian life. So that it is apparent how fore an impediment the want of sound, familiar & diligent preaching of Gods word is; *Salomon* including many hurts and dangers in one word, saying: *Where that is wanting, the people perish.*

The same I say of other helps to the building vp of a godly life, which I haue spoken of in another place, that if we suffer our selues to be hindred by the diuell from the daily and reuerent vse of them, he shall sufficiently preuaile in holding vs backe, that wee shall not flourish as plants in the Lords orchard: I meane, if we doe not consecrate our selues to God, pray and meditate daily as I haue directed before to doe, if we delight not in reading, or take not the benefit of Christian exhortation and conference, watching ouer one another, and prouoking to loue and good works, and to take good by examples of one another; and if we be not more humbled by our cha-

Note,

Prou. 20. 5.

Note.

Prou. 29. 18.

The not vsing the daily helps to godlinesse, is a great want that much hindreth a Christian.

Heb. 10. 24.

Note.

Matth. 24. 38.

*The want of
daily keeping on
the armour, is a
great want.
Remedy against
the former wants.*

1. Pet. 2. 2. &
2. Pet. 3. 17.

Prou. 23. 23.

Obiection.

Answer.

*Many weake
ones troubled
with feare of
their owne
wants, without
cause.*

stifements, and our hearts more enlarged to serue God by his daily benefits; but trifle out our precious time after the maner of mē of the world, finding no such fauour in any of these as we do in earthly delights, namely, eating, drinking, sleeping, playing, and dealings about our profits; the diuell hath what he seeketh at our hands, and keepeth vs farre enough off from our best portion. Finally, the want of our whole armour, or any part of it, whereby wee defend our selues from euill on euery side, this (though all the other were present) should sensible appeare to bee wanting, for the dangers and falles, which wee should sustaine for want of the same. The remedie against the want of the word preached, is to relieue our selues with it, where wee may with most conueniency inioy it; but rather that we sue earnestly to liue vnder it: which would be more generally granted of God, if it were (as a benefit which cannot be wanted) sought for and desired. But whether of both foeuer be, let vs so partake it, that wee may feele our selues sensibly (as by good diet) refreshed, and grow in grace and in the knowledge of our Saviour Iesus Christ; for which end it is among vs.

The remedie of all the other wants, seeing it is a faithfull practising of the daily direction, of the which I haue spoken largely already, or any other such: therefore it is sufficient to shew the Reader; that all these wants the diuell will hinder him by, to the end that he may hold him back from the practice of the godly life, and consequently from the sweete fruite which hee might enioy thereby. The which I speake to this end, that he may be on the other side more encouraged resolutely to giue ouer himselfe thereunto daily; seeing thereby all these euils and perils of this life, so vnwelcome and so much feared, may be in great part auoided.

If any obiection, that these first kinds of lets are set downe before, and the remedies (though not so particularly, as here they are); and therefore that this is superfluous: let such know, that I therefore set these downe particularly, to let them see, that a well ordered course is a remedie for and against all diseases: and therefore I mention the manifold lets in this Treatise, which come in the way to hinder it, that they may see the better to set themselves against them, and not to thinke their labour lost, which they are moued to bestow in acquainting and exercising themselves thoroughly in the practice of Christian direction from day to day, as it is drawne from Gods word. And thus much of the first kind of lets, whereby the diuell hindereth vs through wants in good things; he taking occasion from the corruption of our nature, whereby we are prone to euil and vnapt to good, to strengthen sinne in vs.

Now I haue shewed how the diuell troubleth many weake Christians by the wants before mentioned, here I think not amisse, to shew how some are troubled not for the want of these, but by feare of other wants of grace, although indeede without cause. For experience teacheth, what deadly heauinesse hee raiseth vp in the hearts of many of Gods deare children by occasion thereof. And among the manifold hurts which hee bringeth by meanes of it to many weake Christians, this one is not to be omitted: what grieuous and sore discouragements he oppresseth many tender consciences with, while they espie some gifts of God in other, which they thinke be not in

in themselves; though they seeke about all things to please God, as hauing had some sweete feeling of his fauour through faith alreadie. These (I say) when they consider and deeply weigh their owne emptinesse of grace and barrennesse, their manifold infirmities also which they beare about them; the diuell abuseth their weaknesse to an heauie and vncomfortable sorrow, which is also as vnprofitable to them.

In which state he driueth them to find out in themselves many disorders and falles, sundrie out-strayings from their Christian course, and how they cannot preuaile ouer their corruptions; and so maketh the innocent soules, not onely to thinke, that they be far worse then they are, but also troubleth and disquieteth them beiond measure: insomuch that they haue bitter sobes, and make sore complaints against themselves; in the meane while forgetting (through vnthankfulnesse) Gods manifold kindnesse towards them, and what cause of reioycing rather, and thank(giuing they haue offered vnto them. And in this case he keepeth some of them many yeeres together, perswading themselves, that none are so bad as they, nor such hypocrites, &c. when yet the things whereof they do most accuse themselves, are meere infirmities, & not any grosse or palpable trespasses. This description of the, (that I say no more of them) who seeth not, how apparently it bewraith the diuels malice and subtiltie in hindring, yea snaring them (as I may say) in such sort, as they cannot see how to wind out any way: when yet (as hath bin said) there are no sincerer hearted Christians then they, nor who seeke the Lord more hartily, according to that measure of knowledge and experience which they haue.

Note.

Some are long troubled in this manner.

Now if they are blessed who feare, and who are troubled for some wants in grace, who is so blinde that hee seeth not, that euen by this which is their sorrow, and in their own account, euen their miserie; yet by this (I say) they proue themselves to be blessed and happie? The speciall remedie for these is godly boldnesse, to consider what God hath done for them in giuing them such hungring hearts after good things: which could not be, except they had tasted of those sweet graces alreadie, and had inioied some part or portion of the same. They must bee perswaded to more heartie thankfulnessse to God, and see this their humilitie, meeknesse, loue of God, and desire of heavenly things, to bee iust causes thereof. Their vnkindnesse to God they do well to acknowledge, and that is an especiall grace of God in them; and that they finde in their nature much dulnesse, vnprofitablenesse, and want of goodnesse: but yet, not so, that they shew themselves more vnkinde by not confessing that they haue much cause of reioycing offered from him.

Prou. 28. 14.

Matth 5. 3.

Remedies.

Godly boldnes.

Note.

Thankfulnessse.

And therefore let them beleue, that their estate is to be highly accounted of, (euen as it is) seeing the thirstie (as drie sponges) drinke vp much grace, and the humble shall finde rest to their soules, rather then that for some wants of grace they should cast downe themselves halfe desperatly, as though God regarded them not, when yet their estate is the estate of all Gods children: among whom, euen the best haue many wants of grace, and know but in part, nor beleue but in part, although they haue through experience learned better then the other, to sustaine themselves. For where

There is great cause of reioycing in that for which they are heauie.

faith is in Gods promises, (without which they cannot heartily loue heauenly things) they must know, that they haue a liberall portion, and therefore ought to lift vp their hearts out of their deadly dumps: and as these and such like directions doe counsell them, let them grow forward, but without discouragement; yea, though their measure be small, and they in their owne iudgement be the backwardest of others.

Weake beginnings in grace being sowne, promise great increase.
Note.

Of small beginnings come great proceedings; of one little sparkle, a mightie flame; and the tall Oakes were sometime but small akornes: hee hath well begun, who hath in truth begun; and he hath much, who feeleth that hee wanteth much: and he who in an humble and meeke spirit hungrereth after knowledge and grace, hath made good proceeding towards the attaining of both, and shall in time be satisfied therewith. This I speake to incourage those, whom Satan abuseth by occasion of some wants of good things in them; when in the meane while, (if they knew so much) there is no cause; but contrariwise, of reioicing. Thus much of the first kinde of lets.

CHAP. 8.

Of the second kinde of generall lets: namely, The vnmortified affections wherewith hee oppresseth the beleener. And first, Of feare that they shall not perseuere: and of pride in their gifts.



Now I hauing shewed, how the lets of the former kind should bee removed; the second kinde followeth, which containeth the sinnes and corruptions that are in vs, whereby the diuell hath exceeding great aduantage against vs, to hinder vs from this heauenlie course which wee should walke in. And they are, besides the ignorance and blindnesse that is in vs, (of which I haue spoken before) our vnruely and vnmortified affections, and worldly lusts: which if they preuaile and be suffered to rule in vs, they thrust out with violence, all grace and goodnesse. Of these I will mention some particulars, euen the most dangerous (if comparison may be made) of all the rest; and the Reader may the better iudge of the other. I adde (if comparison may be made) because they are all loring, that when they are stirred vp in vs and set on fire, a man cannot tell which is most odious in it selfe, and worketh most furiously, and that which most of al disguiseth vs who make our selues bond-men thereto. For prooffe of that which I say, when filthie lusts are kindled, and haue gotten some strength in a good Christian, (though that be neuer without his own great fault) how doe they trouble and disquiet him, yea wound and accuse him, hee thinking them the lothsomest and most shamefull of all others, (as indeed there need be no worse thing to annoy and disturbe him); and it causeth him oft to say: Oh, what can be more irksome, vnauourie, and shamefull then this? Euen as the people said in *Samuel* of their wilfulnesse, *We haue sinned many other waies, but especially in asking a King*: So I say; that that sinne seemeth

All lusts are raging, if they once be set on fire.

That appeareth most odious to a penitent sinner, wherewith he hath been snared most.

1. Sam. 12.
19. 20.

meth to a penitent Christian (when he commeth to himselfe) most odious, wherewith he hath felt his heart most intangled. But to prooue that true which I said; so doth he cry out of the rest, when hee remembreth how hee hath bin deceiued by them: a worldly and greedy mind seemeth most wearisome and vnbecoming of all other to him, and biteth most deeply, when that hath possessed him; and euen so in like maner when he hath offended by anger, malice, feare, impatience, peeuishe conceitednesse and the rest, he saith the same of them; euery one for the time wherein it hath bin the chiefest prouoker of him to offend, is most cried out of, euen as if there were no other to be compared with it; thus he speaketh of them, I say, when hee repenteth. And by this it may appeare, (when there are many of these euerie while assaulking, and as it were, arresting a poore Christian; which suffer no other good thing to be in place where they be) that if he be not strengthened and armed against these, and such other of that kind, he can neuer keepe a settled course, and daily continue the same in a godly life. Of these therefore, as I said, I will mention some, that the beleeuing Christian may the more carefully auoide them. And herein this aduice is not vnprofitable, that euery one marke, with which he is most incumbred, and most easily overcome of: as feare, anger, vncharitablenesse, &c. and by what occasions hee is readiliest drawne to them; that hee may the more preuaile ouer them by such helpe as hee shall haue ministred to him. The remedies so far as I shall adde here, shall either be set downe seuerally with the seuerall lets, or one remedie for sundry lets: or where neither of both is, know that the daily direction which we haue been moued to practice, shall be the remedie in such a case. And among the vnmortified affections, I will begin with that which troubleth the greatest sort, till God giue them release or deliuerance: and that is, A fearefull doubting of their perseuerance, I meane, that poore Christians shall not so soone begin to bee drawne out of the world, to any liuely hope of saluation, and care of pleasing God, and to haue escaped one bondage, but he plungeth them into another; holding them vnder dreadful feare and distrustfulnes that they shall not perseuere to the end in a godly life, especially in sore trials, and when persecutions and strong tentations shall come.

Note.

Note.

The first of them is feare and doubting by meanes of afflictions, &c.

And this feare he doth fasten vpon them the more easily, seeing that affection of feare is most neerly glewed to them: and besides, when they see examples of faintings in many professors; and how cruell the vngodly, prophane scorner, Atheists, Papists, and persecutors are, among whom they liue; this feare is soone strengthened and confirmed in them. For which cause our Sauiour forewarned his Disciples of it, saying; *Feare not them which kill the body, but are not able to kill the soule; but rather feare him, which is able to destroy both soule and body in hell.* And Saint Paule: *In nothing feare your aduersaries.* &c. For this cannot be predominant, but it feebleth vtterly the powers of the minde, (as the raising of the mud in a spring, troubleth the pure water) and consequently holdeth backe the instruments of the bodie from practising well any kind of duty. In these fetters therefore of feare, and most painefull and irksome straites, hee holdeth them; or if any escape, and so begin to reioyce in their hope againe; yet shall they not attaine thereto, nor

It easily taketh hold of weak ones.

Mat. 10. 28.

Phil. 1. 28.

How it letteth them.

nor grow therein, (distrusting themselves, and resting in the promise of God) nor be deliuered out of their feare but with much difficulty and struing; and yet if they be, it shall not be at once, but by little & little; while the word of God soketh into their hearts, as the soft raine into the hard ground. For I must confesse, that as all passions are troublesome, and do much vnsettle vs for the time; so feare and sorrow doe this most of all, especially when the things about which we feare, and which cause sorrow, are most deare and pretious to vs.

Note.

Example of it in
the Disciples.

Ioh. 11. 8.

The example
applied.

Note.

Ioh. 16. 33.

How Satan
troubleth vs
with this let.

Mat. 27. 43.

How to re-
moue it.
Heb. 13.
Psal. 30. 5.
2. Cor. 4. 17.
Heb. 12. 11.

For how were the Apostles oppressed with both, not only at their scattering from their Master at his apprehension before his death, though he had with many perswasions and strong reasons prepared them for it: but even while he was yet conuersant with them? and namely that one time, when he went into Iudea to raise *Lazarus* from death? Who answering said to him, when they heard him prouoke them to goe thither: *Master, the Iewes sought lately to stone thee, and dost thou go thither againe?* As if they should haue said: Except they had been wearie of their liues, there was cause enough to make them vnwilling, yea fearefull to come there. And so it is with vs, that how great comforts soeuer we haue enioyed by the heavenly doctrine of the word of God which we haue heard, yet, as if we had neuer receiued any, when we heare any newes of trouble comming towards vs, wee are on the sudden so taken and oppressed with it, (yea though it be but a little) that it vnsettleth vs out of our present estate of peace and quietnesse wherein wee were, and wholly possesseth all our senses, and scattereth our former comforts, as if they neuer had bin any: whereas the Lord hath to that end vnderpropped vs before, with strong consolation, that when afflictions come, we might the better beare them, and retaine our peace with him; as it is said in *Iohn*, besides many other places: *These things I haue said vnto you, (speaking of his comfortable doctrine which he had before taught them) that in the midst of your tribulations ye may haue peace in me.*

This feare and faintnes therefore vnder the crosse, we must know the diuell will strongly assault vs with, and thereby buffet vs so reprochfully, for that we reioyced, yea and boasted in an holy maner of Gods fauour before, and yet now in our afflictions we finde not deliuerance many times, but we are rather made ridiculous to the world thereby, and a gazing stocke therein; besides the fainting of our owne hope, which is more then all the rest. He will insult ouer vs in such extremities, as he spared not to doe to our Sauiour himselfe, saying; *Where is now your God? Let him deliuer you now, if he loue you so dearely;* or else know, that ye haue put your trust in a bruised reed; renounce him therefore, and shift for your selues, except ye will miscarie; for there is no helpe for you in him: euen as his cursed instrument *Rabshakeh*, Captaine of the King of *Affyria*, did perswade *Ezekias* men, not to trust in, or depend on the God of Israel in their trouble.

And therefore that we may finde some ease in our troubles, let vs gather strength from him, who will not faile, neither can be resisted: his word is the sword that must cut off this *Goliaths* head; and our faith is the hand in which we must hold it. And thus God saith in his word to all his: *This short trouble of yours, is to bring you a long comfort afterwards, when ye haue endured it a while:*
and

Of the second kind of generall lets, &c.

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and of the one and the other of all of them, this may be said, that they are sent, that his power may appeare in our weakenesse, and that we may haue prooffe of his grace dwelling in vs; as faith, hope, loue, humbleness, obedience: and to make the world contemned, and all that is in it (as our fleshly lusts, which fight against our soules) to bee renounced, that they may not annoy vs; and to cure many diseases, as carelesnesse, high-mindednesse, and too much ease-taking in the world: for the rod bringeth wisdom; and Iosephs brethren said; *We suffer these things worthilie, for that we sinned against our brother.* They are not (I say) sent, but for our good; and they driue vs more feruently to God; and cause vs to call on him: yea, and they make vs happie whiles wee suffer them, and like vnto Christ himselfe, (who was called *the man of sorrows*) and giue vs matter of reioycing after; and therefore wee should bee thankful for them. But wee doe not a little bewray our vnkind dealing with our God, who are so vnwilling to heare of them. For it is no lesse then a great gift; yea, a priuiledge vnto vs, as the Apostle saith; *To you it is giuen for Christ, that not only ye should beleue in him, but also suffer for his sake.* And what vnquietnesse doth it raise in vs, when we refuse, and impatiently cast off the Lords yoke? the very feare of it is farre greater then the suffering it selfe. Therefore we ought to resolute with our selues, when we see it is the will of God that we suffer, we must resolute, I say, that it is the best for vs, & very expedient, as Christ said to his Disciples when he was to depart from them; *It is expedient for you that I goe:* and therefore endeaour we to bow and submit our necks vnto the yoke; praying for that power which our God seeth wee haue need of, assuring our selues of helpe in due time, yea, though he sometime defer it. For if he call vs to suffer, he will most certainly succour & deliuer vs, that so we may find it verified in vs which is written: *We are afflicted on euery side, yet not in distresse; persecuted, but not forsaken; cast downe, but we perish not.* And the meditation of this, shall (through Gods goodnes) be a preseruatiue to vs in our affliction.

2. Cor. 4. 9. 10.
Iam. 1. 3.
Note.

1. Pet. 2. 11.
*The manifold
and godly vset
of afflictions.*
Gen. 42. 21.
Rom. 8. 28. &
Psal. 119. 71.
Hos. 6. 1.
Psal. 120. 1.
Mat. 5. 12.
Psal. 90. 15.

Phil. 1. 29.

Iohn 16. 7.
Note.
Lam. 3. 27.

1. Cor. 10. 13.
Iam. 1. 4.
Dan. 3. 25.
2. Cor. 4. 9.

1. Pet. 5. 7.

Phil. 4. 6. 7.

Ioh. 10. 28.
Note.

Saint Peter teacheth such as are distracted with these feares, (so that they vnsettle them, and disquiet their minds), to cast their care upon God, for he careth for them. And the same in effect saith Saint Paul: *Bee nothing carefull and pensive, but in all things let your requests be shewed vnto God in prayer and supplication with giuing of thanks; and the peace of God which passeth all vnderstanding, shall preserue your hearts,* (from Satan, who seeketh by vnquietnesse to take your peace from you) and settle your minds in Christ Iesus. So that, if God haue either any credit with his people, that they dare trust him in saying, That he will vanquish their vnquietnesse that made them pensive: or, if they beleue that he hath any power in him, so that he is able to helpe; they may with reuerence bee bold in their distresse to looke for it, and promise it to themselues; and yet so, that as they trust in him, so they tempt him not, but pray for it, in token that they beleue in him, & vse the meanes, such as they know good and lawfull, to remoue such pensiuenesse from them.

This remedie is found to be thoroughly proued and sufficient, as oft as it is applied to any such kind of disease. And herewith let them weigh the examples of other seruants of God; *Moses, Peter, &c.* who after greater grace receiued, beleued more strongly. But if they neglect and passe by such remedies,

Note.
Take heed of
indirect means,
and deceivable
remedies.

dies, and so fall from feare and doubting, to boldnesse and presuming; that is, to goe from one extremitie to another; they are grossely bewitched, and must be taught by experience to provide better for themselves. Which I say, seeing many are carried to use indirect meanes; as, to forget their feare, and to put it away by merrie companie, and pastime, or by hoping, that no such thing shall befall them any more, and so waxe secure and carelesse; or else to doe against their conscience, that they may auoid the thing that they feare: and thus not onely they are deceiued in looking for that which shall not come to passe, that is, to thinke that they shal be safe and without danger after; but also herein, that they thinke themselves the more religious and godly, for that they haue had such trouble, when yet they were without the fruit of it. But when the Popish holy-water scarreth away diuels, then shall these remedies stay and comfort them in their troubles.

The second vnmortified affection is, Pride, and an ouerweening of themselves.
Reuel. 3. 17.

Example of it
in the Corinthians.
2. Cor. 4. 8.

But besides these lets, the diuell hath another way, whereby he hideth the full beautie of the Christian life from many who haue well begun, namely, by raising in them a proud conceit and opinion of their profiting in knowledge and godlinesse: like them of Laodicea, *who said, they were rich and needed nothing*. So that when they haue but newly begun, yet they shall think themselves to haue no great need to go forward: and by that meanes they neuer attaine to the sweet priuiledges which are to bee enioyed of them, euen in this life. And after this maner he puffed vp the Corinthians when they had receiued the Gospell, as by the Apostles writing to them here, chap. 4. and elsewhere, it appeareth. *Now yee are full, now yee are rich, and raigne as Kings*: thereby shewing them their slacknesse in proceeding to grow forward in the knowledge of Christ, and their loathing and wearisomnesse of paines taking, and their pride and contempt; which was no small enemy to their profiting.

In the Apostles.

Ioh. 16. 29.

The Apostles were deceiued by him after the same manner, who when our Sauour told them, that they should receiue great light of knowledge, and other encrease of grace, when hee should send downe the holy Ghost vpon them, and though they did but dimly vnderstand him, yet they imagined that they had them alreadie, saying; *Now speakest thou plainly, and thou speakest no parable*: for they perswaded themselves that they had the full vnderstanding of his speech, when they misconceiued his meaning. Such as I speake of, being strongly possessed of this ouerweening of their gifts, find it no small enemy to true knowledge and godlinesse. But this vse the diuell teacheth men to make of Gods gifts, euen to be the worse for them, and to waxe insolent by meanes thereof, when they be glutted with the; imagining that they haue more then others, when the more they haue indeed, the more they shall desire; and seeke to be brought neerer to God by the sweet taste that they haue of his gifts alreadie. Whatsoeuer tetch against any person, or other corruption be ioyned with this action in men (as it is too common) yet the chiefe sinne in it is pride, which scornfully reiecteth to heare and learne those things, which all men doe know they haue need of. And what commeth of this, if it be not stayed and suppressed, but a waxing wearie of learning any more then they know, and a neglecting of diligence and care to grow better, a meane account making of those which are good, yea a bold

Dangerous effects of it.

Of the second kind of generall lets, &c.

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bold censuring of them, and an acquainting themselves with loose and irreligious persons, or a falling into sects, schismes & heresie? or if they do none of these, yet they bring vpon themselves that curse in a melancholike solitarie life (hauing made themselves vnfit euen for good company): *Woe to him that is alone*, as *Iudas* found it. So that they verifie the saying of our Sauour, that for not vsing it well, they lose euen that grace which they had, or at least which they seemed to haue.

Eccles. 4. 10.
Mar. 27. 5.
Luke 19. 26.

Such are taught to preuent this danger, by acknowledging that they are *poore, and blinde, and naked*, and therefore to furnish themselves yet better; and seeing they attribute so much to their owne wisdom; to learne of the Apostle, *that they must become fooles, that they may bee wise*, and that *they know nothing as they ought to know*. And whatsoever they haue, yet to hunger and thirst after more, and to *couet spirituall things* still, and to pray with the Prophet; *Lord, teach me thy statutes*, and not to please themselves in that which they haue practised already, comparing themselves in a blind manner with those which are like, or rather farre behinde themselves; but bee being acquainted dailie with their owne wants, weakenesses, and corruptions, that more strength may bee gathered against them; and to looke vpon them, which in the Scriptures, and now in this age are set before them, as the forwardest Christians and holiest examples. And as this is the remedie to auoid these snares of the diuell for the time to come; so it is the help, whereby they must redresse their estate, who haue thus been decciued by him already. But if they haue fallen into this pride, and be growne to this point, and see it not, their danger is the greater: and a token it is, that they haue dealt vnfaithfully, and either not at all viewed and examined their purposes and doings as long as they haue lien in them; or very houerly and to small purpose, which is farre from the dutie of such as haue firmly couenanted the contrarie.

The remedie.
Reuel. 3. 17.

1. Cor. 3. 18.

1. Cor. 14. 1.
Psalm. 119. 12.

In this case therefore wee see what a benefit of God it is, that he hath appointed vs daily an examination of our waies, that if at other times, any vnbecoming thing should haue passed vs, yet wee might by this laying our actions with the rules which should guide vs, see our wãdrings or other transgressions. But if the diuell enter so far as to fasten hollownesse and false heartednesse vpon vs, which is, when we are not willing to see our trecheries; or in seeing them, yet counting them no great disgrace or matter of accusation against vs, neither are we willing to rise out of the finnes which haue passed vs, bringing pleasure or commoditie vnto vs: here, as the diuell beguiled *Eue* through his subtiltie, so hee hath done vs. What is to be gone about in this case, but that we duly and seriously consider that which the holy Ghost hath said in the Prouerbs; *Hee that hideth his sinne shall not prosper*; remembering this, that though it goe fore against our nature to shame and confesse against our selues, yet that it is the best wee can doe, and the longer wee forbear to do it, so much the more bitter it will be vnto vs after: and therefore it will behoue vs to take againe to vs the sincerity and simplicitie becoming the Gospell, and to gird our selues with the girdle of truth, which wee so shamefully cast off?

Examine our
waies.

Note.

Prou. 28. 13.

Psalm. 32. 4. & 5.

If otherwise, he seeing our disposition, shall carrie vs to luskishnes, sloth,
Vu idleneffe;

Another un-
mortified affe-
ction.
Sloth.

Remedie.

Prou. 1. 32.
Prou. 14. 12.

Iosh. 1. 9.
Ephes. 3. 19.

idleneſſe, (ſo that this ſaying in the Prouerbs be verified in vs: *A Lion is in the way*); or any other of that curſed litter; that we begin to take ſweetneſſe therein, which is no better then poyſon; and that the works of our lawfull calling wax lothſome and vnſauoury to vs; and the meanes to vphold godlineſſe, become vnwelcome; or other parts of the Chriſtian courſe, irkſome and tedious: doe we not know, that *as we ſow, ſo we ſhall reape*? and if to the fleſh, that of it we ſhall reape corruption? What is to be done then of vs, but this: namely, That we looke to the roote and fountaine of this miſchiefe, how wee are growne to this point, and by what meanes wee haue declined and fallen? And if it be growne by little and little, wee muſt trace it out by footſteps vntill wee returne, and know we that we haue been groſſly beguiled. For we did before delight and take pleaſure in godlineſſe, as finding no ſafetie elſewhere, and renounced all whatſoeuer might hinder and hold vs from the Chriſtian courſe: and what ſhame is it that we ſhould afterward, be much backwarder? Remember we alſo, that *eaſe ſlaieſh the fooliſh*; and the way that ſeemeth pleaſant to the fleſh, is the way to death. And how hard ſoeuer it be to goe backe out of this deceitfull courſe, yet to goe forward is deadly, and our vtter confuſion: and God hath encouraged vs thereto infinit waies; eſpecially, by this one, that he (in any thing that he ſetteth vs about) will be with vs, and not leaue, nor forſake vs; but will giue vs more then we could aſke or thinke, and therefore much more that which wee doe deſire. The longer wee are led by any ſuch ſlauerie, the more hardlie wee know wee ſhall finde recouerie.

CHAP. 9.

Of other unruly affections; tetchineſſe, peeniſhneſſe, frowardneſſe, &c.

Tetchineſſe,
peeniſhneſſe, &c.



Very trifles be
occasions of it
sometimes.

1. Sam. 24. 7.
8. & 25. 13.

Note.

What hurt it
doth vs.

Mong the inward lets of godlineſſe, (I meane the vn-ſtaied affections of the heart) though the particulars are infinit, this is not the leaſt, when it waxeth tetchy, peeuish and froward either againſt perſons or things being croſſed by them, that we cannot haue our wil, yea, though it be but in trifles. For ſuch is the nature of ſinne, (to the end it may ſhew it ſelfe to bee out of meaſure ſinfull) that we may be taken in ſuch a time with the deceitfulnes of it, and found ſo naked and vnarmed, that the ſmal- leſt matter may be an occaſion fit enough to make vs trefe and fretting, as if one ſhould ſtumble at a ſtraw; whereas at another time great prouocation could not moue vs; and all for that the deſire of the heart is not ſatiſfied as it wiſheth: (as *David* could not bee angrie with *Saul* for all the iniuries with which he purſued him, and yet was caried headlong by his paſſions againſt *Nabal* for one diſcortefie offered him). Which is neuer done, but a ſenſible diſquietueſſe of mind and vnſetlednes of heart doth ariſe therewith, which ouerthroweth the well ordered courſe, wherein we were before, ſeeing he that is led and carried of his luſts, as the cart drawne by wild horſes, is made utterly

utterly unfit for the time, to pray or walke before God in peace, or to do any other dutie acceptable to him. And therefore who can denie but that such are caught with the deceitfulnesse of sinne, as well as hee who is overcome of anger, wrath, or any fleshly lust another way?

And if in this tetchinesse, we be in companie, and haue to doe and deale with men; our perversenesse, and our sullen and disguised stomacke cannot be hidden: no, although wee would hide and conceale it from the sight of men, yet such is the nature of it, that it ouerwhelmeth and couereth the grace that we haue, from shewing it selfe or exercising any power in vs, as the cloud couereth the sight of the Sunne, and as though wee had alwaies been impotent, and had neuer inioyed any other estate. And it blindeth the iudgement from seeing the foulnesse of such disguising, and hardeneth the heart, that for a time, it cannot relent for it, nor be humbled vnder it, vntill the burthen grow so great to the soule, that it can no longer beare it; and the partie come to himselfe, and can no longer suffer or abide it. It may be perceiued how this cankered corruption taking hold of a man, (not otherwise destitute of grace) so carrieth him to be incensed against some person or thing, that it can no way be staied or contained. A shadow of this appeared too evidently in two rare seruants of God, *Paul* and *Barnabas*; whe they dissenting betwixt themselves about taking *Marke* into their companie, were so hot and prouoked, that they departed one from the other; and with no lesse offence to others then checke to themselves, brake off their fellowship for a time.

Note.

Acts 15.39.

In such a case therefore, this is to be done for the redresse of it, that seeing it is an high offence to God, a needlesse and fond troubling of our selues, and a bereauing vs of godly wisdom, yea and of common reason; (that I say no more) this (I say) is to be done: That we be diligent to consider, how vnbecoming a thing it is for vs, that we should be vassals to such seruile and base masters, and so shake off that yoke of bondage: and if we haue fallen into it, and haue been deceiued and disguised with it, that yet as soone as wee can, we do in trembling and detestation of our sinne, (separating our selues from all other affaires and dealings,) fall into the consideration of the vnseemlineesse and absurditie of it with all speed possible, till we feele and perceiue our stomacke to fall and relent, which will be by little and little, (if we harden not our hearts, but go aside of purpose, that we may faithfully debate the case betwixt God and our selues. The Lord hath promised, that such going apart one from another, yea (if need so require) euen the husband apart, and the wife apart, that such seeking of him shall finde him, & such dislike of our corruption (and namely, of such impotency for want of grace) shall be the next way to recouer it again: and when we haue seen how little we haue gained thereby, yea rather how much wee haue lost; let vs (as our Sauiour admonished in the like case) let vs (I say) go our way and sin no more in that manner, lest a worse thing befall vs. And this for a taste of that corruption.

Remedies.

Zach. 12.10.

Matth. 7.7.

Note.

Now when wee shall consider, how many of these sores there are to blemish, wound, and feeble the soule, that it may bee (as it were) in the seuerall powers thereof made unfit to euery good worke by one or other of them; and how the diuell waiteth as a fowler, hauing set his net to catch vs with

Note.

Phil. 2. 12.
2. Pet. 1. 5.

one or other of his gins and snares; what constancie and care (think we) had there neede to be kept in a Christian mans life, to the end he may berid of them, or that he may not lie long in them, or not fall from one to another: which is the cause, why we call vpon men, as the Apostle teacheth vs, that they should worke on, that is, hold fast and maintaine the assurance of their saluation with feare and trembling, giuing all diligence to ioyne with their faith; vertue, knowledge, &c.

Another unruly
affection that
much troubleth
vs: Wearinesse
in going for-
ward.

Exod. 24. 18.
& 34. 28.
Exod. 32. 1.

But if we escape this snare, are wee out of danger? Nay, hee hath many more to catch vs in. For through our ignorance or vnbeliefe, he maketh the Christian life seeme so difficult and tedious to vs, that we shall wax faint and be weary of proceeding therein, or at least in speciall duties therof. For who knoweth not, how fickle and vnconstant we are in al good things, and how soone vnsetled? Inso much that oftentimes, euen when wee haue renewed our couenants after some fall, or dangerous coldnes espied and repented of; yet shall we by little and little, fall to our old byas againe. Now if herewith, good meanes also faile; we are set so much the more forward herein, as we reade of the people of Israel, euen in the short absence of *Moses* from them, being but fortie daies.

Rom. 7. 19. 21.

Note.

I doe not speake of the vnfitnesse and naturall vntowardnes of the mind, or vnaptnesse of the body to Gods worship, or to the duties of our particular callings, which being sometime in the best of Gods people, are by moderate and honest recreating of them, (if they cannot otherwise) expelled and shaken off: but I speake of the vnwillingnesse that the flesh feeleth to hold on constantly in dutie, further then it liketh; and that is, not vterly to cast off the yoke of Christ, but to serue God in some slight manner, and it selfe too. For there is nothing more desired of it, then when some duties haue been performed to God, that it may haue libertie, as it liketh, to occupie and set on worke both heart and hand in some manner to please it selfe, and thereby disobey God, that so they may marre and deface that, which they had well done before. For euen as the hypocrites, and vnreformed persons doe neuer serue God heartilie, but onely from teeth outward; and seeing Gods seruice is holie and pure, but they carnall and earthly minded, they cannot at all delight therein: euen so, Gods children being sanctified but in part, haue many prouokings of them, by that wisdom of the flesh that remaineth in them, to bee wearie of liuing godlie, and are troubled with strong reasons to induce and draw them thereunto, to verifie that saying of the Apostle, *the flesh fighteth against the spirit*.

Gal. 5. 17.

Acts 2. 23.

Gal. 6. 9.
1. Cor. 16. 13.
Note.

And this is so true, that euen the best, after they haue renewed their couenant with the Lord to be more fruitfull and constant, and doe also purpose the same with full resolution: yet by little and little, they shall feele that seruencie of theirs weakened and cooled, and sensibly declining, euen as the Sunne toward his going downe. For which cause, the Apostle doth oftentimes strongly fence the Christians against it, saying; *Bee not wearie of well doing*. And againe, *Stand fast in the faith; quit you like men, bee strong*. And thus if wee curbe not in the vn timerly affections and lusts, which would soone fasten vpon vs; and if we doe not oft record our many sweete liberties

liberties which wee finde in scruiing God, (which shall also bee greatest, when wee haue continued longest :) wee shall finde this too true by our owne experience, namely, that great wearinesse groweth vpon vs now and then especially, of holding on cheerefully and dutifully in our Christian course.

For as the diseases in the nether parts of the body do make the heart heauie and the head to bee distempered, and they being healed doe ease and quicken both: euen so, these vnmortified affections of ours being out of order, doe trouble the soule and disquiet it; and therefore the well ordering of them, is a singular chearing and comforting of the soule and mind. Herein therefore we must know and be perswaded, that Gods grace shall be sufficient for vs, who by the disgracing of these unruly affections by his word, will weaken them in vs, and make the way easie for vs euery day more and more vnto the godlie life, and take away the difficulties which stand vp to hinder vs: euen as we see how he encourageth vs thereto, saying; *My yoke is easie, and my burthen is light.* And if wee weigh this deeply, and duly consider these things, that we may take good by them, wee shall doe well. But yet for all this wee must know, that although the diuell cannot hold vs still in loue and league with these noisome and cursed corruptions, nor breake vs off vterly from a daily care of pleasing God, yet he will so labour to vnsettle vs with reproches, ill opinions vniustly conceiued of vs, false reports and disgrace with our betters, which shall meet with vs in euery place; that we shall be much disquieted, if not vnsetled for the time, or stirred vp to bitterness, and take counsel how we may be reuenged, with sundry other discouragements, vntill we enter into the sanctuarie of the Lord, and come to due consideration of our estate againe; namely, that the Lord is not changed toward vs for all that, but willeth vs to reioyce, saying; *If you be ill spoken of for my sake and the Gospels, reioyce and be glad; for great is your reward in heaue.* But whatsoeuer may stand vp in our way to prouoke fainting and wearinesse in our Christian course, wee haue strong and many perswasions against the same: as, that wee shall reape our reward without wearinesse, euen a crowne of righteousness. But because the matter ariseth more large then I looked for, (although I studie with all breuitie to set downe the diuers kindes of vntamed affections, barely with their remedies) I will therefore shut vp this second sort of lets with naming some of the particulars onelie, which are not already mentioned; that the Reader may know them, and so being able to discern them, he may beware of them, as of the rest mentioned before, and so of all other of the same kinde.

Therefore to draw to an end, the diuell sometime prouoketh vs to vniust anger, (which is no better then a short madnes) : so easily doth he turne our affections against vs, which God teacheth vs to vse to good ends and purposes. At some other time he poysoneth vs with deadly conceits and heart-burnings against such as wee dislike; also with loosenesse and lightnesse of heart; also with rashnesse and hastinesse, wherein we do nothing well; with lumpishnesse and melancholie, and with diuers such like: the beginnings and first risings of the which, although our owne hearts doe breed, yet the

A simile.

Note.

Remedies against these corruptions.

Matth. 11. 31.

Satan laboureth to vnsettle and discourage vs with reproches.

Matth. 5. 12.

Gal. 6. 9.
2. Tim. 4. 8.

The last of this kind of ill affection here mentioned, consisting of many.

strength of them is of Satan. By all which, as he seeth his best opportunitie, he so possesseth our hearts, that they are no more fit (in that sort, being vn-settled) to be imploied in any part of Gods seruice; then the running water when it is stirred and troubled in the bottome, is for our necessarie vse. And thus it may appeare, how many of Gods deare seruants are holden backe by occasions of their own corruptions, (the diuell adding strength thereto) from shining as lights in a Christian course: and when God hath mercifully begun in them the life of godlinesse, how they doe afterwards (though it be little to their commendation or reioicing) breake off or hinder their growing forward in the same, through some great fault of their owne; not subduing their rebellious hearts, as God teacheth them, neither stirring vp and cherishing the good gifts of God which were giuen them before, as they might with ease haue done, especially hauing bin taught and shewed how. But among many other, their fault is this, that sometime they haue bin so far gone, that they haue giuen themselues to many fond and vaine liberties, both in speaking, thinking and liuing; which to be pulled from, it would seeme to them (when they should but euen heare of it) to be as the cutting off a piece of their flesh. I speake not now of the vnreformed, for their vnuall course is ordinarily thus, neither doe they as they thinke, keepe in any good order before men, except they haue their owne mindes satisfied.

And there is no fitter bane to poison the soule then seeking ease and delight-taking in these temporarie things, when yet there is no certaintie in any thing here below. And to these may be added sloth, and giuing ouer of a mans selfe to neglect and cast off labour and care to vphold the soule in her spirituall welfare and prosperity, which is to reioice in the Lord alwaies, and in all estates and changes of this world, to hold fast the profession of our hope with ioy. Besides all these, some are so soone estranged one from another, and by absence, or surmising and wrong iudging one of another, so alienated from Christian fellowship, that all kindnes is broken off in a day, which hath been in building vp and framing for many yeeres.

For the remedying of these and such like, this is no small helpe, that they set themselues to marke their own disposition & inclination better, to what ~~finde~~ ^{finne} they are most prone: and besides, that they haue a wise care to keepe themselues in a course bebecoming the Gospell, especially in those parts of their liues which lie open to greatest dangers, that therein they be best furnished, and if they take a foile and sustaine a checke to their conscience, yet to seeke the curing and ease of it againe by due humiliation speedilie. But this will not much preuaile, except their own hearts haue bin brought to take sound delight in the Christian course, and except they weane themselues from that which they shall know to be against it, and to be glad to be aduised and directed how to recouer. But of this second kinde of lets thus much.

Note.

CHAP. IO.

Of worldly lusts : and namely, The loue of carnall pleasure, and the inordinate desire of riches.



Hus, (to passe from these vnmortified affectiōs to another of this kinde, namely worldly lusts,) as he findeth best opportunitee, hee deceiueth vs, and many other waies ; in taking vp our hearts in endlesse, foolish, and vaine desires of things, which wee neither can, nor ought to inioy, and occupieth our heads about many dangerous fantasies, (as I haue said) and not only so, but hee hath vs yet at a greater aduantage. For hee so

cunningly windeth into vs, that knowing too wel what we like and loue, he conueieth into our hearts, farre more deadly and poisonfull baits, then the vnmortified affectiōs before mentioned, and these are worldly lusts, by the which he winding into vs, as hee may easily doe, especially if wee walke not armed against them, deceiueth vs, and so feeding vs with the aire, euen with most vaine and deceitfull dreames, besotteth vs with too much pleasure-taking in transitorie liberties and commodities of this life ; which pull our mindes as much from godly duties, as they carrie them after such vnseasonable follies. And all this he doth, that we may neglect the seeking of better things, especially in the time when we should be best occupied.

Note.

These (I say) are more noisome and dangerous then the euill affectiōs mentioned before : though (one would think) we had little need to be shaken and distempered with greater then they be, but rather studie how they themselues may bee weakned and subdued in vs. These worldlie lusts are lusts of the flesh which belong to, and are occupied about the present state of this life and world : as the exceeding loue and desire of pleasures, riches, and estimation, or honour, &c. For if hee can fasten our delights on these, wee are carried headlong, as the chariot by wilde horses is ouerturned. I will shew the danger wee are in by meanes of these worldlie lusts in two kinds : in the lusts of the flesh, properly so called ; and in the inordinate desire of riches and cares of the world. How a true Christian may possibly be disguised by these, (I say) that he shall be thereby as another man, and sometime grossly overcome of them, I will first shew, and then adde some remedies against them.

The first is, when he shall be drowned in sensualitie, and the sottish pleasure of the body, so that he is blind and impotent ; & hath no power to consider what the Scripture saith, *Fauour is deceitfull, and beantie is a vaine thing.* And what is the cause of this? for it would not easily be beleueed, that a true Christian should fall so far. The cause is this, that he hauing giuen his heart libertie to desire stolne waters, and to count them sweete, when hee should rather haue loathed and cast them vp as a vomit ; and haue made a firme covenant against the nourishing of such delights ; and further, that hee hauing giuen his eye leaue also to feede it selfe with such sights ; and doth not

Carnall pleasures.

Prou. 31. 30.

How Christians fall thereby.

Judg. 16. 16.
Example thereof
in Sampson.

What an heauie
estate it causeth.

Prou. 6. 27.
Note.

Iam. 4. 17.

Note.

Beware of the
least occasions
especially where
we are weakest.

No precisenesse
to beware of sin.

auoid other occasions of committing this sin, which are many; hee is made vtterly blinde, impotent, and imbondaged. And that being done, his praier become feeble and weake (though sometime attempted) to expell & driue out such sottishnesse; but it lodgeth in him, and maketh him a slaue vnto it. Which cannot bee plainlier seene then in *Sampson*; a man of great gifts, (as may be gathered by the story) but made so impotent by the looke and loue of a woman, that hee yeelded himselfe to her lure most reprochfullie: and being caught with that which was precious in her, became a foole in Israel, who had been wise enough before to keepe the whole land in safetie. And to this bondage doth a man, indued with grace, bring himselfe, when hee will not see the danger, which he cannot but know, is readie to meete with him: *For can a man take fire in his bosome, and his cloathes not be burnt? or can one touch pitch, and not bee defiled?* No more may such an one, who will bee carried of his raging lusts, looke to bee free from great euill and danger, nor he that attempteth to goe in to his neighbours wife, be innocent. But behold further, what goeth with it? euen this, that he is oft times senselesse at the sight of it, when he should rather tremble to behold in what estate he is. For besides that he knoweth he doth euill, (which makes his sinne the greater) his prayers are lost which hee bestoweth about it, his burthen of conscience when hee considereth his course, is importable, the losse of grace thereby is vnspeakable, the griefe of the godly that heare of it, (if hee haue fallen to commit it,) vnutterable; and the reioycing of the wicked, vnassailable.

And yet this is not so to be taken, as though it could be no otherwise with any of Gods people; for many are free from that slauerie, who yet haue the same temptations, occasions, and allurements: but they giue not place to their vnruely desires, but rather beleue that truth of God which is taught them; whereby, they know, how deare it will cost them. Oh subtilties of Satan, hardly to be discerned! and deceitfulnesse of the heart, not to be trusted! so soone to let loose, not a filthie man or woman onely, giuen ouer to euill desires, (who can doe no other but fulfill the same to the vttermost) but a sonne and daughter of *Abraham*, who doe at another time loathe and abhorre such wickednesse; and yet to draw and hale them in such a manner at some time, that they should bee readie to venture vpon that which must needs worke their vndoing; and to wish that, by the enioying whereof, they were better be in continuall prison. But I must say, that these doe purchase to themselues the iust fruite of their labours: for though they may be such as are sealed vp by the spirit of God to saluation, (for of such only I speake) yet what then? Ought they not therefore to bee more holie, and beware of the least occasions of emboldening them to sinne? And of all other sinnes, to be most suspicious and fearefull of those, to the which they know, that they are most prone and inclined? and by the committing whereof, they are sure, that their shame and sorrow must needs be greatest? which two, when they are by their iust deserts, once brought vpon them, they will confesse with vs then, that we cannot be too circumspect and warie: and that it is no precisenesse to beware of the deceitfulnesse of sinne at any time, or in any place or companie; the which grace (yet) and care was thought

thought to be too much austeritie, till they smarted so bitterly for the want of it. But euery one can tell that this is true; He that standeth furthest from a raging flame, is freest from burning; and he who goeth farre off from the brimme of a riuer, is safest from drowning. *A word to the wise is more, then an hundred stripes to a foole.* And I pray God, that numbers of them who mocke some for their precisenesse, haue not oft times iust cause to blush and be wounded for their bold sinning, I meane, as well the sinne which I now here speake of, as other kindes; and all for this, that they were no more precise. For if they may bee deceiued and ouercome who are thought to bee strict; namely, when they will at sometimes bee too secure: what may bee thought of such, whose vsuall course is carelesnesse, and a trusting to their owne wisdom, who count it their disgrace and shame to bee afraid of sinne?

A smile.

Prou. 17. 10.

*Note.
If the wariest
be sometime
deceiued, much
more the secure.*

But to returne to the godly, such as haue eares to heare, oh how good is it to learne and be able to hold in, these fleshly lusts, as it were, with bit and bridle; that no such wofull things befall them at any time, neither that they make themselues fooles in Israel, nor spectacles to the prophane world, as *Sampson* was to the Philistims, to become their pastime? All which they shall auoide, if they make their greatest reckoning to abide in the fauour of God from day to day, and hold fast the assurance of it, and not count it too base a thing for them to doe so. Secondly, if they continue their endeouours to be vnder Christs gouernment, to be willingly subiect to him, and to put on his yoke. And further, if they giue not libertie to their wicked lusts, to range after the cogitations and desires which may soonest poyson them; but follow their particular callings diligentlie. And last of all, if they will shunne and auoide the occasions and objects of such mischief; and namely, those which we reade that holy *Ioseph* did eschue in the like case, who being tempted by his whorish mistresse, yet he would not hearken to her, nor come into her companie. And thus much of the first of these worldlie lusts: I proceed to the second.

*I
How to auoide
the danger.
Iohn 15. 10.*

*2
Note.
Matth. 11. 29.*

*3
4
Coloss. 3. 5.
Gen. 39. 10.*

Another way which the diuell laieth open to obscure and weaken the godly life in vs; and that, by another of these worldly lusts, is: to fill vs with noisome cares about the things of this life. A common euill vnder the Sun; and not the sinne of the poore man only, which yet is not allowed of God, no not in him (for euen he is taught to depend vpon God, being commanded to pray in faith, *Giue me this day my daily bread*); but it is rather more common to the rich, as *Salomon* speaketh: *I haue seene a rich man, as if he had nothing.* And againe; There is one who hath neither sonne nor brother, yet there is no end of his trauell, neither is his eye satisfied with riches, neither doth he once say, For whom doe I labour, and depriue my soule of goodnesse? This thorne where it groweth, it suffereth no good thing to grow by it, but choketh it, and ouershadoweth any other gifts of God whatsoeuer. For a worldlie minde is a monster of many heads, and infecteth the vnwise with her poyson, that not onely the common sort, who haue small practise of religion; but euen the best sort of people are made drunken with the dregges of her golden cuppe: and this is reached out so secretly and subtilly, that hardly shall one perceiue the danger of it, vntill he

*The second
worldly lust:
Cares of this
world, or world-
linesse.
Heb. 13. 5.
Peter 4.*

*Prou.
Eccles. 4. 8.*

Note.

he haue taken hurt by it. Which worldlineffe where it fasteneth vpon a man, it deuoureth godlineffe, as if there had been none before; and so changeth the best men who are not aware of it, and who feare not the danger of it, that they shall become most vnlike themselues. Yea this earthly flauish and miserable minde, thus to be tied to the clod and the penny, is an eatnell and canker, that wasteth and consumeth grace and goodnesse, as much as any other of this kinde whatsoeuer. For it is neuer satisfied nor contented, though there be much more comming in, then there was in former times. And yet it is so much the worse, and more dangerous, because, that humor is fed and nourished in some, with a strong perswasion, that there is great and iust cause thereof, as namely, a prouiding for children: (but what haue they to alleage, who are as deeply plunged into this quagmire, as others of whom I speake, and yet haue no children) and so vnder this colour, and for this cause, they mince and cut off many good duties of liberalitie and compassion to the poore seruants of God, euen as they who clip siluer: when (yet) who doth not know, that we should employ our goods to such holie and necessarie vses, and bee euer doing good to the poore, seeing wee shall euer haue them among vs? And that which remaineth after this, let our children enioy it.

Note.

2. Tim. 6. 10.

But in describing of this, I cannot vse the like breuitie as in the former, for it is not so casily seene and perceiued. Nay, I must needes confesse, that it troubleth me very much, how to lay open this packe, it is stuffed with such store of contagious and infected wares; and yet men are so greedie to catch them vp, hauing respect only vnto the gaine, and therefore vnfit to be dissuaded from the trafficke thereof: so that few may bee noted for examples in vsing the world aright. S. Paul setteth out this sinne which is compact of so many, this roote which hath so many branches, when writing to *Timothie* and charging him to make this his text in preaching to such as haue riches, hee saith: *The loue or desire of money is the roote of all euill: which while some lusted after, they erred from the faith, and pierced themselves thorough with many sorrowes.* Again, *They which will be rich, fall into temptations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction.*

By the helpe of this Scripture and some other, I will first lay out some of the branches of this roote, and some of the heads of this monster which deuoureth pietie and religion so fast; and the deadly danger that commeth from thence, and the remedie against it: that all these considered, wee may see what iust cause there is that the best men should be circumspect in this behalfe, in a more especiall manner throughout their daies, besides the generall care which in other things, they haue ouer their liues. And first a little, of the sinnes of this kinde committed in and about the affaires and dealings of Christians, (for my purpose is to awaken such as are willing to be directed, not to shew all the sorts of euill which are practised in the world): and secondly, I will say somewhat of the sins committed by the occasion of riches, without respect of mens dealings; and the dangers that accompanie both. To these two, I will referre that which I meane to speake of and about this point.

In

In dealings, some of the sins and branches of worldly lusts, which good men are like to fall into, are; Greedinesse in seeking and getting their commodities, when they consider not, who is hurt thereby, so they may get; nor what losse and danger they purchase themselves in things which are more precious: with the which sinnes as a dailie companion goeth hastinesse and rashnesse, when couenants and promises are vnaduisedly made, and afterward seldome performed and kept; being as fast repented of, as they were entred into, because rashnesse doth nothing well. This way, in and about the world, many abuse the peace which they enioy. But if there be any shew or hope of profit set before vs, (with what hard conditions so euer) wee are commonly so moued and tickled therewith, that it may bee scene apparantly, we be much vnsetled and almost made drunken thereby; as when wee first enter vpon our inheritance and commodities, and when they come in more roundly by the rising of prices, or by great gaine in our bargaines and dealings, or any such like.

Dangers in worldly dealings.
Greedinesse.

Rashnesse in couenants-making, &c.
Note.

When riches increase, the hart is on them.

Another euill of this sort, is the deceitfull loosenesse and light-heartednesse in our affaires, which shaketh off al reuerence and feare in our actions; and admitteth no suspition, much lesse question, whether wee walke safelie in the meane while; as though our commoditie-seeking were our heauen and happinesse: and as though, because wee haue some libertie giuen vs of God herein, therefore we may cast off care of better things, & passe measure in these, without checke or controlement. Whereby wee may sensiblie feelee our desire abated to the Gospell and our loue vnto heauenlie things. To this is annexed (as a familiar companion) foolish, excessiue and earthly reioycing, when wee haue successe to our liking, and gaine comming in. And from this ariseth reioycing in our wealth, (which *Iob* durst not do, but said; That had been a denying of God) and pride of life, as also a lifting vp our hearts aboue others, liuing in pleasure and wantonnesse, excesse in diet and apparell, and nourishing our hearts as in a day of slaughter, disdainig our inferiours, repining at our betters, with a greedie and hastie seeking to goe beyond our equals; and infinite others like; for euen in these may Gods seruants be drowned.

Loosenesse and lightnesse.

Note.

Earthly reioycing.

Pride, &c.
Iob. 31. 24, 25, 28.

And so on the contrarie, if wee thriue not, nor attaine to that which wee look for, what commeth from vs but fretting and vexation of heart, for that we obtaine not our desire, that is, the good successe which we hoped for? So that before the issue commeth, wee doe not with contentation rest vpon God, and meekly commit the successe to him: no, but rather vnquietly and distrustfully carrie our selues vntill wee see an end. Besides these, there are other kindes of offending, which a Christian man may fall into, as when he shall ouer-lay himselfe with such multitudes of worldly dealings, that there can bee no place nor time giuen to holie exercises of prayer, or regard had of Christian walking in his ciuill or common actions; but all the wisdom which God hath giuen him to farre more excellent purposes, is bestowed this way, euen to be rich: then the which follie, what greater may fall into one who thinketh himselfe wise? For what hath he prouided for himselfe, but care, toile and miserie couered with flatterie and iolitic while he liueth; and the fruit of his follie at his death; that hee being turned out of all here, he

Fretting when we thriue not.
Deut. 7.

We depend not vpon God for the issue.

We ouerlay our selues with worldly dealings, and no time left for better vses.
Prou. 23. 4.
Our folly herein.

he is much vexed and disquieted; and being hardly brought to cast off this burthen, and heartily to repent this his disguised estate; is as hardlie receiued into euerlasting habitation after, but hath worse prouided for himselfe, then the meanest godly person which liued vnder him?

*What diligence
is good.*

*Prou. 2. 4.
Prou. 28.*

Note.

*Other ill kindes
of dealing.*

*Other abusing
of riches out of
of worldly deal-
ings.*

Note.

I grant it is to be allowed that *Salomon* saith, *A diligent hand maketh rich*; and, *The slothfull commeth to pouertie*. But that none may bee deceiued with mis-vnderstanding his words, let him be the interpreter himselfe, what diligence it is which he alloweth to grow rich by; euen such (and no other) as will giue him leaue to seeke wisdom as gold, and to lay it vp as treasure, and to labour for vnderstanding about all things: such also, as in the midst of his diligence to become rich, he be afraid to offend; and such, as that may not be his trauell that he doth most looke after. Such an euill is to be seene in the world, (I meane, euen amongst men otherwise well to be hoped of) that they doe not marke, when the sweetnesse of gaine comming in, is felt, how godlie duties grow as bitter and vsauourie to them, which was wont to bee otherwise with them. Last of all, besides these before named, in christian mens dealings, worse things for the getting of this worlds good, may come to passe; that is, that vnlawfull meanes may bee deuised and practised, as iniuring one of another, whiles either by deceit in bargaining, or otherwise it be offered; or whiles violence bee shewed, oppression and rigour, and there be none against them able to resist it: more particularly, whiles men, contrarie to Gods commandement, doe put their money to vsurie, that is, to oppresse and hurt one another, neuer considering how that may be to the common wealth of both, and for the benefit of the one as well as of the other.

If in this sort or the like, wee should be prouoked in our affaires and dealings to goe to worke, (as it is the manner of the most to doe) wee should so blemish, yea deface the Christian life, whatsoeuer graces of God should be in vs, that we lying open to our aduersarie but in some of these for want of a particular regard had against them, wee should neede no other occasions to make our liues irkesome, reprochfull and vncomfortable. But I haue hitherto laid foorth onely some of the diseases that grow out of a worldlie minde in mens dealings: but there is no lesse euill incurred of an earthlie minded man, though otherwise religious, (euen whiles hee is free from all affaires) whereby his profits and substance are increased. For he who doth not yet see the deceitfulnesse of riches, how they blindfold the heart, that it cannot cleerely behold the beautie of Christianitie; alas, how is hee led about of his fantasies, (like a foole) to dreame of the happinesse of his outward estate? Oh, what pleasure is it to him, to thinke of that which he hath? How is his heart made drunken with the fleshlie reioycing in his wealth and welfare? How doth it delight him to thinke what libertie he hath in the world by reason of his abilitie; to please himselfe in that which his heart carrieth him to, or his eye lusteth after? when yet hee is so much the more miserable, because hee hath nothing to restraine him from such libertie. How doth he cast in his head, what hee will doe hereafter, and within some few yeeres how conueniently he will haue all things about him, (I speake still of a Christian, for euen so may such an one be beguiled for a season;) and

and before the time bee expired, hee is taken away from all, like the foole in Luk. 12. 20. the Gospell, and laid in the earth.

And thus his spiders webbe, which with much care and long time and toile was in working, is now suddenly swept away in one moment. It were infinite to say that which might here be vttered, and to very good purpose; how many waies, and how farre the poore soule may bee led to deceiue it selfe; and finally to bee vtterly vndone, being altogether bereft of heavenly furniture, through the foolish and sottish dreames of earthly felicitie, which doe oftentimes fasten euen vpon good men sometime vnawares, through the corruption of the heart, and through the commonnesse of this euill which they see in the world.

All which how cleerely doe they prooue, that riches are commanders and masters, and men slaues and seruants to whatsoeuer they will force them; and get such secret loue and liking in their hearts, that it will bee a matter of great difficultie to breake off their fellowship, and yet a greater vexation of the heart when it must be broken? There is such a neere agreement and liking betwixt our nature and riches, that we can talke with them as with a friend; and are led by them to many euill purposes and ends. So that wee may possibly bee brought to abuse them to the satisfying of our lusts, both in excesse, licentiousnesse, pride, and the ioyniting of our aduersaries; and what not? that I say not much of the deceitfulnesse, which there is small hope to make men see: that is, to bee made very slaues and droiles for the aduancing of their children, neglecting for that cause whatsoeuer opportunities God offereth them of doing much good. For it may bee seene, that many rich men haue seemed to liue to no other end, then to leaue great wealth to them, whom (yet) they laboured not to make fit to vse it aright; and therefore that they provided it to the vndoing of them. And yet to comfort the hearts of their poore brethren with them, or to apply them to any such ends, they are backward and slow, yea too pinching, spary and niggardly, as if all were too little for a few bellies. And as they hardly come from vs to good vses, so are wee as much pinched and vexed with feare of losing and forgoing them: that it is not in vaine commanded, That wee beware wee bee not surfetted with cares of this world, and that wee make them not thornes and choakes to hurt and annoy vs.

Men, slaues to their riches.

Note.

Philom. 7.

Luk. 21. 34.

Great heed to be taken.

By these or any of them, or the like, as euery Christian is most prone to offend, so if he shall not wisely and circumspectly preuent the same by this Christian watchfulnesse through the day, besides other helps before set downe; auoiding all occasions, and weaning his heart from all noysome loue thereof, learning also contentation, and nourishing a mercifull heart to the necessities of the poore, with such like remedies as shall bee set downe; hee shall bee constrained to complaine of grieuous distractions of minde, disquietnesse, and vnsetling himselfe hereby, besides the hurt which others shall take by him. And thus it may appeare by that which hath been said of this matter, how needfull it is, besides a generall watchfulnesse in and throughout the day, to bee more especially afraid of some especiall weakenesses which we carrie about vs, and to bee armed against sun-

drie discouragements and hinderances which arise by occasion of worldly goods.

Some of the better sort, not willing to heare how to vse riches aright.

Note.

Thus I haue laid forth some of this second kind of worldly lusts; which trouble men, both in their dealings, and out of them: the dangers that accompanie them who knoweth not? without any large laying out of them, seeing they follow them, as the shadow doth the body. For though I speak not of them who are drowned in the world, whose God is their belly, and their wealth their chiefe glory; it is too apparent, how honest and good Christians haue (for the most of them) no heart to heare, how they should vse their worldly wealth, how many dangers they are subiect vnto thereby, and how their loue is glued to the same; but they thinke they are able to guide themselves in vsing and disposing of their riches and commodities, without any great feare or suspition of offending; therefore doe they fall into no meane or common dangers. That whereas they might haue liberty about others, to leade a sweete and godly life, and to draw many to the same; yet they get little knowledge, faith, experience, comfort, and other graces, themselves; neither are many of them prouokers of their neighbours to a religious course, to loue and to good workes, by word and example. And beside this, that if they sinne as other men, they are sure to meete with the punishment of other men; in iust reproches, and an ill name deservedly, in an euill conscience, and many vexations, beside bad dealings which they finde at the hands of wicked persons, which they might haue bin void of: besides these, (I say) what a iudgement is it, that they being borne to honour, haue depriued themselves of it?

CHAP. II.

Of the remedies against this kinde of worldly lusts, namely, Couetousnesse and exceſſiue loue of riches.

The second point about this matter, how to redresse it.



Vt to set downe somewhat more cleerly and distinctly for helpe and redresse of this sinne of couetousnes and worldly lusts, because I haue somewhat largely spoken of the same; I could wish that the remedies and reasons to redresse these many and dangerous sinnes, (and to preuent the same, where they haue not as yet broke out in many of Gods people) that the remedies (I say) and reasons against them, which

The first remedie.

1. Theſ. 4. 6.

I purpose in this chapter to set downe, were well marked, and also the direction how to vse them both, (as followeth) duly regarded. And to begin with the remedies, they are foure, euen as the reasons also are. First, hee that desireth to be free from great blame & offence by the vse of worldly goods, and consequently to hold fast his peace with God thereby, (as I know not what morall action is more to be desired) let him look to this, as he would to the auoiding of the collick or stone: That no man be hurt or sustaine losse and danger by him; but let him thoroughly bee perswaded of it indeed, that he ought to do thus; as we are straitly charged by the Apostle: *See that no man*

man oppresse or defraud his brother in any matter. So that, as we will be sure that none shall wrong vs, so farre as we be able to resist it, (and therefore we need not be bidden to regard our selues): so, because few of vs will be carefull to see others with whom we deale, to enioy their right, but will bee ready rather to pluck from them; therefore is this charge giuen vs towards others, which will be no small foiling to this sin of worldlinesse, if it be regarded.

For then we shall be free from all the sinnes against our neighbour, condemned in the eighth commandement (as farre as wee can discern them) both in bargaining, (which are not a few) and also in other dealings with men, (which are almost innumerable): neither shall wee desire it in our hearts, to iniurie them, seeing the law that bindeth vs is spirituall, and commandeth the affectiōs to be subiect. And what a treasure were it, so to mind this charge in all our dealings with men through the day, that wee might haue the blessed and sweete fruite of it at night, when we are to lie downe? Oh, what libertie may such haue, as looke faithfully to this? In like manner, on the contrary, doe not sorrowes enow abide them who restraints not their hearts, with full resolution from such iniurying of men? Againe, hee who will be subiect to this charge of the Apostle, and will couenant holily, to vse this first remedie throughout his life, namely, that none shall sustaine wrong or hurt by him, shall be free from many branches of couetousnesse, as I haue said, yea, he that is armed to doe no euill that way; or if hee haue, doth correct and redresse it, shall shew himselfe to be a man that hath struggled commendably with the world and earthly goods; and also to haue gotten great victorie thereby. And therefore are there few such; because few doe tie themselues to such couenants. Which kind of men, if they could be free from blame in many other things, yet should they sufficiently be branded for worldly and couetous, if they be found carelesse, and not well fenced, and strongly armed against this one.

The benefit of this remedie.

Note.

The second remedie is; not onely that wee hurt them not, but also that we doe them good. Which is to be vnderstood of all with whom we haue to doe. Euen as that Scripture teacheth, confirmiug this rule; namely, That we should owe nothing to any but this, That we loue them. And this reacheth (and is of vs to be performed) to foure sorts of men: (1) to Princes; (2) to teachers; (3) our owne familie; and (4) to others, our poore neighbours and brethren; to all which we owe a feuerall dutie not to bee neglected. For breuitie sake to our Christian Prince wee owe tribute, and other dutie by our goods, as we see it to bee required of vs, both in peace and war. About which I say no more but this, that as all drawing backe and vnwillingnesse to performe duties necessarily imposed, is euill: so this is not a small blemish, when such as goe for good Christians, doe commonly contend and raise strife about their payments, and doe not rather proportionably discharge the same with willingnesse. The next is, to the vpholding and maintaining of the Ministerie, and the Gospell preached: which due, they who being able, are not ready to discharge, but draw their necks out of the collar; besides that, they shew they are neither friends nor fauourers of that holy ordinance of God; so they proue, and that too truly, that they reape small benefit by the preaching of the glad tidings of it. So that euen the

The second remedie.

To doe good to all.

Rom. 13. 8.

The first sort

to whom wee

should doe it.

Princes.

Rom. 13. 7.

The second:

Gods Mini-

sters.

1. Cor. 9. 14.

Gal. 6. 6.

Note.

The poore mans
dutie in this
case.

The third :
Our familie.

1. Tim. 5. 8.
Note.

The fourth :
The poore.

Deut. 15. 11.
Ioh. 12. 8.
Not to hurt
them.

To shew com-
passion to them.
Iam. 2. 13. 16.

Note.

Lay somewhat
aside for this
purpose.

1. Cor. 16. 1.
1. Tim. 6. 18.
2. Cor. 9. 6.
2. Cor. 8. 7.
Rom. 12. 4.

The third re-
medie.

poore who are able to giue nothing, are in no better case, if they bee not in affliction and good example with the best and forwardest; in token, that if they had ability, they would not be behind others in that duty.

The third sort to whom wee owe this, To make them partakers of our goods, are our owne family; as wife, seruants, and children: who must haue this performed by vs, to haue all good necessities prouided them at our hands, as food and raiment, with whatsoeuer else conuenient for them; that they may bee the better encouraged, and more inabled to liue Christianly, and to walke in their callings diligently, and cheerfully. And if wee bee occasions to them of neglecting their duties, by pulling from the any of their necessarie helpes, yea if we haue not care to see that they enioy them; wee in so doing, shew our selues *worse then Infidels*. And yet on the other side, will not the Lord allow vs to fall into any other kind of ill dealing, as coueting that which is anothers, or irreligious seeking to encrease our owne, for the maintaining of our charge: but that care and trauell of ours, in our particular calling, which auoideth both these, (that neither religious worshipping and seruing of God be neglected of vs, nor our neighbour wronged nor iniured by vs) that is the manner of prouiding for our families, which is befeeming and meet for vs.

The fourth and last sort of them which ought to haue a part in our goods, (so that the giuing of that to them which we owe them, may helpe to hinder and abate couetousnesse in vs): this last sort, I say, are the poore, whom *we shall alwaies haue among vs*, (as our Sauour saith) *that wee may doe good to them*. Therefore much more we must take it as granted, that we may in no wise hurt or wrong them, which wee may not offer to any other: though with some, all is fish that commeth into the net, (as they say); and they care not who forgoe it, so that they may haue it. Wee must know further, that to these we owe mercie and compassion: and that in this manner, namely, to giue them for their present need; to lend to them for their vpholding in their trade; to beare with them when they haue it not to pay at the due time; and to remit it to them altogether, when they cannot, and yet faine would discharge it; and to helpe them vp againe who are decayed. Alwaies looking to this, that the subtile and slothfull bee excepted. And for the performing of these duties, let somewhat be laid aside, as God blesteth vs, either quarterly as we receiue it, or otherwise, as God bringeth it to our hands; not thinking the tithe of our gaine and sauiings in the yeere to be too much for them. The Apostle willeth men to be rich in good workes, and not niggardly; and God calles Giuing to the poore, a grace. And know we, that the Lord Loueth this, that we do it with cheerfulnesse, and where much is not, that the widowes mite is highly accepted. And thus I haue shewed who are the persons, and in what manner our hearts should bee enlarged towards them. And this briefly be said of the second remedie against a worldly and couetous heart: which being laid with the first, shall not bee found a small meane to disfigure and maime such a sinn; especially, when they shall both goe with the other two which follow.

And these doe concerne our selues, as the former teach vs how to deale with others. The first of the is, that they hurt vs not: that is, that they be not meanes

Of the remedies against worldly lusts, &c.

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meanes to draw vs to sin, which will, as poyson in the body, worke vs much euill. And this they may doe, as well in those that haue them, as they may in them who seeke, and cannot come by them. In those who haue and enioy them, the danger is to be feared, which *Salomon* speaketh of: that they bee not to vs as they be to the most, our strong holds. The riches of a man, saith he, are his strong holds: and make him, as the Apostle saith, to be high minded. For thus he writeth to *Timothy*, Charge them who are rich in this world, that they be not high minded. For if they puffed vp our minds, and make vs swell, they will draw vs on to any sinne: as licentiousnesse, idlenesse, vanity and boldnesse in euill, whiles wee thinke, wee haue that which will beare vs out, and hold vs vp against any which might rise against vs; vntill the fruits of them breake forth in vs more bitter then gall or wormwood. Againe, they will make vs worldly, prophane, niggardly, discontented: for he that loueth siluer, shall not be satisfied with it: and he that loueth riches, shall bee without the fruit of them. Also they will fill vs with slavish feare of losing and forgoing them: and what will ensue of this bondage, but a wearisome and tedious troublesomenesse: that they will not suffer vs to rest, but (as the flies of *Aegypt*, which with no beating off did cease to disquiet the people) with care and pensiuenesse will torment vs waking, and with fearefull dreames sting and wound vs sleeping, yea breake off our sleepe altogether, when we should take and enioy it: till, as a moth, which taketh away the beautie of a garment, they consume and eate vp all the spirituall grace that was in vs.

To take heed
that riches be
not meanes to
draw vs to sin.

Prou. 18. 11.
1. Tim. 6. 17.
Riches puffed vp
the mind.
What comes
of it.

Eccles. 5. 9.

Note.

Besides both these, the high prizing of their wealth and goods, when (yet) they are but the small riches, (for godlinesse is the great, 1. Tim. 6. 6.) causeth oft times diuision among brethren: euen one with deadly hate to pursue another, and neighbours, who liued peaceably and friendly together, while they had no dealings one with the other, yet when they haue to doe together about commodities, they are incensed one against the other most bitterly. So that the brotherly loue that is so straitly commanded to bee as a badge by which we may be knowne to be Christs disciples, and as a threefold cable that is not easily broken, is as *Sampsons* new cords and ropes, burst in sunder; and as water spilt on the ground, that cannot be gathered vp againe. And as for the suits, quarrels, fightings, and murders (as the fruit of the former) with other such like, they are innumerable.

Ioh. 13. 35.

Iudg. 16. 7.

These are some part of the hurt that riches may doe vs, euen as they doe procure and bring all these, with many other, to the men of the world. That which I say, is agreeable to *Salomons* words; I haue seene an euill sickness vnder the Sunne; riches reserved to the owners thereof, to their euill. The sinnes therefore, with their like, and the woe that they bring, if wee will wisely and carefully preuent and auoide, (as who doth not see, that great diligence must be vsed for the shunning of the same) wee shall helpe in good sort to breake the necke of this couetousnesse; which otherwise will beare sway in vs, howsoeuer the name of it bee odious to vs. Now such as haue not riches in any plentie, but are poore, may yet haue worldly mindes as well as the other; and are more like to couet, to be discontented, fret, and to vse vnlawfull shifts to come out of their wants; whereby no small hurt

Eccles. 5. 12.

Sinnes of the
poorer sort a-
bout riches.

How to auoid
them

Note.

doth ensue vnto them. All which, true Christians must learne to resist and withstand, and to see what allowance God affoordeth them thereto, and not what their greedie appetite would desire. And besides other meanes by which they resist, let them labour in their calling diligently, both they which want, and they who haue much: for that becommeth vs all well, so as with it wee prouide, that wee bee not hurt by the worldly goods, that is, by diuers sinnes which they cause, whereby we should vterly disgrace our profession. And thereby, and by no better way, wee shall prooue, that wee are not couetous, while wee arme our selues against all such euils as riches doe cause men to commit, for the excessiue loue that they beare to them; a great number of the which I haue set downe. And this of the third remedie.

The 4. remedy.
That we prouide, that wee be bettered by our wealth.
The wealthy haue more helpe to godlinesse, then others.
More time and freedome to religious exercises.

The fourth and last is this; that we not onely prouide, that we be not hurt by them, but also that we looke to it carefully, that we be much bettered by them towards Gods seruice, yea much more then if we wanted them. For although poore and rich are commanded to consecrate themselves to God, yet they may best do it, who haue most helps thereto. And who can denie, that in the wealthie estate there are many more helps hereto, then are to be found in the needie and poore? this being granted, that both sorts feare God, with whom only I haue here to deale. For first, they haue more time and freedome then these, to all exercises of religion, and the worshippe of God, both publike, and priuate: I meane, they may offer enioy the preaching of the word, haue recourse to reading, Christian conference in good companie, meditation also and prayer: (which how great helps they bee to the keeping of a settled course in godlinesse, hath bin before set downe): whereas the poore, (besides that they shall looke to themselves commendably, if they be not discouraged and made impatient by their wants) cannot for the most part, take the benefit of the afore-mentioned helps in any such sort as the other may.

Obiection.
Most are worse
for their wealth.

Answer.
Such are bad
users of good
things.
Note.

Deut. 10. 47.

Now if any here will obiection and say, (as indeed he may, if hee marke the course of the most wealthie at this day, yea euen of those who will seeme religious): That these benefits of God do rather draw men away from seruencie and forwardnesse in a godly life, then further and helpe them thereto; I answer, that if it be so, it is the sin of the persons who are so vnthriftie vsers of Gods blessings, and their grosse vnthankfulnesse to him, who do thereby prouoke him to take away his bountie from them, or to giue it them in his wrath and heauie displeasure. For I am sure the Lord teacheth them the contrary, namely: that where much is bestowed, there much shall bee required: and that this is the end of the abundance of all good things which he giueth vs, that we should *serue him with ioyfulnessse, and with a good heart.* Indeed, as men goe to worke in the world, who haue receiued great riches at Gods hand, it is hard to prooue, that they bee most fruitfull, in good workes, who are most wealthie; but let such know, that their account shall bee the greater. Therefore the obiection being thus answered, it remaineth cleere and without controuersie, that men who haue receiued greater outward benefits of God then others, may and ought to bee the better for them to God-ward, (as from whom iust cause of care and thought-taking

is remoued) then the poorer sort, who lie open to them both.

This good therefore we must see that we doe to our selues, who haue receiued of him the commodities which many of his deare seruants doe want, that wee hold the profession of our hope with ioy from day to day, that we may say it truly, that our soules are much more well-liking by the abundance or necessities of this life which we haue; or else, we shall neuer be able to free our selues from the blemish and iust accusation of worldlinesse. But if this grace accompanie the three former in vs, wee shall well declare that wee nourish an heavenly minde, and labour against this great sin of coueting and worldlinesse, the discommodities whereof in part wee haue scene.

As we prosper
outwardly, so
see that our
soules thrive.
Note.

But to go further, our riches should do vs other good, beside that which I haue spoken of. For we should make them our friends to help vs into euerlasting habitation: So our Sauour counsellith vs, saying; *Make you friends of your riches.* And that is, by laying them vp in the Lords hands, while we be carefull to bestow them on Gods poore Saints. For thus, wee giuing them to the poore, doe lend them vnto the Lord, and doe (as it were) put them in his hands: and so whatsoeuer we lay out, shall plentifully be payed vs again, *even an hundred fold*, in peace (which passeth vnderstanding) *in this life*, (though not alwaies in riches againe) *and in the world to come, eternall life.* Yea verily, such acts shall not be forgotten, but shall be witnesses and testimonies of our faith: (for why doe wee giue, but because wee belecue in the liuing God, *who is a plentiful rewarder of all that seeke him*, and the Sauour of all that beleue in him): *and the workes of such shall follow them.* Euen thus should we do our selues good with them, and therefore we must not thinke all too little for our selues, and those which are ours. And it will one day bee wished, that wee had thus done good to our selues by them, rather then to bee seruants, yea slaves to our children in providing greedily for them, (for it so falleth out with the most) while wee dare scarcely take any part of our goods our selues, to honest and necessary vses, lest wee should thereby plucke from them: therein verifying the saying of the wise; *This is an euill sicknesse, that in all points as we came, so shall we goe; and what profit haue we, that we haue travelled for the wind*, that is, in vaine, and for nothing: Oh the good that many might doe with their goodds, (I say not, to others, but euen to themselves) if they were masters ouer them, and if they were carefull to bestow wel that which they haue, to their owne vse, and the benefit of others, as I haue said, and if God had giuen them an heart to doe good with them.

What further
good our riches
may do vs.
Luk. 16. 9.

Mark. 10. 30

Heb. 11. 6.
Reuel. 14. 13.
Men make
themselves
drudges for
their children.

Note.

Eccles. 1. 15

But this is no place to bewaile such cases: neither haue men almost any eares to heare, or hearts to lament such neglects of dutie. To conclude therefore this last remedie against couetousnesse and worldlinesse, the monster of many heads; euen this good, which I haue said, we might doe to our selues with our riches, (euery one in his seuerall estate, who is able to giue, and hath no need to receiue): which if we did carefully looke to, who seeth not, how it would chase away the grosnesse and danger of this foule sinne? And therefore much more if all these fore-mentioned remedies be vsed: (1) that we doe no man hurt: (2) but good, as occasion shall be offered: (3) nor hurt our selues by them, but (4) benefit our soules, as we may bee bold to assure

The fruit of all
these remedies.

Note.

our selues that we shall disgrace couetousnes in vs, one of the greatest mischiefs that the diuell can worke vs. For if we did take heed, that no man in any dealings might charge vs iustly with vnmercifulnesse or iniustice; nor our owne consciences: if our hand and our hart did go where we are bound to relieue and discharge dutie, and if we did wisely shun the sins which by riches we are prouoked vnto, (as needlesse spending, and niggardly sparing, and their affinities) and take benefit to our soules, and more religiously looke after the life to come, we should bind this sinne in bands and chaines, which will otherwise break our hearts with griefe, and drowne both soules and bodies in vtter destruction.

Direction for the poore.

And the poore (whom in this argument I haue little mentioned, who are not therefore free from couetousnesse, though they haue no great store of riches) shall best testifie, that they be not (as the most of their condition) tainted with this sinne, if they weane themselves from talking much of riches, which is a signe they loue them too much, though they haue them not: also if they hold fast innocency, contentation, yea thanksgiuing: that is, if they hurt not others by ill seeking goods, but be content with their estate, though it be meane, and thankfull to God for it, seeing they deserue not euen the poorest. For of both this may be said; *If their conuersation be in heauen*, that is, gouerned by heauenly rules, then may they well goe through their dealings on the harts. And seeing *the snare is in vaine set for that which hath wings*, therefore they flying and mounting with the wings of watching, meditation and prayer, ouer the snares which are laid for them, shal safely auoid the deceits of him who seeketh to intrap them. And this be said of the remedies against worldlinesse and couetousnesse: the reasons follow briefly, which should also dissuade vs from the same.

Phil. 3. 20.
Note.
Prou. 1. 17.

Reasons why we
should not re-
ioyce in wealth.
The first reason.
We cannot en-
iuy our wealth
long.
Luk. 16. 2.
Ecclesi. 1. 1.
Note.

The first is, because we cannot enioy them long, but either they shall bee taken from vs, or we from them: and yet this short time is also vncertaine, as in the parable of the Steward is declared, to whom it was said (euen as it were vlooked for): *Come, giue an account of thy stewardship, for thou maist be no longer Steward*. This is the slippery estate of all things here below: as by scripture it is proued, *all to be vanity*; and by experience, which teacheth what alterations and changes there are euery where, both by death, and otherwise: which while it is laid to heart, and seriously thought on, doth much quaille the pride of life in vs; and therefore also will weane vs from the loue of the world, and inure vs to the contempt of it.

2
Riches are not
our owne, but
borrowed.
Luk. 16. 12.

The second reason is, seeing the riches of this world are not our owne, but borrowed, as our Sauour Christ saith, *If yee haue not been faithfull in another mans goods, who will giue you that which is yours*: where hee likeneth them to things that a man borrowes of his neighbour. Now we see, that no man maketh reckoning of that which is another bodies, as his owne goods and substance; if he valew his estate, he counteth himself neuer the richer for that which hee oweth, and is euer about to pay it backe; and the honestest man will be the more carefull to restore it: but to flourish and beare it out with another mans goods, and occupie with them when they are required and called for, it is neither the part of a wise man, nor of one which loueth quietnesse and peace. Now then, for vs to busie our selues endlessly and gripely about

Note.

about wealth, as though it were our proper heritage, when the owner is every day calling for it, what madnesse is it to bee counted? And yet if it were our owne, it were the smaller riches; *godlinesse is the great*, as hath been said; and though we were occupied about many things, yet that one is necessary.

1.Tim.6.9.

And if he that goeth to war, *doth not intangle himselfe with the affaires of this life*, ought not wee much more to be free from snaring of our selues with the goods of this world, when neither they are our owne, and when we are called to another manner of battell, where they are sure to get no victory who are intangled in the world? But these words (mine and thine) are so commonly in our mouthes, that we giue manifest prooffe thereby, that although we know that our goods be borrowed, yet wee doe not greatly remember or thinke vpon it: and that wee are tied with such loue and liking to them, that wee prize them farre aboue those which are our owne proper goods indeed, I meane, knowledge and grace. But let this bee enough to the wise, that for this very cause they should loue them little, because they bee but borrowed.

Knowledge and grace our proper goods.

The third reason, which ought to perswade vs to vse the world soberly, that so we may not be tainted with worldlinesse, is this: for that if we be not faithfull in this (which is but little in respect of the great and precious treasures of saluation and happinesse) we will not, neither shall wee be faithfull in them, but shall shew our selues not to meane as wee beare the world in hand, when we professe, that we seeke eternall life by the Gospell preached; but shall proue that all our prayers, confessions of our sinnes, and hearings are in vaine, and that we shall be neuer the better for them. And what a point of madnesse were that? And yet our Sauour affirmeth it to bee so, saying; *He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much*. And who doth not see it to be so? For he that will wound and trouble his conscience for a little commoditie, will hee not much easilier doe it for a greater? and he that will ieopard his saluation for a penny, will he not much more doe it for a pound? and hee that will hazard it for a pound, will he not doe as much for an hundred?

3
If we be not faithfull in the smaller, much lesse are we in the greater.

Luk.16.10.

Neither let any obiekt this: That some will indanger themselves by a great robbrie, who will not haue their hand in small pilfering. For, as that is no prooffe of faithfulness in the persons: so it cannot ouerthrow Christs words, which cannot be resisted, that is to say, if a man will make shipwracke of conscience and credit for a small benefit, hee will doe it much more for a greater. A great and maine reason doubtlesse, why a man should be true and trustie, plaine and simple in and about worldly things, and commit no vnrighteousnes, neither offer any iniury to enrich himselfe thereby; when that shall bee an vtter discharging him of the fauour of God, and a frustrating of all his hope of heauen and happinesse. Therefore if wee looke for any benefit by Christ, any comfort by the Gospell, any communion with the Saints, and in a word, if wee looke to reape any fruite of our holy profession; looke we to it, that wee be reformed in this part of our conuersation; and if wee desire to vse well and rightly things spirituall, which are the chiefest, let vs not bee loose, or (which is worse) vnconscionable

Obiection.
Answer.

The abuse of riches, a heauie witness against men.

Note.

nable

4. *We shall giue
an account.*

Mat. 25. 14.
Luk. 16. 14.
*How it shall
be demanded.*

nable in these earthly things which are the meanest.

The fourth and last reason to perswade hereto, is this, that wee shall giue an account, as of other things which we haue done in our life, whether they be good or bad; so especially of our getting, vsing, & forgoing of our goods and commodities, as appeareth by the parable of the talents, deliuered to be occupied, till it should be demanded, how they were employed; and by that of the Steward, who was called to giue an account of his stewardship. The account which shall then be demanded, shall bee according to the doctrine which hath bin set downe in the foure remedies: namely, whether we haue not vsed them to the hurt & iniurying of others, and how long, and wherein. And secondly, whether wee haue done good with them to our neighbours, as we in conscience haue seene our selues bound to doe, and as occasion hath been offered. Thirdly, whether we haue not our selues yeelded to commit some noisome and fearfull sin, for, and by occasion of them, which we should not otherwise haue been bold to doe. And lastly, whether wee haue been furthered by them to euerlasting life,

By this we see, we may not deale and behaue our selues about these earthly commodities, as we shall thinke good, for we are but stewards and disposers of them, as the owner our Lord and Master hath appointed. Wherein as we haue failed, we shall haue little cause to reioyce, considering, that whatsoever wee haue gotten and gained, yet the worst is behind; euen our account-giuing, which we shall not be able to yeeld, no not in one point of a thousand. And though I deny not, *but there is mercy with the Lord*, and plentiful redemption; yet it is, *that he may be feared* of vs for the time to come, as in all other things, so particularly in occupying our goods and talents as hee hath commanded: and it is also, (this mercy I meane) for them that in feare and trembling, (when they remember and thinke how ill they haue vsed them), doe say penitently within themselves, *What haue we done?* But to the rest shall be tribulation and anguish, when they not wisely casting their reckoning before, shall be vrged to it by the Lord, they being vtterly vnready for it. In this regard therefore, as in all the former, we see good cause to withstand carefully this sinne of worldlinesse.

*Direction how
to vse the re-
medies and
reasons.*

These are the remedies, and reasons which perswade to giue a foile to this couetousnes: now heare the direction in few words, how to vse them both. For although we know them, yet if they doe but swim in our braine, and be talked of now and then, they shall be so far off from doing vs the good they may doe, that wee shall the rather deceiue our selues with a false conceit of practising them, when yet wee remaine drowned in some grosse point of worldlinesse still. Therefore it is necessarie, that wee nourish and retaine a mind willing to see and finde out what is amisse in vs this way; and then, as the sins which we espie in our selues, of this kind are most dangerous & many, that therefore we force our selues from day to day, to stoupe and submit our selues in an honest and good heart, to vse these remedies against them, and bee perswaded by these reasons to doe so, till wee finde ease by them, through practice of them: that is, a ready mind to vse the world soberly and aright: and desirous (lest wee should deceiue our selues through selfeloue) both to learne by the publike ministerie, and by our priuate reading

ding, as also by the helpe of any faithfull brother, (which can shew vs) what blemish remaineth to annoy and hurt vs. Thus vsing both remedies and reasons from time to time, (for this must bee no worke of a daies or a yeeres continuance) with seruent prayer to God both to see and cast out such excrements, wee shall not need to doubt, but that we shall bee blessed in our worke.

And yet this I will adde, (because I know that the matter which I haue set downe for the redresse of couetousnes, will sauor but harshly in the taste of worldly minded Christians) that I do not in all that I haue said, speake or except against any liberty that God alloweth his people, about the vse of the world (for some will bee ready so to gather.) For concerning skill and wisdom in mens trades, dealings and occupyings, I am so far from counting them points or properties of couetousnes, that I hold them for comely ornaments, if they be not choked and ouer growne with the weeds of their corruptions. Yea I say more, that ignorance and vnskilfulnesse (if ye except the contrary extremities, subtiltie and craftinesse) is one of the greatest occasions of euill dealing among men. Also I denie not, but that fore-casting and thriftie prouidence in a familie, is both lawful and meet, and frugalitie, to see that no more be spent, then for necessary & comfortable vse; to make prouision also of things needfull in the fittest time, so as it bee without fraudulent dealing in fore-hand bargaines; also good husbandrie, warinesse in their doings, sure bindings of men in their contracts and couenants, the world being so full of deceit, and sufficient security) for mortality sake) euen betwixt the best, by writings or wites, & a taking heed of suretiship (as *Salomon* willeth) that one be not vndone by another; diligence also in mens callings, with such other like, religion I say, and Gods word alloweth them al. And all to this end, that the more outward dangers a man can auoide, the more free he may be to liue godly.

But seeing it falleth out commonly, that the wisest are the worldliest, for want of that wisdom that is from aboue, and these forementioned liberties are much abused of earthly minds, & such do too easily passe their bounds, and much niggardly nipping, goeth vnder the cloak of frugality and honest sparing; therefore this I must foretell, that these fore-mentioned liberties (which being well vsed, are also commendable vertues) grow into ill report among the ignorant and vnstaied, which otherwise are not reprochfull, neither deserue any blame. And this I haue spoken to meete with an obiection, which might arise in the mindes of some, by occasion of that which went before. And if this content them not, they shew themselues iustly to bee suspected of worse meaning, then in their obiection they pretend.

As for them who say, If they had riches they might ioynt their enemies, and stand against them, and doe many other things which now they cannot for want of them; it is not worth the answering. For God doth not giue these his blessings to men to bestow them on their lusts, but to profitable and necessary vses. And where men doe not make that reckoning of them, and learne not to be masters ouer them, rather then to be seruants and slaues to them, what one among a thousand is the better, but the worse for them?

And

A preoccupation.

This forbiddeth the vse of no lawfull liberties.

As in particular.
Note.

Gen. 41. 35. 36.

Prou. 6. 1.

Note.

Iam. 4. 4.

Tit. 3. 14.

Note.

Mat. 6. 33.

And therefore to a reasonable man I would say : What if wee could in diet and apparell, countenance and controlling of others, flourish and please our selues, also in other iolity, liberty and exercise? what were wee the better? All men see, that we may want these better then the paring of our nailes, & that we may please God better without them, and that we shall not haue so many things to let and hinder vs, if we be free from them. We haue promise of sufficiency, if we desire to liue vnder his gouernment, and without that, cursed is all plentie. But here an end of this matter.

CHAP. 12.

Of the third kind of generall lets : whereby the beleener is hindered from going forward in a godly course.

The third kind of generall lets.



Now followeth the third kind of generall lets, which do much hinder a Christian from fruitful and cheerful walking through his pilgrimage, as becommeth him. And to this I referre all the outward occasions, whereby Satan draweth vs to offend, and by the which hee stirreth vp most poysoned thoughts and affections in our hearts, though the things themselves, whereby he vnseleth vs, be not euill: as, by afflictions and chastisements; by prosperity and abundance, or variety of Gods blessings; by family-matters at home, by our worldly (yet lawfull) dealings abroad; by that which we see and heare; by change of our estate, place, acquaintance, and other our affaires; by seeing the deepe security, and bold sinning of others, who feare no iudgement day; and the hard handling of those which liue godly, by such as are mighty and in authority, who (yet) ought not to be terrors to such as doe well. And to be short, by other things innumerable; yea, to say the truth, we goe about nothing in the world how lawfull soeuer, no not our prayers themselves, and hearing of Sermons, which are the holiest actions of our liues, but from them all, doth he take occasion to hurt and wound our soules: as I will, for the better instruction of the Reader, in as few words as I can, set down and shew; to rouze and stir vp such as haue care to doe well, to become more vigilant against his sleights and snares when they shall better know them, and be more warie in all their waies; and that they may see, that there are causes sufficient, why they should daily be settled in a godly course, when they haue so many occasions on euery side to hinder them.

which are outward things, not euill of themselves.
Note.

Mat. 24. 12.
Rom. 13. 3.

Affliction ill used, great occasions of vnseiling of vs.
Note.
Heb. 12. 11.

And to touch these in order, First, how iustly is this to be complained of almost vniuersally? that for all the encouragements we haue to the patient and well bearing of our afflictions, yet rare is the man, who is not made worse, and whose heart is not hardened against God by them, rather then the person more meek and humbly minded. For if they be heauie and grievous, they doe oft times raise bitternesse and impatience: and if they continue long, they will commonly worke a feare of Gods wrath for some sins, although repented of, yet comming afresh into remembrance. The Lord hath

hath taught vs in many parts of his word, that his corrections are sent from him to all his beloued ones; as from a most louing father, and for their great good, that they may not perish with the rest of the world, but haue triall of their faith and patience thereby, and so most found ioy. So farre is it off, that hee taketh pleasure in hard handling of vs, but doth all for our good: yet how many are so wise, as to make these vses of their afflictions, as God would haue them; but contrarily, are led by the diuell into impatience, fretting, frowardnesse, and most painefull pensiuenesse: all which doe vexe them more by many degrees, then the troubles themselues. For this doth he often ring in their eares, how can it bee, that hee loueth you, and yet afflicteth you thus? Againe, God hath taught them, that hee hath many waies to deliuer his; and promised, that their afflictions shall not be aboue their strength, and also that he will send a good end of them, which being weighed, were enough to vphold them: but Satan washeth away all such encouragements, & carieth them headlong from resting vpon Gods word with peace, and yet for al this his preuailing against them, they see not themselues to be made his bondmen. And thus it may easily be seene, that the diuell doth easily take occasion by the chastisements of Gods children, to turne them aside from their stedfastnesse in a godly life: neither can it be otherwise, if they will not prepare themselues for them before they come, that their vnruely passions may not breake out so impatiently against God, as there is little cause why they should, when he telleth them, that of very loue and faithfulnessse he afflicteth them. This the diuell hath experience of in the daies of *Iob*, when he said, *Lay thy hand vpon him, and thou shalt see that he will curse thee to thy face*: and although hee was deceiued in *Iob*, yet hee hauing had long triall of the nature of man, spake the truth in the generall, as hauing long proued, how readily it is carried to vnquietnesse, by occasion of the crosse,

*The right vse
and end of af-
flictions.*

Heb. 12.7.
Psal. 119.71.
1. Cor. 11.31.
Iam. 1.2. &c.

Abuse of them.

Judg. 6.13.
Psal. 34.
1. Cor. 10.13.
Rom. 8.27.
Note.

Psal. 81.75.

He therefore who hath learned in prosperity to want and be abased, and to looke for a change before it commeth, that hee may not in the same bee changed from a godly minde; he it is that shall be deliuered in the time of affliction from manifold disturbances, yea although they be fore and great. But if our troubles be many and grievous, (as no man can warrant himselfe to bee free from either) it is to bee knowne, that all the priuiledges of Christians, and their whole armour will bee little enough for the inabling of vs to stand safe and vpright in them, and to keepe our hearts in the peaceable and faithfull seruing of God. And otherwise, our froward nature being suddenly prouoked by losses, iniuries, heauie tidings, disappointings of our hope, or other such molestations, when we looke for no such thing before, will passe her bounds in a moment, and carrie vs into sundrie vnquietnesse. And when wee are vnsetled in such a manner, wee doe easily fall into further degrees of impatience and fretting, whatsoever wee thought of our strength before. And therefore our Sauour said, I haue giuen you many comfortable instructions, that *in mee ye may haue peace*, when tribulation commeth. But where such great encouragements of his bee not regarded, I haue not maruelled when I haue often heard, that many vexations and bitter anguishes of minde haue possessed the liues of

Remedies.

Note.

Ioh. 16.33.

Rom. 5. 4. 5.

some Christians by reason of their crosses: who hauing many commendable parts in them, haue not for all that, such wisdom to prouide for themselues better shelter against the time of neede, (God yet ministring such variety of helpes to them) to the end they might not bee destitute. These therefore if wee enioy not the benefit of daily, to make the heavenly life sweete and pleasant vnto vs in the midst of so many crosses as wee meete with, and namely, hope which experience bringeth; it can no otherwise be, but that there shall arise many vnsetlings, discouragements, and vncheerefull times; euen vnto them which haue receiued some good fruit by the Gospell: so farre off shall it bee from them to learne experience of Gods helpe in their need, whereby they might hope for the like afterwards.

The diuell buy-
teth vs much
by prosperitie.

Nec.

Prou. 30. 9.

Prou. 10. 15.

1. Ioh. 2. 12.

Iudg. 4. 21.

1. Cor. 3. 4.

But to say somewhat of other occasions by which the diuell hindreth our proceeding in a godly life, if wee liue vnder abundance and outward blessings of God, enioying health, peace, sufficiencie of all things for this life, are wee then free from danger on his behalfe? Nay rather, then is our perill greater, when we haue so many more strong allurements, and deceivable prouocations to set our delight vpon the things of this world, then when we were holden vnder of afflictions: for he worketh vpon our hearts by occasion of these commodities, (which many other doe want) to puffe vs vp with pride, and high-mindednesse, and so imbolden vs to say, (because wee haue much) *Who is the Lord?* and to forget our selues to bee mortall men, when wee bee not in pouertie, wants and sorrowes, like the common sort of others, and to make our riches, peace, health, and such like, *our strong hold*, euen as the wicked doe. But these are not the one halfe of hislie practises, by the which hee maketh prosperitie (as much as in him lieth) to bee our bane, euen as it is to men of the world: for hee subtilly maketh drunken our hearts with the loue of our goods, and so, holdeth out the loue of the Christian life, and the true loue of God from vs; for the one of these cannot stand with the other. The particular infections which from these generall diseases, the diuell seeketh to bring vpon our soules, and all by occasion of wealth and worldly pleasure, who so weigheth but indifferently, shall easily bee brought to confesse, *that happinesse consisteth not in the things which a man possesseth*: neither that the rich man is the happy man, but is most commonly the miserable, the wofull man, and hee whom the diuell doth so much the more easily draw to grieuous iniquities because of his prosperitie; and when hee hath rocked him asleepe, then hee secretly murdereth and woundeth to death his soule, no lesse palpably then Iael did the body of Sisera.

For who doubteth of this, that as prosperity it selfe is Gods blessing, and cometh neither from the East, nor the West, much lesse from the diuell: so yet, that all the mischief that cometh thereby, is his procuring, and subtil and secret bewitching of them who haue this wealth, and liue in this prosperitie? According to the saying of the Apostle, *It is the prince of this world that blindeth mens eyes, who beleue not the Gospell*; that being in darknesse (whether they bee poore or rich) they may not be able to see how to vse their estate aright. And our Sauour saith; *It is the diuell, who stealeth the*

Of the third kind of generall lets, &c.

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the word out of mens hearts, when they haue heard it, (whether they be poore or rich:) so that although it teach them both how to walke; the one in contentation, the other in lowlinesse and doing of good works; yet neither of them is a whit the better; and therefore the rich man, (for of him I am to speake) if he be not poore and meane in his owne eies, and daily exercised in doing many duties, and in bringing forth much fruit, (seeing the diuill so watcheth and hindreth him) *can no easilier enter into the kingdome of God, then the camell through the eye of a needle.* Mat. 13. 12.

Neither let any man object, that the diuill deceiueth not a godly man thus; for except he haue learned to vse his prosperity aright, as in Gods word he is taught; as, not to be *high minded*, but to be more plentiful in good works thereby, (as I haue said) then otherwise he could; and to loue it little, seeing it is not the great riches, which Saint *Paul* speaketh of, but the meane and small; and except hee haue learned to want also, as God shall trie him: if (I say) hee bee not thus armed, euen hee who is otherwise the child of God, may bee haled by the diuill to dangerous euils, and to a grieuous ouerthrow, and that by the occasion of his prosperitie and welfare. And therefore it is an especiall point of wisedome, while God giueth vs peace, health, and a safe enioying of our outward commodities, to take heede that wee rest not in them, neither make them, or any other earthly thing to be fleshly holds or proppes to leane vpon; for full easily they will be cast downe with very small blasts of aduersitie and trouble: and howsoever wee went for zealous persons before, yet full faintly shall wee performe our duties, being ready to be led away by the diuill so many waies, by occasion of our prosperitie, and yet (perhaps) most of all, when God shall send a change. 1. Tim. 6. 17. Note.

But let Gods louing kindnesse shewed to our soules, because it is renewed vpon vs euery day) prouoke vs in all estates, to bee true and faithfull to him: and let vs not serue him for his outward benefits, although I denie not, but that wee may haue more liberty thereby, both to doe our duties to him, and to our brethren, and that more plentifully then in wants and necessitie. And as it behoueth vs thus to vse prosperitie, as that wee may not abuse it: so if wee haue (by any occasion) been turned out of the way, let vs suspect our false hearts the more afterward; to withdraw them further off from the loue of the world, and in token of our repentance and pardon obtained, to reuenge our selues, yea, if there be cause, to make restitution, as *Zaccheus* did. The right use of prosperitie.

But to proceed, another occasion the diuill taketh of quenching grace in vs, and that is, by family-matters: about the which, he so busieth and occupieth our heads, that right good Christians doe perceiue themselves sooner to take hurt thereby, then they can espie it; and see themselves vnsetled thereby, before they are aware. And that is, in the varietie and multitude of worldly affaires, when either they are more then with the practice of Christianitie wee can looke to; or being not so, yet they being sundry and diuers, our hearts are wholly taken vp with them, and so they become vnsetled and vnprofitable, especially because we are wont to deale rashly, loosely, and vnaduisedly in the most outward things we goe about. For otherwise, Notes.

we taking our lawfull workes in hand aduisedly and watchfully, and walking circumspectlie in our diuers affaires, the diuell cannot so easily preuaile against vs, whiles we are carefully taking heed to our waies, and confidently perswaded, that God alloweth vs and is pleased with vs in the doing of them.

*The better sort
ouertaken
this way.
Note.*

A cause thereof.

But (to say the truth) the most part euen of good Christians, attaine not to this grace in household affaires, & matters about their maintenance, thereby so moderately & warily to cary themselves, as that they auoid the common hurts which most men do sustaine; that is, an vnquiet mind, distracted or vnsetled with some corruption by occasion of so many dealings. In which case they mak themselves (as I haue said before) vtterly vnfit to doe any good for a time: yea and so abide for a long space, if they haue not the more tender consciences, to call them back the sooner. For both they themselves haue been wont: through custome, to be hastie, forgetful and vnwatchfull in these matters; and haue seen it so common a thing with others to doe the same, that although they come euen from praier, or from a sermon, yet can they hardly speake or doe any thing about their businesse and dealings, but they shall too easily shew and bewray, how far they be from hauing their conuersation in heauen, while they are occupied here on the earth; and that because it is a thing so common to be vnsetled, wounded and sore shaken by earthly dealings and commodities.

Another cause.

And another great cause there is of this sinne, and that is; a perswasion rooted in them, that no man how godly soeuer he be, can goe about them with an heavenly mind, and that a Christian is not tied to measure and square out his earthly and domesticall affaires after the rules of Scripture, when yet wee are taught that our conuersation should be in heauen, while we liue here on earth, but that euery man is to doe herein as he seeth good; and that hee can doe such things of his owne head, without helpe of the word of God. Which opinion is so deeply settled in mens mindes, through Satans craftie beguiling of them, that the most euen of those who be of good hope, are both at home, and about their dealings in the world, with wife, seruant, neighbour or stranger, oftentimes disguised more like bruite beasts, or franticke persons, then sober and religious Christians. And it may bee easily gathered, that they tie all religion for the most part, to the publike place: that is to say, to go to the Church once in a week, and to doe as others doe there; and to order other matters after their owne discretion. So little doe such consider what the Apostle hath taught; *Whether ye eate or drinke, or whatsoeuer ye doe else, doe all to the praise of God.* And againe: *Doe these things, as though ye did them not.*

1. Cor. 10. 31.
1. Cor. 7. 19.

*Fruites of the
heart vnsetled,
by occasion
of family-
matters.*

Now when men giue this liberty to themselves, not to bee directed by God in their most common dealings, & when the diuel hath brought them to this point; who seeth not how euery thing which they are occupied about, is made a let and a snare to them, and becommeth a block in their way, which they stumble at? A man shall not speake to his wife, but he breaketh into frowardnesse: one neighbour contendeth, falleth out with, and railleth at another for a matter of nothing; and one is vnquiet with seruants, vexed at children, yea cursing them that euer they were borne, impatient and wayward

wayward at euery thing that goeth against him; fretting, if any man saue a pennie by him, though it be by good and lawfull dealing; and reioycing, if he can pull ought to himselfe from any, with infinite other such. And this is the life of many; yet, who is wise to see and marke this, but that the diuell may leade the most, (as it were) blindfolded, whithersoever he will?

Note.

A wise man will therefore (I hope) better consider this, and learne to disburthen himselfe of multitudes of worldly dealings and businesse, seeing they suffer not the minde to be free: and to subdue his affections, so (as I haue before taught him) that hee may haue them ruled and vnder government, in one part of his life, as well as in another, and about family-matters, as well as those which are most waightie. Other remedies cannot be set downe, but seeing this euill riseth from the heart, which is stuffed with sundry corruptions, (as distrust, too great delight-taking in the world, rashnesse, desire of getting, feare of losing, &c.) therefore let it bee carefully kept, and purged from these, and be well armed, (as I haue counselled before) and particularly with that part of the armor which is requisite against this point of Satans deceiuing him (righteousnesse, patience, and such like:) and the rather, seeing hee who is thus bewitched by him, (as hath now been set downe) highly dishonoureth God, and reprocheth his profession. But faith must banish distrust, and hope must chase away doubtfulness and feare: and hee must know, that whatsoever he wanteth of them, and such like graces, to suppress the said noisomnesse of the heart, so much the greater ought his trauell to be, till he attain vnto them, and yet when he hath them, to stand fast in holding them: and if he know not his sins to bee doubtfulnesse, distrust and feare, &c. let him take to him the sword of the spirit, euen the word of God, which may cleerly shew them to him; more particular remedy must bee sought according to any particular sin, by well obseruing these in generall,

How to remedie it.

Furthermore, the diuell taketh occasion by change of company, dwelling and acquaintance, to steale away mens hearts from goodnes, (as he did thus deceiue Lot,) and causeth them to neglect the vse of good meanes publically and priuately, as the maner of many is, and to change religion (as they say) with the place. And no maruell, when neither the word of God meeteth with them where they become, to awaken, instruct, & admonish them, neither good neighbors to obserue and prouoke them to loue, and to good works, nor to admonish them, when they haue turned out of the way: but continually, euill talke and companie is found in stead of them, and such force we reade to be in them, that they are able euen to corrupt good manners. But although they meet not with these, yet the diuell taketh occasion by the very change of place, to make them change their manners: which mightily ouerweigher the euen with good men, that they sooner gather rust thereby, (as coldnesse, loosenesse, &c. from other,) then they shall be able to season others with goodnesse. And when they liue not with such as know them to haue been forward Christians, who might be in stead of watchmen vnto them, it is a strong prouocation to them, and a tempting of them to follow the sinnes of the times, and to bee like others, and to become more backward then they were before, as wee may heare it to bee

Change of company another let.
Gen. 19. 13.
Good company.

Note.

1. Cor. 15. 33.

the case of many: for they shall bee set vpon by the wicked traine, till they haue found out, what is in them, that if they cannot draw them to euill, they may leaue them with despight and reproch, to the vtter discouraging (if it bee possible) of them for euer, from a Christian and godly course.

Godlinesse not
set by in the
world, but con-
demned.

The godly by
this occasion
stumble.

Psal. 73.
8. 9. &c.
Note.

For when wee see how little account holinesse and Christian practice of duty is, in the world; either in high or low, for the most part; yea, and that wise men are growne to count it meere foolishnesse and nicenesse, to make conscience to doe those duties, whereunto our knowledge leadeth vs, and God straitly bindeth vs; is it not (thinke wee) a strong cord to draw vs after the multitude, especially when they who boldly contemne goodnesse, shall yet bee seene to be merrie and lustie, and without feare, as though they had done nothing, but that which they can iustifie; and as if there were no feare of the iudgement day at all? How mightily he preuaileth euen against the godly by this occasion, the example of the Prophet doth plainly declare. For when I saw (saith he) the wicked, licentious, and to talke presumptuously, and set their mouth against heauen, &c. yea (and more then this) to vtter it boldly thus, (How doth God know it?) and for al this, yet they prospered in the world, and encreased in riches; *Certainly, I (saith hee) haue cleansed my heart in vaine, and washed my hands in innocency.* So that the licentious course of bad men so commonly continued, and oft without plagues, (as to Gods seruants they seeme to be:) and contrarily, their owne life to bee (as it were) a continuall mourning and a sowing in teares; it is (no doubt) through Satans malicious subtilty, a sore weakening of the courage of Gods people, that they doe not grow forward daily from grace to grace.

Beware of fa-
miliaritie with
the wicked.

Amos 3. 3.

Prou. 14. 7.

Prou. 13. 20.

Gen. 39. 10.

1. Sam. 26. 25.

Note.

But how much more (thinke wee) shall wee bee imbondaged and kept backe from beautifying the Gospell daily in our conuersation, if we shall be so vnwise as to like of, and ioyne our selues to the companie and familiarity of such? For then must we grow to bee one with them, for two cannot walke together (as the Prophet speaketh) but they must bee of one minde: therefore *Salomon* aduiseeth vs, that we should *depart from the foolish man, when we perceiue not in him the lips of knowledge.* As though he should say; if he declare his folly (that is, his wicked state) by shamefull sinne, and by his speech bewray that he hath no saueur in good communication; but despising and skorning knowledge and instruction, and hating to bee reformed; then beware of fellowship with him. And againe; *He that walketh with the wise, shall be wise, but a companion of fooles shall be afflicted;* that is, take part with them of their punishment. We reade of *Ioseph*, when hee was importunately vrged from day to day by his whorish *Mistris*, to adulterie, that hee not onely consented not, nor hearkened to her to lie with her, but would not so much as be in her companie. And that was a speciall cause, why *Dauid* would not goe home with *Saul*, when he reconciled himselfe kindly to him, and bad him come againe, the second time: for hee knew his Court was full of flatterers, liars, slanderers, and malice-bearers. But the allurements to ill company are so forcible, the perswasions so many, and Satans sleights so subtil to deceiue, euen those who haue some feare of God; that they preuaile with

too many to their cost, while the hope of pleasure, profit, or preferment doth blind their eyes in such wise, as they doe not onely quench, yea and so grieue the spirit of God in them, that thereby they bee left destitute of the power and effectuall working of it; but also are led captiues by the diuel into many sins, and are snared in them, as the bird in the net, that they cannot tell how to wind out.

For helpe against this let, be we as wise as we may, by the former counsell and example to shun it: but if we be once woond into it, common perswasions, or ordinary prayers will doe vs but little good, (though euen they are far enough from vs, when we be brought to like of such fellowship) nay, that kind of diuell is not cast out easily, but by fasting and prayer, &c. And yet this is not so to be taken of vs, as though the Scripture did not giue greater strength, then that these, or such like tentations should ouercome vs. For if we enter into the Lords sanctuary, and weigh vpon what slippery places the vngodly stand, and how soone they are cut downe, (when yet Gods promise standeth fast for the safety of his:) euen this one part of armour, well handled for our owne defence, and wisely vsed against the aduersary, doth set them at great libertie, which were so deeply plunged into danger.

The remedy.

But it were endlesse to set downe all occasions whereby the simple who would doe well, are by the diuell beguiled. Our outward senses hee so poysoneth, that we shall haue no right and pure vse of them, if wee be not well stayed, (and yet it shall be long before we can espie and see it,) that one shall not heare that which agreeth with his nature, though it be shamefull and euill, but he shall be tickled and affected with it, often remembring it with liking thereof, and pleasing himselfe in thinking or vitering of it, (be it a foolish iest, a secret nip, a filthie rime, a foolish tale, a grosse lie, &c.) till it haue taken such hold of him, that hee cannot shake it off when hee would. One shall not cast his eye aside, but it shall be as a glasse window to let sinne into the heart, and cause it to be delighted with the beautie of a strange woman, and to be taken with her eye-lids: nor one shall not see any man earnestly following the world, or too seriously occupied about his profits with good successe, and sweet commings in, but we are drawne, and (as it were) tickled with the like; and so our minds begin to be snared and intangled, and itching to be doing where we ought not. And so we are ready to be led by occasion in other things innumerable:

*Many other occasions where-
by Satan be-
guileth vs.*

Note.

- 1 We cannot see our enemy, but we haue our hearts rise against him,
- 2 Nor hurt our foot neuer so little, but we curse.
- 3 If a thing go not forward as we would, we fret, & become impatient at it.
- 4 If we be prouoked neuer so little, we storme.
- 5 If we be told of a fault, we swell and conceiue ill of him that reprobeth vs.
- 6 If we be but absent a while one friend from another, we wax strange.
- 7 If we be merrie, we waxe light; if sad and heauie, we be dumpish and vnprofitable.

What goe wee about, wherein wee may not sensibly and easily perceiue, that the diuell is at hand to hurt vs? so truly it is said, that he rangereth about the whole earth to bewitch, not the vngodly alone, (whom hee hath sure enough already) but euen Gods people; as may cleerely bee seene

and

and felt of vs, if we giue him neuer so small aduantage.

Notc.

Prou. 25. 11.

Prou. 23. 3.

^a Prou. 28. 14.

^b Heb. 12. 16.

^c Iam. 1. 19. 1

^d Mat. 5. 29.

^e Prou. 15. 32.

Prou. 24. 8.

This I haue said of some of the lets, to stirre vp the Reader to obserue others by them, as, coldnesse, deadnes of spirit, (a neere companion to slothfulnesse) which causeth men to say; *A Lion is in the way*, when they haue quenched the spirit of grace in themselues, which somtime made them willing and readie to their duties. Then, delay and driuing off good actions and enterprises till the season and fit time bee past, wherein they should bee done, is another maine let from dutie: this driuing off, I say, is a common euill euen among the better sort of Christians, so letting goe the opportunitie; and vnder this pretence, that they cannot doe the good which they would, therefore to doe none at all. Whereas wee are taught, that *a word in season, is like apples of gold, and pictures of silver*: so is a thing in season also, and we haue been taught, not to driue off from day to day. To these may bee added, a carelesnesse, in obseruing and looking to our hearts and waies, which groweth fast vpon vs: also a yeelding too readily to our appetite, and vnto tentation; whereas wee ought in such cases to put a knife to our throte, and weane our appetite; also custome and boldnesse in sinning, when yet, we should ^a feare in all our waies; and prophannesse, which yet ought not to be among Gods seruants; ^b and loosenesse of the eye, care, and tongue; though the holy Ghost hath commanded, that we should be slow to speake, ^c and our Sauour hath willed, to plucke out such an eye, ^d and both teach; ^e That hee who turneth his eare from instruction, (much more if hee should lend it to euill words) despiseth his owne soule. Now therefore in so many assaults, by so many occasions taken against vs, and that euerie day one or other, yea many of them by so malicious and subtile an enemy, to no lesse danger of ours, then the losing of our soules, who escapeth vnlesse hee bee armed? What wise man will not provide carefully against these and such like annoyances? And if he know not how, yet he will count his labour best bestowed in learning; then shall hee vnderstand his way aright, and know that he walketh in safety. And thus doth *Salomon* describe a wise man, saying; *It is the wisdom of the prudent, to vnderstand his way*. This I haue said, that the Reader may see what manifold lets there are, first in our selues, through the corruption that is within vs: and then without vs, by the diuell, raised vp against vs, (which is not perswaded to many, as it were meete it should:) that wee may see iust cause to bee better acquainted with the armour of Christians, and other helps before mentioned, by the which only God hath appointed safe deliuerance from these fore-mentioned lets and annoyances.

Hee who shall be found willing to liue after a Christian direction daily, shall more easily bee brought to feare, and so withstand these, and the like occasions, that they disguise him not, in making him like to other men, who feare not God. Wherein more especially, wee must looke to our selues, that wee wisely auoide and preuent the occasion of these, seeing wee know how we haue smarted by them: and when wee cannot altogether auoide them, yet to arme our selues by resolute couenant and seruent prayer against them; and when wee haue been overcome by any of them, wee must see it, and marke our weaknesse, and pray more earnestly, and giue not ouer; and

Gods

Of the third kind of generall lets, &c.

53

Gods grace shall bee sufficient for vs, both to quiet our mindes by hope of pardon, and to weaken our sinnes afterwards. 2. Cor. 12.

And by these impediments from the constant holding out in a godly life, it may be seene, that it is no idle occupation to bee a true Christian, and to continue so: and that his worke is not a ceremonious tasking of himselfe, with reading some prayers, or doing other things when he thinkes good, or when he is enioyned it; which yet (as little labour as it costeth men) would also be neglected oft, both of Minister and people, if they were not tied to it. Also we may see what need the seruants of God haue, to guard themselves strongly, and so to abide, as hath been shewed before; and to bee acquainted with Satans crafts and pollicies, and by what meanes they be repelled and resisted. And that their tentations are sometime so forcible, that they are not subdued and ouercome, but doe cast them into some open sin, (for the which cause S. Paul admonisheth, that men quench not the spirit,) yea into the same sinne after repentance; but yet (if they rightly weigh it) to the end they may rise againe by the remedies appointed for them by the Lord himselfe in that behalfe. Also, here we may see how they be tossed, as the ship by the waues of the sea; sometime aloft in vaine hope and confidence, that they are safe and in good estate, and yet nothing so; and at other times, cast downe and plunged into the depth and bottome of feares, yea of very despairing: which was the estate of *Peter*, when neither he, nor any other, (namely, in the time when hee forswore his master) thought hee could haue been pardoned. And this is their miserie, that they are euer for the most part carried (when they bee not well stayed, and fast settled in faith and hope) into extremities. And yet (a thing most admirable) they are neuer safer, then when they are thus exercised. For as the iron that is vnoccupied, doth soone waxe rustie; and the stone that lieth still, is couered with mosse: so they, if they be not examining and obseruing themselves, considering their state, watching ouer their hearts, fore-seeing dangers coming, and learning experience by things past, and in such like manner occupied for the time present, they waxe barren and vnprofitable, euen the best; and in time, doe breake out dangerously.

And as they are in no estate safer, then when they are thus exercised; so would not they themselves when they bee well aduised, be put out of that course, neither are wearie of it, though they depriue themselves of many earthly liberties thereby, but desire to hold constantly in the same, this being added, That they may haue the grace which is sufficient for them. Furthermore, by these impediments with their like, so many and fore, the faithful may see what they are beholding to God, and how deeply they be indebted to him, that for all the rage and violence of their tentations, yea so fore, as sometime they may possibly commit a sinne of presumption, and be in some kind of despairing: yet God sendeth a calme againe, and a deliuerance out of their deepest sorrowes and feares. For as *Iacob* wrestled with the Angell, and when he was hurt, would not depart till he had blessed him: euen so, the seruants of God haue conflicts with the Lord himselfe, who keepeth them downe with one hand, and holdeth them vp with the other, that so he may exercise their faith, that it may not bee vnoccupied.

Last

What obseruations are to be gathered from this doctrine of the lets.
Note.
The first.
The second.

The third.

The fourth.

1. The 5. 19.

The fifth.

Note.

A simile.

The sixth.

Psal. 10. 13.
Psal. 77. 11.
Gen. 32. 28.

The seventh.

Jerem 5.3.
 Psal 23.4.
 Iob 13.15.
 Col. 1.11.

Psal. 130.1. &c.
 Prou. 9.17.
 Note.
 Mat. 7.22.

The great remedie against them all.

Note.

Mat. 13.19.

Heb. 12.11.

Last of all, by this doctrine of the lets of faith and godlinesse in the children of God, wee may see that they behaue not themselves in their struing against sinne, and in going vnder their afflictions, as the wicked doe: (who the more load the Lord layeth on them, the more they murmur and rebell): but these when they haue the greatest sufferings, they strue to trust in him, and in some measure doe so; and are strengthened with greater power of Christ, and ioyfulnesse. Also they, though they feeble the power and rebellion of sinne, as well as the other, yet they hate it with a perfect hatred, and would not be drawne with the cords of it at all, and so looke to Gods mercy through Christ. But the other would not let goe their hold of sinne, the taste thereof is so sweet to them; if they breake off, it is against their will, and for feare of Gods wrath, neither lay they hold indeed of pardon. These obseruations Gods seruants may make by this doctrine of the lets, and many other such, to their singular benefit. And what should I say more? For it were infinite almost, to say all that might be said to the like purpose.

Now it remaineth, that in few words they be put in minde, that they acquaint themselves better and better, with the Christian life; and daily delight and solace themselves in it, I meane, in one part or other of it, for it hath great varietie. For howsoeuer there fall out many difficulties in their liues; yet know they, that they shall bee fewer and weaker, as they themselves grow more in knowledge, and stronger in faith and other grace. And although before they be brought to yeeld themselves to them, many darke mists are cast before their eyes, to extenuate and make small the sins which they should commit, both by hiding the punishment, and couertly obiecing the mercie of God: yet let them know, that if they haue once committed them, they shal be aggrauated as fast on the other side, as that there is no mercy for them with God. And let it bee remembred, that occasions to prouoke to sinning shall neuer be wanting, no not in any place, but shall bee ministred (rather then not at all) euen by things not euill of their owne nature, (as hath been said) yea, and in such sort, as shall bee fit for the disposition of euery man, yea euen in the assemblie of Gods people, that they may not be bold at any time to cast off feare of danger. But let them fight the good fight of faith, and lay hold of eternall life, and follow such good help as they haue receiued and learned of God: and so doing, though they finde not the comfort some time, which they desire; but feare, because of their present strivings and conflicts; yet I dare assure them (the Lord hauing spoken it) that they know not the happie fruite and end of that which seemeth their greatest miserie: for they shall reape the fruite of righteousness in peace, when they haue been exercised with their trials, and haue waited a while with patience.

CHAP. 13.

An example of a Couenant made by certaine godly brethren, declaring what manifold lesse the faithfull haue in this world, (fit to illustrate the former doctrine) contained in the two next Chapters following. In this Chapter, Of the first part of it, namely, a Complaint made by them.



And because I haue shewed what impedimēts our vnstayed affections and worldly lusts are, from a constant course in a godly life, and what remedies are to be vsed against the same: I will adde an example of the practise of diuers well-minded Christians, wherein the weaker sort may see this more cleerely; seeing examples helpe much to such as they are, to make better vse of rules to direct them.

In the yeere 1588. there met in a Christian mans house certain well minded persons, which dwelt in one town together, with whō also the Preacher of the place did meet at the same time. Their meeting was for the continuance of loue, and for the edifying one of another, after some bodily repast and refreshing. And yet know, that they were no Brownists; for they were diligent and ordinary frequenters of publike assemblies with the people of God. Neither were their meetings Conuenticles, for the disturbing of the state of the Church and peace thereof; as many imagine that there can bee no priuate fellowship among Christians, but it is to such ends: the contrary may be seene by their conference. These with one consent, fell into communication how the case stood betwixt God and themselues.

Some accusing and complaining of themselues, that they had not vsed their long continued peace and liberty of the Gospell to the end for which God did send both, but that they had been dim lights. The rest consenting, and by occasions offered among them all, (well nigh twentie persons) sundy reasons and proofes were set downe, to make their complaints more weightie, and also to shew, what euill fruite they did see to proceed from such a dead and vnprofitable course of liuing: and yet the persons spoken of, did as farre exceed the common sort of them that professe the Gospell, as the common professors doe exceed them in religion, which know not the Gospell.

When they had proceeded thus farre, it was demanded, whether there were no way to come out of this wearisome and vnprofitable life, which (in their owne iudgement) did not besecme such as embraced the Gospell. If there were any way, what might bee the fittest and best remedies to come out of such bondage, for they counted it no better: and betwixt them they agreed vpon certaine, with such good liking, after they heard and conceiued them, that it might appeare that their heauie hearts were much eased, when they did but see a way how to be deliuered frō that yoke of bondage, their plentifull teares being turned into cheerefull countenance. The conclusion was this, they did couenant faithfully and seriously, to set vpon these remedies soorth-with and speedily; thinking that such a weightie matter
had

Of the first part of the Couenant, &c.

had need of no delay; and thereupon, desired the Preacher to set downe the summe of their conference and communication together, for the better putting of them in remembrance of it to practice it; as also that they might see what the summe of their conference was; which, seeing they agreed vnto, they called a Couenant.

Now it may be, ye looke to heare what fruit their came of this; surely euen this meeting was a great whetting them on to enioy the publike ministerie more cheerfully and fruitfully afterwards: and this meane with others, both publike and priuate, did knit them in that loue, the bond whereof could not be broken, either on their part which now sleepe in the Lord, whiles they here liued, nor in them which yet remaine, by any aduersarie power vnto this day. And this I set downe to this end, as well that godly conference may bee had in more account among Christians; as principally, to shew what hinderances there are from a faithfull proceeding in a sound and godly course, and how necessarie it is, that all good remedies should bee vsed to continue the same; this was the chiefe end why I did mention it. And the summe of this couenant I haue here set downe in the words following.

Note.

The true report of a conference, had betweene certaine well minded Christians, (Anno 1588) who saw that they had not liued according to the knowledge which they had, nor to haue answered to their profession, as they might, and ought to haue done: containing a complaint of their coldnesse and negligence, with remedies against the same, and a couenant to returne to God by repentance, profitable for many in these daies.

An entrance into the matter.

WE weighing aduisedly, and by due consideration heere of late, the glorious and goodly beautie of a Christian life, as it is commended and set forth in the word of God, how full of heavenly comfort it is said to be vnto all such as make it their treasure, and how amiable, yea and fruitfull also it is (in whomsoever it be) vnto others which truly know the price and excellencie of it, and wee so dimly and darkly beholding the image of this in our selues, who yet had hope, and that not small, that we had a part therein: we saw iust cause why we should confesse, that we had been much wanting heerein, and that the paterne of our life was farre vnlike this rule, when we compared the one with the other, and therefore complained with bitternesse, that we had fallen into a deepe slumber, being rather readie to thinke our selues in safety, then carefully looking to those testimonies in our selues, which might indeed assure vs of it. Whereupon wee fell into an heauie and bitter complaint in this manner, with plentie of teares: Oh, wee see now, that we haue not walked with the Lord, as by diligent marking the examples of other deare seruants of his, wee haue found that they haue done: nor honoured our God in the course of our life, according to the mercifull occasions and encouragements which he hath giuen vs. The seruient care and earnest zeale which wee see required in the people of God, hath been much wanting and cold, in respect of that which we might well haue attained vnto. And as wee see now more cleerely, that our blockish
and

The complaint.

Note.

and vnprofitable life was not glorious to God, nor befeeming vs, who should haue stood forth among the rest of Gods people to giue light vnto others : so wee did many times feare it before, and thinke, that whatsoever vnprofitablenesse and coldnesse is to bee seene in many other weak Christians who behold and liue with vs, it might rightly bee imputed to vs, from whom and such other, they commonly take example and direction. This, and the like we complained of, and lest wee should seeme to make it a matter of course, and to shew no manifest cause hereof, we considered and called to mind such prooffe of the same, as our wofull experience yeelded and affoorded, in such sort as followeth.

That this complaint therefore may iustly be made, we said each to other, it appeareth in all those duties pertaining either to God or man, our selues or other. For in all, we haue failed manifoldly, whereas yet by meane, or indifferent heed-taking, in great part we might haue done better. Concerning God, wee haue not purchased such glory to his name, and shewed forth his louing kindnesse to the sonnes of men, as wee ought, and might haue done; neither glorified his Gospell, as, if it should haue bene taken from vs, we would haue promised to doe. Further, it may appeare heereby, that we see we haue not profited in the knowledge of the will of God, answerably to our time, and to the helpes which wee haue enioyed for that purpose. For many of vs are as yet but weakly settled in the chiefe points of Christian Religion; much lesse are we fit hearers, with ready mindes to put in vse any doctrine which shall be necessarily, soundly, and faithfully deliuered vnto vs. Nay, wee must needs confesse to our shame, that the means to come by knowledge, haue been very negligently vsed of vs : as, seldome reading, and in hearing, not vsually preparing our hearts before wee came, with casting off the sinnes which might hinder vs, and comming with meeknesse; neither in hearing, haue been diligently attending and hearkening to the voice of God, neither after our hearing, haue vsually meditated or communed with other of that which we haue heard. So that this hath not been our delight, but with much vnreuerence (for so holy and heavenly a seruice) gone about. Moreouer, we haue not so tamed our corrupt nature, and so set our selues against the same in many particulars, so as we haue preuailed ouer it in our tentations : (for wee haue thought it too tedious and irksome for vs) : but we haue fauoured exceedingly, and giuen too much liberty to our selues in our sinnes; not readie to mislike and withstand the same, as either some of vs sometime haue done, or as wee haue seene other of Gods seruants to haue done, as *Ioseph* (Gen. 39) did in one time; *Moses* (Hebr. 11. 24) in another. Yet the means which we vse sometimes to obtaine grace, if they were continued, would bring to passe some effects this way not to be complained of; therefore seeing wee thus faile herein, wee must needs complaine bitterly. And what is like to bee a greater hinderer of true godlinesse in vs, then this tender bearing with our selues in our sins, as being hardly brought to offer any violence vnto them : when yet we know, that the smallest euen of our euill lusts, do fight against our soules, are ranke poyson vnto vs, and haue need to bee driuen out with most strong medicines :

Note

The first prooffe of the iustnesse of this complaint.

The second prooffe.

Seeing the diligent seeking of knowledge by study, is one meane to come by knowledge; we must not cease, till we haue delight in study and reading.

The third prooffe.

Note.

Gen. 39. 10. Hebr. 11. 34.

The desire accomplished, doth (without great grace) make a man more secure and in great danger.

Z z

And

*The dangerous
fruit of fauou-
ring our selues
in our finnes.*

And as concerning the danger of fauouring our selues in our finnes, though secret, and smaller then many finnes seeme, these fearefull effects haue followed; that hauing winked at the smaller, we haue rushed and been plunged into greater: and not chafing away light and wandring desires, we haue fallen into deeper and more dangerous delighting in them, which hauing once taken hold of vs, could not with ten times so much adoe, bee remoued; yea, by this slight struiing against some, wee haue beene sometime ouercome of them and other. Some haue taken great hurt by worldlineesse, decaying as fast in grace and goodnesse, as they haue gone on with too much intemperancy and excesse in that deceiueablenesse: some haue growne into great coldnes, and in apparant security haue not espied their estate once to be changed; but haue kept a kind of perswasion, that they haue been in as good case for all this, as euer they were when greatest care was in them: some haue beene readie with conceitednesse and froward iudging, to break off their course of Christian walking sometime, and their fellowship and communion with their brethren. Oftentimes such an acquaintance hath growne by this fauouring of our selues in some one, with falling into many, yea and those very perillous, (as strangenesse betwixt neighbours, hollownes, vntrustinesse, iarrings, a growing after the common sort, slow growing on in that which yet was our profession, with many other such annoyances) that it may well bee said, that fearefull effects haue followed this bearing with our selues, euen in vs who haue beene thought to be of the forwarder sort. Now when these, and such like vnfaury fruits haue come from vs, and that we haue in such like manner (as hath bin said) walked in the world, what hath beene our estate and condition, but that which might well enough beseeme such as haue in no carefull sort bin professors of religion?

Note.

Our comfort hath been flatterie, and deceiuing of our selues; our seruencie and zeale, which ought still to haue encreased, hath beene benumbed, and turned into senselesse blockishnesse: our company vnprofitable, if not hurtfull and dangerous; and when wee haue in any manner looked into our selues; wound of conscience and terror hath been found within vs, shame and reproch hath been without; or (which is worse then both) hardnesse of heart for the time, hath ouergroune vs. As for the Lord, neither could wee, neither durst wee haue our recourse vnto him, and from any besides him, we knew no sound comfort could be attained. To forget this our miserie, was impossible; and to be still thinking of it, intollerable: and so betwixt the one and the other, we could not be (when we were at the best, in such a state), but most vncomfortable. But yet wee living (through Gods goodnesse) vnder the ministerie of the word, could not be so forgetfull of that which hath been in vs, nor so blockish in remembring and considering of that which had been taught vs, neither all religion so vterly extinguished in vs, but that the sparkes of zeale which were in vs, must needs be kindled one time or other: by meanes whereof wee were inforced to see a maruellous decay of godlineesse, and a change from that which had been in vs; and thereby were driuen into exceeding heauinesse, to behold from what we haue fallen, and yet vterly vnable to recouer our selues againe,

Note.

again for the time. If sometime by more earnest stirring vp of our selues, Reuel. 2. 5. wee could obtaine this of our selues, to humble our hearts before God by prayer, confession of our sin, &c. (which yet in such a case we were brought to very hardly, when we had greatest need): yet we may behold here what a bitter fruit we reaped (and that also long continuing with vs) of our fore-named libertie seeking, and for giuing the beginning of sin such entertainement within vs,

Another prooffe, that this our complaint is iust (we said) is, that we haue not so growne in grace and in the fruits of godlinesse, that wee haue beene hereby amiable in the eyes of God and of his good seruants, neither haue we taken vp our delight in labouring after them: as for example. In our afflictions & trials we haue not felt our selues contented, that the Lord should exercise vs as it hath been seene good to him: we haue not overcome impatience in them, much lesse reioyced in bearing them. Wee haue not taken occasion by Gods blessings, of libertie, peace, health, fellowship one with another, prosperitie and such like, to be more fruitfull and cheerefull in doing all good duties, as occasion hath been offered: lowlinesse, meeknesse, kind heartednesse, faithfulness to men, sinceritie to God in the good things which we haue done, haue oft and much been wanting; very sparing & niggardly in prayer, meditation, triall of our selues, and labouring to know sin better, and confessing against our selues that which we know, soone wearie of well doing, yet sometime not grieved at it; but vnwearied in things needlesse, if we should haue giuen place thereto. We so hardly and sleightly saw the necessitie of practising many duties and precepts, which by doctrine are commended vnto vs; that we rested in that which hath bin, and coldly rose vp to any new or further proceeding. Our crucifying of our selues to the world, that we might be content to be despised and of little account in it; or our crucifying of the world vnto our selues, that it might not bleare our eies with the vanitie and deceiueable inticements and baits of it, hath bin verie faintly gone about of vs: our experience in marking the course of Gods dealings towards vs, in comforting vs after wel doing, in letting vs feeble that hundred fold for the forsaking of any part of our will, also in his chastising of vs for our securitie or other defaults, alas it is very small. So that neither may it be sufficient for vs to encourage others to a godlie life vpon our own triall, (our growing being so weake); neither hath our carriage been such, as minstreth any great wisdom or direction to our selues to hold on in a good course: and yet how frozen and faint our perswading and encouraging of others is, when wee are not well settled our selues; it may be considered with greife enough to him that listeth to weigh it: Our little watching of our whole life, that in our solitarinesse wee might commune with the Lord and our owne hearts; in company be fit to do good or take good, that euil might be farre from vs; may iustly shame and feare vs to think of: our little labouring through loue (as our callings haue permitted) to be fruitfull and occupied in that which might increace our peace, and vphold our christian estate, is lamentable. And thus by this, and such other like, it may easily appeare, that seeing we may charge our selues in this wise, we haue good cause to complaine, that it is not with vs as it ought and might haue been.

*The fourth
prooffe, because
we haue not
growne in
grace and god-
linesse.*

Act. 5. 41.

Note.

Note.

*The fifth
proofe, for that
we take too li-
berall vse of
lawfull things.*

Note.

*The sixth proof,
little feeling of
the wants and
miseres of o-
thers.*

*The causes of
these defaults.
The first, an
euill heart.*

Note,

And from these accusations ariseth another, that wee haue taken too li-berall an vse of lawfull things; neuer suspecting that any hurt or danger can thereby come vnto vs; as in diet, apparell, sleep, the vse of mariage, dealings in the world and talking thereof: forgetting that which the holy Ghost hath taught vs; that is, that these lawfull things, namely, pleasures, and profits, are called snares, and therefore easily able to intangle men and hold them fast; so as it shall bee hard for them to run the race of Christian duty required of them: and that they are said to presse men downe, that by meanes of them, they cannot with such cheerefulnesse and fruit liue vnto God. Wherein to be directed, this may serue vs for a rule, that as euery one of vs can see what is sufficient, so we bestow no more time about the world then wee needs must, neither in talke nor other dealings; fearing withall, lest we should bee carried to loue it too much: wherein the more that euery man laboureth to ouercome himselfe, that his cheerefulnesse in good duties may not be hindred, so much the more he shall haue to reioyce, that he hath bin content to abridge his owne delight for better things.

Another proofe of this our iust complaint, is; that we haue had little feeling of the wants and miseries of others. To see how many thousands walke ignorantly, other many, in security, hypocrisie, superstition, &c. many to haue fallen away viterly, after they had receiued a taste of the Gospell: Oh who should not be moued at the beholding of it? and pitie them, as much as in him should lie? and not to be content, that wee our selues should doe well, whiles we see so many in calamitie? But it cannot be denied, but that their estate, either of the desolate beyond the seas, in many countries; or of the distressed ones amongst vs, doth little touch or come neare vs: whereby as our prayers are weake which are made in their behalfe, so are the other fruits of our compassion small and few. For as liberality is cold in respect of the ability which many haue, so few of vs are grieved at their euils, or goe about to call backe and reclaime such as wee may: wee haue not much set our minds on this, how we might best preuaile-with, & draw our kindred, acquaintance, familiars, families, &c. neither of purpose sought to order our waies so, as we might by our holy conuersation winne either these, or strangers to God; neither to strengthen the weake, and helpe forward such as haue been at a staggering. And that which is more, if we haue done any of these, yet wee haue done it more houerly and coldly, whether with our families, or other, with whom we haue had to doe that way, not in meeke-nesse, loue, compassion, bearing as there hath been cause with them, or har-tilly seeking to win them vnto God.

The cause hereof was no one, but yet chiefly our euill hearts, which for all the taste of holy doctrine, and light which wee had of the life to come, yet being cleansed and renewed but in part, were euermore in respect of our corruption prone to euill, and vnapt to goodnesse: so that, not only after good meanes vsing, they carried vs to a forgetfulnesse of that good which was offered vs, either in prayer, conference, or the ministerie of the word, and to a sensible desire (at least) of some declining, but euen in the time of ourenioying of them, our hearts deceiued vs, that wee could not make (I speake of the most times) any great vse or profit of them at all.

But

But that the euill of the heart may the better appeare, and so the cause of our vnprofitablenesse the more clearly bee seene, it shall be good to set downe ^{Particular corruptions of it.} some of the particular corruptions of it, and how easily they commonly breake forth and shew themselues by the smallest occasions. Now the heart ^{What corruption may be rooted out: and what are so hereditarie that they cannot be.} is deceitfull, whereby when we are towards or in the way to great danger, yet we are not willing, or not able to see & decline it. It is hardened in great part, so that it is not easily brought to relenting, nor to bee touched, and to melt: and so, good meditation and the fruitfulest doctrine doth hardly affect vs. Frowardnesse, which disquieteth and distempereth the whole life; peeuihnnesse, when we cannot abide any word vttered, but it is taken in ill part, and most ranke poyson gushing out against them that displease vs, and impatience and vnquietnesse vnder our afflictions and crosses, are in it with much hypocrisie. It is also idle and slothfull in going about dutie, yea and vntoward in the same. It is fraught with selfe-loue, which is, when wee fauour our selues too much, and please our selues in our sinnes, when yet the smallest prouocations thereto should displease vs.

Earthly-mindednesse is another streame running from this fountaine, when we are drawne to the loue of the commodities of this world, and are led with a desire of growing rich, which snareth vs, and calleth backe our minds from liuing holily, & causeth such as wisely resist it not, to haue their treasure in the earth. In prayer great coldnesse and wearinesse possesseth (as it were) this heart of ours, when by any occasion we haue attempted it; anger, malice and reuengement, in degree one exceeding the other, doe easily appeare to haue their abode in this heart. Pride, though sometime priuie, is one among the rest, which poysoneth our best actions, and soone ariseth when any good hath bin done of vs; the repining at the gifts of other, doth many times assault vs: and what barrennesse and emptinesse of Gods grace is too commonly found in vs, and wofull experience doth cause vs to remember. Vncleane desires (among the rest) are here; an innumerable rabble of other vnsauourie, dangerous and carnall thoughts do swarme in vs: and temperancie and moderation is so meanly reached vnto, that we can hardly be merrie without lightnesse; sad without vnfruitfull dumpishnesse, beleeuing God without presuming, or feare him without some doubtings and inclinings to despairing. These here set downe, with others many like vnto them, hauing place in our hearts, and long continuance, without any occasion offered doe set themselues a work in vs, but especially by occasions doe fearfully breake out from vs, we being (if we could marke it) not long without some one or other of them to prouoke vs, whatsoeuer wee goe about. What maruell, though other causes did not goe with them, if by meanes of these corruptions, we should haue our best actions blemished, yea poysoned, and our behauiour and courte of life to be made vnholly?

But now, when these shall be let loose in vs, when they are not holden in as it were with bit and bridle, when they shall gouerne vs, and not we them; but we become slaues and seruants vnto them, how can it be otherwise, but that our liues should giue little light vnto men, and glory to God, and for all our profession of the Gospel, and the account that we make of it, yet that the fore-mentioned offences should be found in vs? And this is the second

Note.

Iam. 4. 7.
A cause of the
former cause.

Note.

Prou. 1. 32.

Matth. 20. 21.

cause why we bring forth no greater fruits of amendment. For when our hearts which in themselves are too euill, shall wander where they will without checke, and feede themselves by occasions without controlment, little watching ouer them, or keeping in of them with diligent care and obseruing of them, full easily and right soone is this vnsetlednesse and vnprofitablenesse, which we complained of, ingendred in vs: and so bringeth forth fruit accordingly, euen like vnto it selfe, as hath bin said. Now for our owne parts, we cannot but confesse & remember against our selues, that wee haue either not knowne many of these fore-named corruptions, and therefore could not vse any violence against them, or if wee haue seene them in our selues, yet haue we made light matters of them, dallied with them, and delighted in them, and if time, or rather dealings haue not brought vs into the forgetfulnesse of them, yet with some sudden fighes and weake mislikings, they haue been beheld of vs; which hath been no decaying nor cutting off of so ranke corruptions, but that they haue budded forth againe immediately, and so haue sowed our actions with their bitter leauen most dangerously. Whereas, if we had bin iealous ouer them, if we had first clenfed and purged our hearts of them; if we, knowing that the greatest offences before men, are first nourished in the heart to the prouoking of God, and therefore had set our selues against them; we should haue seene, that with much comfort to our selues, in sound practise of dutie, wee should haue proceeded in our Christian course, as being hereby at liberty from such bondage to our lust; according to that which is written; *Resist the diuell, and hee shall flie from you.* And in this estate we haue pleased our selues most commonly, because we haue sought ease to the flesh, and haue bin loth to take such paines as to abridge and cut off our manifold vaine delights and fleshly liberties.

Oh, it hath bin a death to vs, when we must be rouzed out of our luskishnes, and be inforced to grant, that such a life as we lead, hath bin but meere securitie: and when we must confesse much against our selues (which hardly we haue been brought vnto;) and yet not rest there, till we haue also obtained of our selues to cast it vp as an vnfauory gorge. For when in our decay in grace we haue feared secretly, that all hath not been well with vs; and yet for all that, because we would feele no smart, it was irksome and tedious to vs, to thinke that we must enter into a straighter course: we haue lien stil in it as long as we could or durst; so truly is it said, that ease is a sweet poison and slayeth. We dreamed like the Apostles in their foolishnes, of an earthly happinesse, that it was the sweetest life of all, to thinke, what riches and treasures we had already, and more hoped to come vnto daily; to feed our appetite with thinking on our outward peace, in hoping, (though without warrant) that it should be continued: to imagine how we might here be settled after our hearts desire, though wee neuer perhaps should attaine vnto it; and not weighing, that although wee at any time might; yet how rotten a foundation wee had laid in so doing, which could not abide the wind and tempest. This ease it was which would haue slaine our soules, and was the cause of our so great loosenesse. An estate of life full of danger, and full of deceitfulnesse, with which (yet) none haue euer so besotted themselves, (being holden captiues of the diuell at his pleasure) but they who haue

haue escaped the danger of it, haue as highly reioyced; and, as from a bottomlesse dungeon, haue kept themselves with all care, from falling againe into it.

Now we falling into this fond ease, lothed to take such paines in running the race of Christianity, and in labouring to keepe in, our selues vnto duty. When we had bin any time vnexercised with crosses and afflictions, it was bitternesse to thinke, that againe wee must come vnder them, (so little did we hope for any comfortable or fruitfull vse of them,) and when wee had bin proued with them, for the most part wee were vncomfortable in them. Whereby it appeared, that whatsoever we thought of our selues and of our great profiting, yet that our strength was neuer great, because wee were found weake in trials. Hatherto it belongeth, that we were so vntoward to the vse of any good meanes; I speake not of the loose and negligent vsing of them, which was a fruit of this vntowardnesse, (for that hath bin spoken of before) but of our great vnwillingnesse to breake off our luskish and sortish course of life. As for example: to priuate prayer viterly vnapt, when we should yet haue seen much necessity of it; (as being loth to awake our selues out of our spirituall sleep,) and lothing the painfulnessse in going about it. Against pure doctrine taught in publike meetings we felt sensible rebelling sometimes, as seeing that the loosenesse and liberty which wee delight in, must be made odious to vs, and our selues thereby disquieted: we feared, & were in a ieaousie of our good brethrens company, by reason of an euill conscience, thinking that we must be of one mind with them; & that could not stand with our vsauory liking. And what a slauery is it, that we should bring our selues to such a point, that wee must obey our filthy lusts, and become seruants to our vile rebellions? What madnes is it, that we should deprive our selues of the best things, and yet contented to abide so still? And by this it may appeare, how many defaults are like to breake out from our liues, when such dangerous ease and loosnes haue their harbor in our harts.

And yet another cause why so little good hath bin done, we may remember to haue been. that we haue looked so narrowly to the liues of others, to gather hurt thereby; not remembring that we should follow none further then they follow Christ: of which, some being of the better sort, and others of the common, wee haue taken exceeding great hurt by them both. For these latter, when we saw how they haue many times, continuance in outward peace and prosperity, so that they are merry, and take no thought about prouiding for the iudgement day, neither are withholden from any intemperancy of liuing; though we became not like vnto them, yet as men not so fully perswading our selues of their misery, wee began to thinke that it is but vaine for vs to labour greatly after innocency, and to shine as lights, which (we see) is little regarded. And so we haue growne to iustifie our owne course of life, as very sufficient, and well liking to the Lord, yea and besides this, we gathered some rubbish and scurfe from them, by beholding, by dealing, and being too conuersant with them. And if of these, some be lesse euill then others, and retaine some points of honesty, and of better behaiour in them; yet what a grosse bewitching of our selues is it, to compare our selues with those, of whose happinesse we haue no perswasion?

Note.

Prou. 14. 10.

Note.

The third cause, looking too narrowly upon bad examples, and neglecting good.

Psal. 73. 12. 13.

sion? Now as the liues of this bad sort of men were laid too neare vs, and we may see that we were weakened in our course by them: so the liues of the first sort, euen right good men, wee either little or not at all profited by; or (that which more is) we many times tooke hurt by them.

Note.

For as concerning their best actions, and most commendable duties, wee had them not in reuerent admiration, especially if the persons were daily amongst vs: but we counted them common things, & meeter for them then for vs. Yea, and we thought, that we had some other gifts and parts of our liues comparable to them; so that we could be content to go without those graces, & to lose the benefit of such good examples; which yet for this cause God setteth vp as lights amongst vs, that we might neuer please our selues in our liues, till we had won this at our owne hands, to frame our selues after their examples, which are most gracious and godly amongst vs. And further, we thought that euen such men haue also manifold infirmities in the, though we know the not. But if we did, it was enough to perswade vs, that euen then when many things ought iustly to haue bin remoued out of vs, yet we were in case good enough, and to be accounted commendable.

The fourth
cause, no care
of our com-
panies.

And these are the speciall causes, that so much fault may be found in our liues; vnto the which briefly these may be added, that we haue not bin carefull to be strangers to such companies, where we might be easily corrupted, or cooled and discouraged: neither taken occasion to be in good company, or to haue made profit of the same when wee were in it, but in a common manner spent such times, either in endlesse or needlesse worldly talk, or some other way vnprofitably; rather framing our selues to their humors, and to approue of their euil custome, then bethinking our selues how to stop them by giuing better example vnto them.

The fifth cause,
not nourishing
our delight in
the benefit of
our redemption.

A fifth cause hath bin, that we haue not laboured to nourish our delight and ioy in the benefit of our redemption often, but diminishing the price of it, as though it were nothing so great and precious as it is commended to be: or soone forgetting it, for that it is of small account and little reckoning in the world; fed vpon vain & deceiueable pleasures. And so taking part with the world, did also with the world grow vnseasoned in grace; whereby, euery one after his maner became vnprofitable. For when wee begin to make a common thing of that assurance of our saluation, (which without comparison is the chiefeft and most precious treasure of all other) and doe not maintaine and preserue the preciousnesse of it by all good meanes, wee must needs in stead thereof, make account of other vaine reioycing, and so the care of godlinesse must needs wax small.

Note.

The last cause,
idlenesse.

And last of all, we hauing sometimes felt our selues unfit to be well occupied, haue fallen to much idlenesse, & therewith acquainting our selues too far, haue (for the time) neither espied it to be a fault, and so resisted it in the beginning, by mislike of the same; neither haue betaken our selues to our callings, to the hindering and breaking off the same; as being Ministers, to attend to reading; or being priuate men, to labour euery man as it hath behoued him. And thus much for the prooffe of the iustnesse of our complaint, and of the causes thereof. And this be said of the first part of the couenant.

CHAP. 14.

Of the second part of the Couenant; namely, The remedies against the complaints mentioned in the former Chapter.



Ow for as much as in the weighing of the truth of these things, we could not but bee grieued heartily, (as who can behold so great depth of corruption & the fruit of the same, so many waies with deadly vn-comfortablenesse threatning his confusion, but hee must needs seeke and vse all possible meanes, speedily to pull himselfe out againe) : therefore immedi- ately after the due consideration of our wofull con-

dition, we turned our selues to bethinke vs, what remedies we might apply to this fall, if thereby wee might possibly recouer our selues againe : and also make them helps for hereafter, that wee may as well continue in a fruit- full and cheerfull course vnto the end of our liues ; as, to returne into the right way againe. First therefore, wee thought thus, and tooke order as fol- loweth : that such of vs, as did finde our falles to be so great, & our offences so dangerous, that either for our too too great delight in them, or long ly- ing therein, we could not by our vsuall prayers and humiliation, or by helpe of any ordinary and daily practises of repentance, (as by hearing the word, and preparing our selues for the Lords Supper) ; come to peace of consci- ence, by the remission of our sins, & obtaine confidence & godly boldnes with the Lord ; such of vs (I say) should humble our selues before him with fasting and prayer, without which meanes such diuels are hardly cast out. Especially our purpose was in such a case, because we had let go the hold of our faith, & had suffered the same to faile in vs ; (which when it cometh to passe, what can there be in our life but meere vnsauorinesse ; to speak of the best) : our purpose was (I say) that our fasting should tend to this, that we might forcibly pray for the recouerie of our faith, and cleere beholding of Gods louing kindnesse restored to vs againe. That in such maner we being abased in his presence, (as there is iust cause that such should be) and belee- uing againe his old accustomed mercy, we might in some good measure be purged from our former vnsauorinesse, yea noysome vncleannesse : and so made fit to renew our couenant with the Lord againe, concerning more holy walking with him. And if we should finde, that our hearts might bee brought to vnfained displeasure with our selues, for our former defaults, without fasting ; then we determined to turne vnto the Lord with all our hearts, in sincerity without it, so as we might obtaine comfort and releafe at his hands, as if fasting had been adioyned thereunto.

*The first reme-
die ; fasting and
prayer.*

After this, our couenant was, to know our hearts better, how euill they are, what falshood, sicklenesse, lightnes, and such like naughtines, and varie- ty of corrupt affections we carie about vs ; that thereby we may be inforced to take more paine to weaken them daily. For we saw, that if we be not dili- gent to search them out, as by occasion we shall be moued to doe, wee shall both

*The second re-
medy, that we
know our hearts
better.*

*An euill heart
marreth all.*

Note.

both walke in continuall vnsetlednesse, and in an vncomfortable estate, because we can go about nothing, but some one of these or other shall be espied to carrie vs some way amisse in the same. And thus we purposed to note & find the mout in vs, by a diligent view of, and taking heed vnto our waies, that so wee may bee in daily combate with them. A worthie worke therefore and commendable we saw it, to take knowledge of them, and not to be content to bee blind in the beholding of them, (because wee are neither easily brought to confesse and see them; and yet that hee which hideth them shall not prosper): that so wee may behold more filth and venome in them, then wee would haue thought could haue been in vs. And wee agreed, that if wee should bee vnwilling to discouer this packe, that euen this willingnesse to hide them, is one of the most dangerous euils among the rest.

*The third re-
medie.
To watch our
hearts better.*

Now further, because the knowledge of our hearts, (if wee stay there) I meane, of the manifold euill lusts of them, doth make vs the more heady & greedie to fulfill them, when wee know them by the law of God to be condemned in vs: we haue further faithfully determined to watch ouer them with all diligence, that neither any of those which haue already been mentioned, neither any other (as farre as wee may know them) may lurke or haue their abode within vs with our liking, but that wee may purge them out; and not those onely which are apparently grosse, but euen such as are more secret, being not yet come neere their ripenesse: and therefore wherefoeuer we become, or in whatfoeuer wee haue to doe, not to neglect this part of Christian duty; but especially there to bee most vigilant, where we suspect or see cause to feare more danger thereby: as in vehement and strong tentations, and grieuous and long continuing afflictions, there to stand the more vpon our watch, &c. So that whether wee bee in companie, or alone; in dealings abroad, or matters at home; by one occasion, or by other, yet still to haue this purpose fixed in vs, that as farre as our fraile memorie will suffer vs to remember it, we may goe forward in the watching and obseruing of them. Which must the rather bee done, because, as the heart is the fountaine of life, and from thence wee haue it, that wee liue; so from thence wee must fetch the beginning of well liuing: for from an euill and vncleane heart, commeth no part of good life, no more then good fruit from an euill tree. But all the abomination of the life, euen the most odious and vile, (as adultery, murther, idolatry, heresie, &c.) they haue their beginning there; they are conceiued and nourished there, they haue their proceeding from thence; and God is long and grieuously dishonoured there for the most part, before, man by the fruit of it, can bee or is offended.

Luk. 6.45.

Note.

So that as by the Romans law, it was straightly enacted, that their springs should bee carefully preserued from all filth, which might attaint and poyson them; that their riuers and water-conduits might bee sweet and wholesome: so it must necessarily bee, that the heart of man being once renewed and made cleane, it should bee kept and continued so; that being a good treasure, good things may bee brought out of it continually of all sorts; as occasion shall require. For heere wee take it as granted, that

that all which shall haue their part in this couenant, or haue already desired to haue, must be renewed in their minde, and haue their hearts purged and made cleane by faith in the Sonne of God; wherby their sins may be defaced, and all their old conuersation pardoned, their soules through the same with most comfortable and sound peace inlightned, and so their harts purified, both to will, and also to liue, well and godly. Of the which making cleane and purging the heart, as this is no fit place to speake, (I hauing handled it before in the second Treatise), so they must haue learned it, and haue attained to it, who are heere mentioned, that is, such as haue couenanted vnfaignedly to watch and obserue the same. Therefore (to returne) seeing the heart is a deepe dungeon and pit, full of all vnclane thoughts, and yet deceiuing men, so that they shall thinke far otherwise, and suspect no such thing; and seeing in all their actions, some one corner or other of it is ready to corrupt and stain euen the best of them, so that no part of Gods worship can purely and holily be fulfilled without the carefull holding in of it; it is worthily, and for iust cause, made one part of this wholsome remedy of the wel ordering of our liues. So that, if any be giuen to seeke the liberty which God hath not allowed him, to let loose his heart after any folly and vanity, and counteth it too great straightnesse and precise curiosnesse to keepe a dominion & a superiority ouer it, so as he might therby bring it into subiection; he is iustly to be pitied, if he cannot be otherwise perswaded; but if he thinke, that way to build vp a godly life, vntill the Lord call backe his word, (which now standeth for a perfect direction of well liuing) hee shall neuer attaine to that which he seeketh.

Jer. 17. 9.

Note.

Now this watching ouer the heart, that it may bee with the more fruite, must haue; accompanying it, a suspicious & iealous feare, lest at any time it breake forth into such delights as are worldly, carnall, &c. Of the which feare, for the great good that it doth those who are led by it, the Wise man saith, *Blessed is the man that feareth alwaies*; that is, his euill heart in one point or other, and therefore taketh the more paine about it. This being so farre to bee vnderstood and practised, as our weaknesse will giue leaue, (that is, so as we doe not willingly nourish idlenesse, and vnprofitable liberty and loosenesse in vs) we are to take view of the fruit which it bringeth vs; and to measure by daies, by weekes, & so forward, what ease to our consciences, what cheerfulness to our soules, and what better fruit in walking in our callings, more then we were wont, is reaped of vs and enioyed. And when we shall see that there is no comparison betwixt the one & the other; that is, betwixt a wandring heart, and betwixt a circumspect care, wee may more fully bee resolved to hold out in this course still: because although much foolish and fleshly licentiousnesse is forgone of vs, (which is naturally most desired) yet it frameth and maketh vs fit for the lord, and weaneth vs more and more from the world, & is a meane, by which with great ease and readinesse we go on in our Christian course. For this is that which we hope for thereby. And there shall be no doubt, but when the meditations of our hearts shall please the Lord, that the words of our mouthes, and the practice of our liues, shall also be acceptable in his sight. To conclude this point, it is againe to bee remembred, that wee weane our heart from earthly

With watching, there must goe feare of offending.

2 Cor. 7. 2.

Deut. 5. 29.

Prou. 28. 14.

Note.

Psal. 19. 14.

earthly delights, which oftentimes tickling it with a pleasant sweetnesse, do steale it away from heauenly things, and hold it here below, and so by little and little, bring it to finde a contentation here, and breed a wearisomnes in that godly life. And further, that we be very warie, that our hearts bee not stolne from a liking of good waies, neither brought out of frame by lothing our duties, and so deprivied of their peace: especially, that we bee not hurt, nor wounded that way, where there is greatest cause of feare and danger, nor brought into subiection to those sins, to the which by nature wee bee most inclined, as to the loue of the world, vncleannes, breaking off of brotherly affection, &c. And here, if at any time we should be ouertaken (which is not to bee doubted of, no not of the most circumspect and best aduised) we resolutely purposed not to sleep nor slumber in our sin, neither promise to our selues forgiuenesse too easily, but first to awake our selues; to bee amazed that we should let goe the strength and hold which once wee had; and to rebuke and checke our selues sharply, till shame and sorrow for so offending, may humble vs; and then we may be bold to assure our soules, hauing an aduocate with the Father, Iesus Christ the righteous, that we are receiued of him againe.

Note.

*The fourth
remedy, com-
pounded of
many.*

And to the end that in this worke we may more happily go forward, & this watch be the better kept, our purpose was, to auoid carefully al outward hinderances, and occasions of quenching Gods spirit in vs, as we shall haue wisdome to see them: as, too farre entring into dealings, or talke about the world, to call our selues backe from all excesse that way, also vnprofitable & dangerous company and acquaintance, any vnnecessary and idle talke, and whatsoeuer else like vnto these. And contrarily, to bee carefull to continue with diligence and delight, not only the exercise & vse of such holy means of meditation, praier, reading, hearing, & conference, &c. but also to doe it with minds to reape fruit by the same; which is not alwaies intended, nor sought for, so oft as the things themselves are vsed. As for example, seeing the readiest and best way to nourish and continue this holy desire, and carefull watching ouer our harts, is encrease of knowledge, by the helpe of hearing and reading, (for zealous and holy affections are like a flame of fire, which without the adding, & putting too of wood, as new matter, wil soon be quenched and extinguished; so will our looking to our hearts, & obseruing of them, be loosely and lightly continued): it is our purpose to stir vp our selues with more earnestnes hereunto, because we know, that wee shall otherwise frustrate and make vaine our whole couenant.

That is to say, as followeth: We doe acknowledge, that our negligence and vnreuerence in these, haue so greatly deprivied vs of fruite in vnderstanding and iudgement, as wel as other waies, that before our hearing, we trust we shal prepare our harts by casting off that which would hinder vs: namely, rebellious gain-saying the truth, security, hardnes, worldly affections, &c. that with meeknesse and teachablenesse, wee will bring honest and good harts to the hearing of the word; and in the action it selfe, be attentue, and marking that which shall be taught, so as it may worke in vs, and raile vp answerable affections to that which we shall heare, as ioy by comfortable doctrine, feare, by that which moueth feare: &c. and after we haue heard, we will

Note.

will beware that it perish not in vs through our own default or negligence, in minding other matters more then that which we haue heard, (whereby we should burie it in forgetfulness): but carefully seek opportunity to mize vpon it by our selues, or commune of it with others, as our small abilitie will suffer vs; or both. And when we shall haue learned to put in vre this part of the remedy, wee intend to mark how this with the former doth bring our minds better in frame: that we may both take encouragement (in beholding any fruit) to continue it; and in seeing the contrarie, to marke where the fault lieth, that it may be removed.

And to sharpen our desire to heare and reade the more willingly, seeing there is much vntowardnesse in our nature to such exercises, and wee haue strong temptations to perswade vs that it is as needlesse, as wee feele it irksome: we haue seen it necessary for vs to stir vp our dulnes, not only by the commandement of God, that we should search the scriptures, (and so, reade them) and that wee should giue care daily to the Apostles doctrine, (and therefore heare the same in season and out of season, that by both, the word of God may dwell plentifully in vs); but also to haue in fresh memory the power of the scriptures: which, besides that they are able to saue our soules, so they can fill vs with goodnes & comfort euery way, as we shal haue need, and haue done so often in times past vnto vs. For many times we haue been brought so low in feeling of any present comfort; to such a barrennesse and emptinesse of all good instructions; sometime (which was worst of all) to such an vnsauourinesse in the good things of Gods word, and so vnapt and vntoward to them, that wee thought in our weaknesse it would neuer bee otherwise with vs: yet when we haue come againe to the ministerie of the word, the Lord hath scattered our darknesse, raised vs out of our deceivable dumps and drawinesse, and shewed vs ioy and comfort againe; so that we haue been taught thereby, that this is the fountaine which refresheth vs in our vnsatiable thirsts, and cooleth the heate of our sin; and finally, giueth greater grace, then Satan for all his subtilties and tyrannie can extinguish.

Note.

And further, because experience hath taught vs that we easily lose that in the world amongst the manifold incombrances, discouragements and dealings thereof, which we learned of the Lord by any good meanes; we haue faithfully couenanted for the better keeping of our harts watchfull, and safe from euill, once in the day (if it be possible) to set a part a time from all other lawfull and necessarie duties, for meditation and priuate praier, to the seasoning of our hearts with grace, and to the establishing of them against all temptations, afflictions and other hinderances. Not, to free our selues hereby from other times of communing with the Lord, as occasions shall be offered, and necessitie shall require: but because our vntoward hearts would otherwise draw vs altogether to breake off this duty, if we should not determine of some speciall time; therefore one quarter of an houre, or as euery one shall finde himselfe able, we haue seen meet to appoint hereunto, if we can haue good opportunitie; that is to say, if God giue vs minds fitly disposed thereto, and minister profitable and plentifull matter accordingly; or if wee faile in both, so much the more to take occasion by our present wants and infirmitie, to repaire vnto God.

The fifth remedie, once in the day to meditate and pray alone.

Note.

Of the second part of the Couenant, &c.

And because the morning when we arise, is both meetest to be employed that way, as wherein our mindes are best able to thinke vpon heavenly matters, when we haue not yet bin about our wordly affaires; and for the most people which are at their own hand, the best time that may be spared: therefore we haue purposed to allot (as wee shall be able) the first part of the day thereunto, with this prouiso, that if through necessarie occasions we should bee hindered from it, wee may yet carefully performe it on some other part of the day. And although at the first, wee shall see some vntoward beginnings herein, by which, discouragemenx from the continuance hereof might arise, yet wee resolved with our selues, that it is some profitting to begin, though in weaknesse: and there is hope that good proceedings, and great shall come, euen of small beginnings, being faithfully entred into. And if by these meanes we should not become better seasoned in our harts, it is little to bee hoped for, that other meanes should doe vs the good that we haue need of. But when the day is thus begun, that wisdom commeth with vs in the morning, and awaketh vs with heavenly salutations, we are for the most part kept more sober, and continent from all out-straying the whole day following: for when good things, either concerning the life to come and the glory of it, or the vanity and change of this present life, are deeply digested and thoroughly thought vpon, it is no smal occasion to make vs more stranger-like to this present world, and to carrie about vs greater freedome from bondage to our secret corruptions.

Note.

And because it is hard, especially for vs priuate persons, to haue alwaies matter in a readinesse, which is profitable to meditate vpon, (for hee that shall be furnished herewithall, must be one which hath a daily obseruation of his life, without the which grace euen the learner sort shal be to seeke): therefore we intend for this purpose to draw matter out of the 119 Psalme and other; some points are set downe for those which are least able to help our selues; that by some fewe of those which are very fit and auailable, wee may set our selues on worke, and by them learne to finde out others like vnto them, which doe most neerely tend to the well ordering of the life. By which meanes appointed and found out for our helpe and furtherance, with such like; if yet, vnfitnesse of minde and an vntoward heart shall holde vs backe, it being troubled with cares of the World, or decciued with dreames of vaine pleasures, (which make the meditation of heavenly matters loathsome): wee are to know, that wee can haue no better occasion offered vs to the performing of this dutie, then to complaine of, and seeke redresse euen against this euill and earthlie heart, of which wee presently complaine; and as wee can bring that vnder; so to proceede in musing of, and praying for such grace as wee shall see most needfull.

*The sixth remedie.
To obserue
what fruit by
these.*

Lastly, wee concluded to obserue, what fruite wee reape by these remedies: what release of our strong and vsuall maladies and diseases, what weakening of any such lustes, as sometimes had strongly preuailed against vs. Also, what liking wee finde of this manner of dealing with our selues; or contrarilie, whether wee feele any watchfulnesse ouer our hearts throughout the day, since wee entred into this couenant, and whether

whether any bettering of our waies by the same : whether in companie we haue been more warie of taking or doing good according to the occasion offred; in our dealings, more carefull not to be found offensive. And weekly and by daies, to marke it, and to communicate our estate with some faithful brother, with whom we may freely and faithfully open and impart our whole course, as what meanes we vse, what we see cause most to complaine of; and what is more required of vs, then that which we doe : that thus we may be set forward, counselled and confirmed; and seeing what course wee ought to take for the bringing of this to passe, wee may bee stablished in a Christian life. For it doth not a little helpe to haue this communion with some. Also, that we our selues should be helpers of others, where either any doe require the same dutie of vs, or through bashfulnes dare not be bold, or through simplicitie cannot doe it : yet we seeing that they stand in need of such counsel & direction, should through loue shew them what we can, and what we haue learned in this behalfe. And here we purposed for the hope of the great fruit of this communion, to auoide strangenes, which as it breaketh off all profit betwixt vs, so it giueth feare of some secret conceitednes, and that much loue is wanting. This direction, if it be read ouer (as we shall see cause, and as we may doe it conueniently) with a minde desirous as well to see what is amisse in vs, as also in faithfulnesse to vse these remedies : wee may be bold (the Lord working by meanes) to assure our selues, that wee shall not labour herein in vaine. And when we haue attained hereto, we determined not to rest in that, but to bee directed still by such rules as Gods word doth minister to vs.

Note.

Note.

*Perswasions to
vse this di-
rection.*

The first.

Note.
1. Iohn 5. 14.

Now hauing set downe remedies, by which wee may raise vp our selues out of any declinings from a godly life, we added some reasons to perswade vs thereto, for as much as we may be sure, that hinderances and discouragements enow shall meete with vs to withhold vs. First this, that by such a course, and by seeking to walke with God, as the former remedies do direct vs vnto, we are brought to a most sweet & holy communion with the Lord; in comparison whereof, nothing is to be desired. For it is an honor and prerogative which the world neither knoweth, neither can attaine vnto, to get principality ouer him, who is the prince of the world, that is, the diuell; & to obtaine grace against our owne euill hearts in well ruling them; which is a greater honour, then to subdue kingdoms. Also that hereby we haue libertie, with godlie boldnesse to come before the Lord in our complaints and praiers; being assured, that whatsoever we shall aske of him according to his will, it shall be granted vs: and that our peace and comfort hereby is so great, that none who hath but euen tasted of it, would change his estate for any other. In this case a man need not feare malicious accusations, because hee hath been circumspect in looking to his waies : and therefore (deseruedly) euill speeches can take no hold of him; seeing hee that is carefull to please God, cannot iustly incurr the rebukes of men. As for euill tidings, he is free from the feare of them, because he hath armed himselfe to looke for the hardest. And they who like not this state, (which, all things considered, shall be found to be the richest part and best portion) they must feede themselves with follie, and take their fill in vanity, till their miserie ouertake them in the

The second perswasion.

An admonition or caueat.

Note.

An admonition, that this direction be neither left off, nor used for custome onely.

Note.

mid-way, and destruction meet with them when they little thinke vpon it.

Moreouer, howsoever this endeavouring after a godly life, hath euer of the world bin little regarded; yet the happiest & men of greatest commendation for godlinesse, haue alwaies preferred it, and made it as the flower of their garland, and the crowne of their reioicing: we haue a cloud of witnesses, and not al in one age, who haue walked with God, euen from *Enoch* and thereabout to this day, who testified this daily looking to their liues, to be the best thing of al. Now if by these & such like perswasions we be brought to like of it, wee faithfully couenanted with our selues, to vse these remedies which haue been set downe for continuance, and to make our beginnings sound and substantiall; so as they may be able to beare & vphold the waight of all that shall presse vs downe. For although our temptations bee strong and many, yet may none of them preuaile thus far, as to make vs breake off this our happie couenant: for if wee be not strongly armed against this, we shall easily finde that hinderances enow will arise, which will quickly weaken the power of our best purposes, and frustrate all that wee haue taken in hand. Here will inward lets come in our way; and those, of many sorts: as, to thinke it more then needeth to liue thus; also that many who are godly, doe not thus; the inordinate loue of some speciall sinne may withhold vs; and much dulnesse, vnprofitablenes and rebellion, may make vs vtterly vnable for the time, to hold forth this course. Many outward discouragements also and hinderances will be readie here to stand in our way; as household troubles, and disquietnes by them, disorder in seruants and children, vntowardnes and ill successe in businesse, want of blessing sometimes where it was hoped for, and losses, in stead thereof, with sore discouragements to see so happy a course so meanly set by, yea in so great disgrace with many, &c. also much toiling and occupying our selues about these things below, with neglecting of our heauenly and Christian calling. These are some of a great number, and the commonest, whereby holie duties doe most easily grow out of place and vse with vs. Let this rule therefore (said we) be well regarded of vs, and that which followeth shall be the easier: for many lothsome wearinesses will in short time arise, which (if it be possible) will breake vs off from this enterprife.

After this, we said: that if we with diligence continue it, we must beware we make not a common thing of it; so as, though we vse it, yet no fruite nor blessing returne to vs by it. The which, as it falleth out most vsually in the doing of good things, so in this the best of others, it is most to be feared. In the first setting vpō many duties, some cheerefulness may be seene in vs, and some time and trauell bestowed: but alas, within a very short time, we grow full of them, they become irksome and tedious to vs; and though we do not vtterly breake them off, yet we may perceiue, that without any great sweetness and delight we go about them. The reason hereof is, that our fleshlie hearts can like of no good thing long. If therefore either of these two waies, we depriue our selues of the benefit of growing forward by these fore-named remedies; that is, by the negligent vsing of them, or the leauing off of them; yet the fault must be quickly espied, and not long lien in; for that is more dangerous then can easily be beleueed.

To

To the better attaining hereof, we may vnderstand, that we may grow to a commonnesse in a good thing two waies: either whē we be in prosperity, or when some fore and grieuous calamities befall vs: in the first estate, it will be very hard to see any great need to vse seruencie and zeale in holy duties and seruices of God, when variety of earthly delights is set before vs to enioy; and we without controlment of any person, may take our fill of them. Therefore if in this estate, wee perceiue any lothsomnesse of well doing to grow vpon vs, we must charge our selues with ficklenesse, inconstancy, falsehood against God, secret dissembling, vnfaithfulnesse, &c. If we should bee content thus to fall from the Lord; yea, and if we be not ready without contradiction, to stirre vp our selues to a fruitfull and cheerfull vse of Christian meanes againe: and if we be the worse for Gods benefits, wee must looke that he will take them from vs, and cause vs to yeeld him other manner of fruites by the want of them. Also we must here call to minde, whiles with delight we serued the Lord, what comfort and godly boldnesse wee found Note. therby, which now, if we begin to decline from him, we can inioy no more, but may looke for some such recompence as shal be meet for reuolters: yea, and we must tell this (we said) to our own hearts without flattery, that if we wax wearie of the Lord at our pleasure, it is to be feared, and that iustly, that he will shake vs off in our feare and necessity, and we shall not dare to set vpon this Christian course againe, if once we be gluttred with it; and though we doe, yet shall we not find it easie for vs to goe forward, although wee set vpon it againe, but that one time or other we shall be like to be driuen back; which iudgement is fearfull aboue many, and next vnto despaire. We must thinke that the Lord dealeth tenderly with vs, if wee may haue liberty to glorifie him by manifold encouragements, in outward blessings: whereas many haue thought it a singular priuiledge & great kindnes of his towards them, that they may do it in imprisonmēt, in bonds, in pouerty, in reproch, &c. And generally, we ought to thinke, that if wee thus vse his benefits, that we grow more vndutifull towards him then many which want them, it is time for him (as hath bin said) to take them from vs, and to bestow them vpon such as will yeeld and render vnto him better fruit of them. And if this should be any occasion of licentiousnesse to vs, that many, yea the most of such as haue a great portion in earthly commodities, do delight ouermuch in them, and take them not to be giuen them of God, to the end that they should liue more holily, or be the fruitfuller in Christian duties by them: we must answer to our selues thus againe, that we neuer were taught it of God, to follow examples, no not of the best men, contrary to expresse rules of Scripture; much lesse, the euill examples of the multitude, and common sort of such as reiect the Scripture.

Now though we fall not this way by meanes of our prosperity, (for that were very grosse) yet if we should more couertly deceiue our selues by thinking thus, that we haue sufficiently profited by this direction now, or (which is all one) in the practise of duty, and therefore may ceale; neglecting to see our wants, dangers, infirmities, and discouragements which are in our way, (as in time past) and so cast off this trauell: against these deceiuings of our hearts, wee must resolutely bee perswaded of the manifold perils

outward and inward, which our liues lie open to, which full soone (if wee grow cold and remisse in a godly life) do begin to take hold of vs, and therefore to keepe our selues well, whiles we be well. And thus we must behaue our selues, as hath now been set downe, that we may not vse the practises of godlinesse after a common manner. But many, whiles the Lord reacheth forth encouragements to them, & filleth their liues with outward blessings, doe accustome themselues to some commendable course: who when God changeth their prosperous estate, doe immediately change with it; that is to say, whiles dangers and great afflictions take hold of their liues, they are so distressed and grieued for them, that they grow froward, impatient, and disquieted thereby, and are vtterly vnfit to continue such godly meanes as before they vsed, for the growing forward in a godly life. Hereby is great danger to be feared: therefore if possibly by any of Gods chastisements wee should fall thus farre; yet we must confesse such slips with griefe, and with shame and astonishment behold our falles, and settle no peace in our hearts, till we haue returned and recouered our strength, and so come to our first estate againe. Which also most certainly we shall doe, if with the seruants of God in all ages, (as the Israelites, *Hester* and *Mordochews*, *Iehosaphat*, and others) we confesse our sinnes with melting and broken hearts, yea our particular sinnes of murmuring, impatience, fretting, and such like; that so we may be receiued of our heavenly Father, for his Christs sake, to mercy and forgiueneffe.

1. Sam. 7. 4.
Hest. 4. 16.
2. Chro. 20. 4. 6.
2. King. 20.

THE





THE SIXTH TREATISE SHEWETH WHAT PRIVILEGES BELONG TO EVERY true Christian : And how he may haue his part in them.

CHAP. I.

Of the summe of this Treatise : the reasons why it is set out : the order of it : and of the diuers kinds of priuiledges.



He next thing which commeth in place to bee spoken of, is, concerning the priuiledges and liberties, which God hath bequeathed vnto, and freely bestowed vpon his people and beloued seruants. I doe not meane any of his benefits which he suffereth the vngodly to inioy, (which yet are far more sweet and sauory to his children then to them) but I meane those, which are peculiar to his beloued ones, whereof the other haue no part nor portion. The which, although all the faithfull enioy not, and therefore feelee not so great contentation in their liues as they might doe, yet they haue free grant and liberty of the Lord so to doe, if they knew the will of God in that behalfe, or if, knowing it, they be not holden backe through vnbeliefe, as being strongly perswaded that they do not belong vnto them. I know, that of those many gifts and great blessings which the children of God partake, some are peculiar and proper to some, in respect of their callings, offices and places, (as to the Ministers) which are not common to all : but I intend to make mention onely of those, which one may possesse (although not in a like measure) as well as another.

The wicked haue no part in the priuiledges of the faithfull.

Some of them proper to some of the faithfull in respect of their calling.

Three reasons why this doctrine is handled.

1. That the godly may know their riches and enioy them.

And this I do for sundry and diuers causes; partly, that the godly may see their riches in some sort as well as other men know theirs; and knowing them, may enioy them to their great contentation, which few of them doe as they might: and that if by any occasion they should be, either by the baits of this world, by their owne forgetfulnesse, faint-heartednesse, distrust or other weaknesse of their owne, or by Satans malice, put out of the profession of them, or any of them; yet by considering and remembring this, that they be theirs, euen their proper goods; they may in reuerence recouer their right againe, and that more easily and willingly, then many doe, or thinke it possible for them to doe by any meanes: especially when they shall

see that they haue cast their delight on other things that cannot profit the, but yet they shall be driuen with wearinesse to say at length, that they finde no where so good liking and safety, as at home; I meane in Gods house, that is, vnder his nourture and gouernment.

2. That the
wicked may see
what they goe
without.

Another cause why I set downe these priuiledges of Gods seruants, is, that the wicked which wander from God, and are not in his fauour, may see, what they goe without, and what great good things they depriue themselves of, by their sinnes. By forgoing of the which, (to say nothing of the deceiueable and miserable estate wherein they liue) if they should but weigh and consider what they lose and forgoe, which others enioy, and they likewise might, it would deeply vex their hearts as oft as they should thinke of it: euen as in hell the reprobate shall finde this not the least part of their torment, to see others in so happie condition, which they are vtterly cut off from all hope of attaining to.

3. That both
sorts may haue
the Christian
life in better
account.
Note.
Prou. 8. 11.

Lastly, that I may hereby (if possibly) helpe to bring the christian life into some better credit and account, both with the one and with the other: which to my no lesse greefe then admiration, I see to lie as dead wares little asked after in the world. For many, euen of the godly, doe not esteeme of the Christian life, and of the wisdom which should gouerne vs, as they ought to do, that is to say, as of a treasure more to be desired then any earthly thing, be it honour, wealth, pleasure, and that at all times. And as for the vngodly, they haue no liking of it, but the most of them scorne, deface, abhor, and dissuade from it, counting it precisme and puritanisme, truly and conscionably to goe about to practise it; and throughout their liues to set themselves to bring forth the fruits of it, when yet there is no happinesse in any other estate; for into it alone, (as hath been said) doe all the heavenly and excellent priuiledges fall.

If any, on whom this rebuke doth iustly take hold, shal contrarily answer, that they doe honour the Christian life, and delight in it, although they do mislike indeed (they say) that men should be too precise in vrging others to dutie, and in framing themselves to a certaine kind of excellencie, and singularitie aboue others: I say, let such cleere themselves from fault by this, that they acknowledge that God hath bequeathed to his deare children better things then the world hath; and therefore that such as beleue this, and haue a part in them, cannot content themselves to honour God so sleightly as they do which haue them not, but acknowledge that they owe much more then they can performe, when they haue done al that they can; also let them endeaour to haue in common these priuiledges with the rest of Gods seruants, and let them thus proue, that they delight in godlinesse indeed: so shall they cease from their speeches, and agree with them, and haue good warrant of their safety and welfare; and otherwise, I meane vntill they doe so, they shall but bite them who are in better case then themselves. This shall suffice in generall, to haue spoken of the priuiledges of the faithfull, and of the reasons why I make this Treatise of them.

Now particularly I will set down some of the chiefe, (for who can mention all?) of the which though some haue been made mention of by occasion in other places of this booke; yet seeing they haue not been handled
of

of purpose, and some of them not at all, and that euery Reader cannot gather them together, nor know them to be so, nor haue them before him in view at once, except they be set downe together, and spoken of to this end, to shew the beautie and price of them; therefore they being so necessarie to be knowne and enioyed, I count it no lost labour to doe it. And for more ease and lesse tediousnesse in reading of them, because they are many, I will bring them all to these two heads.

The first kinde of our priuiledges and prerogatiues, which true Christians haue allowed and allotted to them of God, are such as bee enioyed in this present world, wherein they haue many things to incourage them to a cheerefull honouring of God. The second sort, is of those liberties and peculiar blessings, which God hath in store for them in the life to come: which with the former being dailie weighed and duly considered, doe in marueilous manner set before them and commend to them the singular loue of God, and make them see themselves so beholding to him; that they are set forward with exceeding cheerefulnesse in their Christian course and warfare.

The kinds of the priuiledges. Note.

CHAP. 2.

Of the first priuiledge: That the beleeuers may know in this world, that they haue eternall life.



Of the first sort, this is one, (which the rich men of the world, who want it, cannot purchase with all their substance:) I meane, that they may know and be perswaded that they are beloued of God, and that their names are written in heauen, and therefore although they be strangers here for a while, yet that they shall vndoubtedly be saued, whiles in the meane season, others who are farre from it, doe please themselves with laughing at their follie, faucinesse and madnesse, (as they count it) for that they fancie such things to themselves. Whereby they declare (in thinking there are no such to whom this secret is reuealed) what a priuiledge it is, to know so much of Gods will and minde, to bee partakers of so great a treasure, as the mightie ones do confesse is vtterly hidden from them. Now for prooffe of it, that God alloweth them to know it, what is more manifest then this which is written by S. Iohn? *Behold, what loue the Father hath giuen to vs, that wee should be called the sonnes of God.* And againe: *As many as receiued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleue in his name.* Also: *These things haue I written vnto you that beleene in the name of the sonne of God, that ye may know, that ye haue eternall life, &c.* But this matter hauing been largely handled in the first Treatise, may with fewer proofes satisfie such as desire to heare more of it.

Luke 12.42.
Luke 10.20.

1. Iohn 3.1.
Iohn 1.12.
1. Iohn 5.13.

Therefore as this is not to be doubted of, that true Christians (euen the weakest) know themselves, or may by some evidences, to bee beloued of God, and that they shal be saued: so how great a priuiledge this is, let them learne

Matth 16.26.

Rom. 1.17.

A Christian may haue better assurance of his salvation, then any man can haue of the things he holdeth in this life.

This priuiledge is the greater, seeing the longer we enioy it, the better we know it.

Note.

1. Chron 28.7.
God requireth nothing more, then an unfained care to please him.
Note.

Obiection against the sure holding of this priuiledge, answered.

learne (who set little by it) of Christ himselfe, who hath valued it at a greater price then all the world, saying: *What shall it profit a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?* Now if the knowing of this secret, that God loueth vs, be a priuiledge of so great account, yea, though a man should know it but dimly, and if hee should know it but once in all his life: what a manner of priuiledge then is this to bee accounted, that wee may grow from faith to faith, and from a darker knowledge of it, to a cleerer from day to day, and that, with better assurance, then we hold any thing in this life by seale, writing, witnesse, or any other way that law can deuise? For indeede the benefit of knowing this so great a treasure to bee befallen vs, were by many degrees lesse, if it were, when it is once knowne to vs, afterward to be doubted of and called into question againe, (though it bee so through our weak faith) and that our assurance might not both grow greater, and daily continuance of the same be obtained.

But thanks be to God for his vnspeakable mercie, who hath provided, that the longer we liue, the better we may know it. For the longer that wee haue beleueed Gods promise, and been acquainted with it, who doubteth, but that wee may much more cleerely be perswaded of it, then in former times, when we first beleueed, and when wee had not as yet so often considered it, nor so deeply weighed what might hinder and weaken our faith, or come against it? for at the first enlightening of our hearts with the sunshine of faith, we haue many mists and cloudes cast before our eyes, to dim and draken it: many doubts arising from our owne weaknesse, vnworthinesse, and feeling of our sinnes, when wee haue had as yet little experience of Gods tender compassion and care ouer vs, or at least, little marked of vs; much feare troubleth vs then, because we see many things to accuse vs, and for that we doe not many duties which we heare taught vnto vs; but when wee are better acquainted with him, wee more easily beleue, that hee will forgiue them all vnto vs. And as the young childe is not able to stand and goe alone, till time hath brought more strength: euen so it fareth with vs. But when wee haue after longer time, seene the will and minde of God to be constant and vchangeable, our owne care to please God to be unfained though vnperfect, (more then which nothing is required of vs) and that the best of Gods seruants haue had the same infirmities as well as wee, and that we haue libertie, when wee see our weakenesse, to seeke pardon of the same at the hands of our good God; these and such like considerations after longer time, when wee haue oft weighed, God hath giuen vs greater strength of faith, and strengthened vs to wax more confident, euen as wee haue withall become more humble and obedient. So farre is it off, that this assurance the longer time wee haue enioyed it, should be further off from vs.

And as for that many obiekt, that sundrie of Gods children, after they haue knowne it, doe fall to doubt of it after, this gain-faith not that which I affirme. For that it may be, and is thus, I denie not, the diuels subtiltie and malice being stronger then men haue faith to resist it. But the truth is, that as the godly are renewed but in part; so through corruption they may wax wearie

Of the first priuiledge.

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wearie oftentimes of that care which should procure their welfare, and may (as no doubt but many doe) neglect to nourish their faith dailie, and slake their delight in vsing reuerently the best meanes for the confirming of the same; and therefore, such doe the oftner taste of the hard diet of other men, because they will sometimes chuse to follow their waies.

Besides, there are others which though they offend not that way, yet they giue too much place to distrust, hauing no iust cause, by an euill conscience, which is the greatest enemy to faith: and hereby they depriue themselves of the benefit of this faith and confidence. Which kinde of people must labour to stay themselves by the perswasion of such Scripture as is written of purpose for their comfort, as: *Take my yoke upon you, and yee shall finde rest to your soules.* Also: *A contrite heart God will not despise, &c.* But to returne, seeing they may abide in Gods loue, and hold fast this knowledge of it, the longer they liue, they see this must bee granted them also, That none shall take them out of the Lords hands or custodie, but that he will care for them vnto the resurrection day.

Wherein this is a further degree flowing from the former, that this loue of God being shed into their hearts plentifully by the holie Ghost, it maketh the more quiet, ioyfull and better satisfied, then all that can bee desired of them besides, according to that which Saint Peter saith: Though wee see him not, yet we beleue in him, and wee reioyce with ioy vnspeakable and glorious. For what is there in the world, that can raise the like ioy in our hearts, as this, that we know, that we shall see the good pleasures of the Lord in the land of the living, (that is, in his militant Church here) and haue an house not made with hands, but eternall, in his triumphant hereafter? But who doth not see, as the former ages haue found and felt, and they who yet remaine on earth shall finde, that to all other things, euen the best, there is an appointed end? And therefore the ioy that men conceiue for them, is but flitting and momentanie, not vnspeakable and euerlasting. So that the peace and ioy which arise from the certaintie of our saluation, is worthilie reckoned as a singular priuiledge, in as much, as it doth not onely exceed all worldly treasures, but also, because it is proper to the children of God, and the other haue no part in it.

And further, this should better appeare, how great a priuiledge it is to be beloued of God, if wee could possible conceiue the dreadfull feare of the reprobate in desperation, and how little comfort such an one taketh in all his wealth and delights which hee hath in this world, (in whatsoever price and account they are with fooles): but would giue them all for one quarter of an houres feeling of Gods louing kindnesse and sweete countenance towards him, if it could be enioyed, and the sound peace and comfort that commeth with it. And therefore if any will know the benefit and greatnes of this priuiledge, let him aske of them, who hauing hardned their hearts through vnbeleefe, are growne into despaire: who with wearisome sighs and groanes, that cannot bee expressed, doe thinke with themselves and speake many times; Oh how happie are those which are saued? yea, and what would they giue, (they say) if they had it, how many thousand worlds, for a part in Gods kingdome? Or if the damned soules in hell could speake

*One cause of
doubtfulnesse
is the neglect
of the meanes
whereby faith
is confirmed.
A second cause
is, distrust.*

Psal. 77. 9. 10.

Matth. 11. 29.

Psal. 51. 17.

Matth. 12. 20.

Psal. 43. 5.

Iohn 10. 28.

*Rom. 5. 5.
This priuiledge
is the greater
for the ioy it
bringeth.
1. Pet. 1. 8.
Note.
Psal. 15. 1.
2. Cor. 5. 2.*

Reuel. 14. 3.

*Also by consi-
dering the woe
of the reprobate
who want this.*

Note.

Luke 16.24.

*For want of the
ioy of this priu-
ledge, the vaine
delights of the
world are hun-
ted after.*

*This priuiledge
is yet greater,
seeing it may be
enioyed daily
and to our end.*

Zach. 8.23.

Note.

speake, they would tell you, whether this be a prerogatiue, to be kept so safely from the torments thereof, and honoured with the assurance of heauen and happinesse; as partly may bee gathered by that which Saint *Luke* writeth of the Epicure in the Gospell, saying; Oh that the tip of a finger were dipped in water to coole my tongue; for I am tormented in this flame. And without it, (I meane, where this is not enioyed) I do not maruell, that vaine, deceiueable and transitorie, yea loathsome and filthie pleasures are so hunted after, as they bee: euen till they iustle out all remembrance and regard of heauenlie things altogether. And this sweete libertie peculiar to Gods children, which I now speake of, is so much the greater by this, that wee may enioy it all the day long, and so throughout our life, and that wee are not stinted nor tied to one houre or time wherein wee may possesse it: and also because the longer time wee be partakers of it, the sweeter it is vnto vs, seeing we do the better know the benefit of it, and that none hath power to depriue vs of it. And thus much of the first priuiledge; namely, The certaintie of our saluation, whiles wee are in this life; which, if wee weigh thoroughly what we haue been and what we haue deserued, will (I thinke) be thought no small nor meane gift, but great and wonderfull, & yet proper to the beleeuers: so that all people which shall vnderstand it, may worthily and for good cause commend the Christians life, to the which it properly pertaineth, and wish and trauell to embrace and be partakers of it most willingly: euen as we reade, that in ages past it was said by the Lord, that tenne men out of all languages of the nations, shall take hold of the skirt of him that is a Jew, (which name then, was all one with the name of Christian now) and say: We will goe with you, for wee haue heard that God is with you. And if there were no other priuiledge, but this one to be enioyed, whiles we liue here; yet were our portion exceeding great, seeing so many thousands who heare of it, would think their estate right happie and good, if after many yeeres paine and heauinesse in seeking it, they might enioy it.

But, glorie be to God on high, these are not all the precious benefits and prerogatiues, which God hath willingly bequeathed his seruants, besides all other outward blessings which they haue in common with the vnbeleeuers. Of these therefore, or some of them, which either they doe, or may enioy dailie in the seuerall actions and parts of their liues, to make the same well pleasing to God, acceptable to men, and more easie and sweete to themselues then the most doe finde them; of these (I say) it followeth next to say something.

CHAP. 3.

Of the second priuiledge : namely, That God is with his alwaies after he hath assured them of his fauour.



Vt to passe to the second, if they might onely know, that they shall bee saued after they depart out of this world, and should in the meane while bee neglected and left as orphanes, desolate and exposed to all iniuries and discomforts, the priuiledge, which I haue spoken of should be the lesse, (although nothing is to be compared vnto it): but God hath promised ouer and beside that, to haue a fatherly care ouer them, euen in this life also, and to testifie his loue plentifully vnto them many other waies : which speciall care he hath not of other, though he suffereth them to liue, according to the saying of the Apostle, *God is especially the Saniour of the beleeuers.* Also he is their shelter from tempests and stormes of troubles; and keepeth them safe vnder his protection, as the Hen doth the chickens vnder her wing : yea, he keepeth them as the apple of his eye, and counteth them his friends, communicating with them his secrets, and declaring and making knowne to them the hidden treasures of his kingdom, and in euery estate will saue and vphold them by his prouidence : so that they may prosper and be wel liking in respect of other, though they haue al outward abundance. And if God, who is rich in all good things and hath all power in his hands, be their shepheard, what can they want? if he be with them (as he is) who can be against them? if hee honour them, whose disgracing of them can hurt them? yea, if he make them blessed, who can deprive them of it?

God hath a speciall care of his euen in this world.

1. Tim. 4. 10.

Rom. 5. 5.

Psal. 34. 6. 7.

Luke 13. 34.

Deut. 32. 10.

Note.

1. Tim. 4. 10. &

Matth. 10. 30.

Psal. 1. 3.

Psal. 23. 1.

Rom. 8. 31.

1. Sam. 2. 30.

Psal. 1. 1.

And in this safety they are, when his anger is kindled against others.

Psal. 2. 12.

Behold the greatnesse of this priuiledge in one part of it.

Heb. 1. 14.

Namely, the honour that they are in thereby.

The greatnesse of this priuiledge is set forth also by this title that Christ giueth them, of being called no seruants but friends.

But when I haue said what I can of their estate, I must confesse I haue said little, so great and precious are the particular prerogatiues which they haue bequeathed vnto them. And yet behold, in this high account they are with God alwaies, when his anger is kindled against other which are his enemies. And what comfort may bee conceiued by the beleeuing, considering and applying of all these vnto the faithfull heart? And that I may the easlier perswade the weake Christian, that these things are not little, consider of any one of these commodities, which I haue said, doe by Gods free grant, pertaine to the beleeuers, that by some one thou maist value and esteeme therest : consider therefore, first the honour that they haue in being called the seruants of God, (then the which title and name the Angels haue no greater) to declare the honor that goeth with it, which partly may appeare by another comparifon, and that also more familiar to vs. For looke, how high and honourable the office and place is, that is enioyed vnder a Prince (whether it be L. Chancellor, Treasurer, or the like) more then the same is vnder an inferiour person : euen so by many degrees, the honour of being seruant vnto the most high, is farre greater then all other which heere may be attained.

And yet as though this were not enough to be called, The seruants of the Almighty, Christ himselfe setteth out their estate to be yet more glorious,

B b b

when

John 15.15.
Also in that wee
are sons, heires
and fellow-
heires with
Christ.
Rom. 8.17.
Exod. 19.5.
Furthermore
the godly are
the treasure of
the Lord, and
therefore the
delight of his
heart.
The godly are
also called
kings for their
honour.
Exod. 19.5.

1. John 5.4.
1. John 2.16.
Note.

God will con-
tinue this ho-
nour to them.

1. Sam. 28.17.

The wicked
haue no part
in it.

Luke 1.28.

when he saith : *I haue not called you seruants but friends, to whom I haue commu-
nicated my secrets and mind,* vnto the which a seruant is not commonly admit-
ted. And yet euen this is not so admirable, if it bee laid with that which in
another place is written : *That God hath adopted vs to be his sonnes and heires,
yea fellow heires with Christ himselſe.* Not much vnlike hereunto, is that which
is written in another place: *If ye will keepe my Commandements, ye shall be to me
the most precious of all the earth, though all the earth be mine.* If the godly be his
pretious treasure, how can they but be delighted in of him, safely kept also,
and preserued from all that might annoy them? and being so deare vnto
him, how will he suffer them to want any thing that is good? And there-
fore Kings for their honour they are called, though not earthly, inferiour
to the Angels indeed; but yet, through hope, the most pretious people a-
mong all nations, though all the earth bee his: whereby they rule ouer Sa-
tan the prince of this world, by faith, and tread vnder their feete the king-
dome of darkenesse and sinne, and so become conquerours ouer him and
the world. For the Scripture teacheth them this wisdom, the Spirit gi-
ueth them this grace, and witnesseth this to bee true, that hee which hath
faith, ouercommeth the world: that is, maketh that, which is in it, (as the
lust of the flesh, the lust of the eye and the pride of life), to be subiect to
him. An honour which Kings and Princes, for the most part, attaine not
vnto; for many of them aswell as of others, worship the beast, and offer
to him their crowne, and willingly submit themselues to his slauerie.
And this honour which hee bequeatheth to his faithfull ones, is one com-
moditie and fruit of his prouident care and fatherly regard that hee hath o-
uer them.

And yet in that there is no ende of this, but that hee will continue it to-
wards them throughout their life, and that in more certaintie and assu-
rance, it is so much the more to be had in admiration, whereas in the meane
while they who are none of his, nor noutried in his familie, which is his
Church, cannot enioy the least part of this libertie; they cannot beleue nor
bee perswaded of any such thing at any time, neither dare they promise to
themselues, that he will be with them, and be a shelter vnto them; (but doe
feare oft times rather, that hee hath forsaken them, as *Saul* crying out com-
plained) and for want thereof they smart being hardned in their hearts,
and let loose after their owne desire, to commit any sinne that their heart
lusteth after, euen with greedinesse; and that, because the Lord hath not
that especiall care ouer them, that hee hath ouer his owne beloued ones to
keepe them from it.

This prerogatiue (I say) the wicked men of the world, and vnregene-
rate, not onely haue not while they remaine in that estate, neither doe so
much as feruently and constantlie desire it, nor cannot; being no more
able then the blinde man is to see, or the new borne childe to walke: and
therefore in stead of these liberties they are still in bondage, and for the most
sweete dainties of Gods children, they are fed with drasse, euen with fan-
cies, dreames and decciueable pleasures. But contrariwise, that which was
spoken to *Mary* the mother of *Iesus*, thou being freely beloued of the Lord,
he is euer with thee *afterward*, to preserue thee whom hee hath loued: the
same

Of the second priuiledge.

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same may bee verified of all Gods children; after hee hath once receiued them into fauour, forgiuing them all their sinnes, hee is with them eter after, to watch ouer and care for them; that so they may be presented safe before him, when he shall appeare for their euerlasting deliuerance.

Whom God once loueth, he loueth vnto the end.

By which it may be seen, how excellent and how much to be desired, the estate of the poorest of Gods children is, about the flourishing youth that liueth at hearts ease, or the mightiest monarch or prince that is vnreformed. It might seeme therefore, that euen this honour that God giueth to his seruants, which I haue already spoken of, were enough. And I confesse, that if I might haue had my choice, when I was in the depth of hellish anguish and miserie, I should not haue asked the tenth part of it; the Lord hath therefore giuen more, then we could haue asked or thought: yet these are not all the priuiledges, which God hath bestowed vpon his beloued ones, as shall be seene. For hereby they walke in greater safetie, then if they were guarded with an armie of men: yea if whole armies of enemies came against them, as against *Elisha*, yet haue they more with them, then against them. For the Angels of God doe pitch their tents about them to keepe them. And how great a prerogatiue this is, they can best tell who beleue it, although they must needs commend it, who doe but heare the report of it. For they know and haue experience of it, who receiue these promises into their hearts by faith, and beleue that God will performe the same vnto them, who are not at any time depriued of them but only through their vnbeleefe.

The estate of the poorest child of God, is farre better then the best of the vngodly. Experience teacheth the truth of these things. Ephes. 3.20.

*2. King. 6.16.
Psalme. 34.7.*

I grant, that all Gods children enioy not this, neither say I any such thing: but this I say and affirme freely, that to euery age in Christ, both the weake, the strong and the middle age, there is more granted by God, then is enioyed of them: not that God doth in words seeme to offer that, which he meaneth not to performe, but because men either know not, or beleue not through Satans malice, and the violence of his cursed instruments, what their liberties are: or if they doe, yet it is so faintly beleeued, that they are holden backe by euery occasion almost, and so forgoe, and be dispossessed of them. Which all must grant to be through their owne fault, which may easily appeare to him who is willing to see it, thus: whereas the spirituall riches, which beautifie the soule, are the greatest riches, and therefore should most bee sought after, esteemed and delighted in: many euen of good hope, which will grant this with vs, will not yet bestow any more trauell for the same, be they neuer so great priuiledges which God offereth them) then they did in times past; that is, with lesse delight and seruencie, then they shew in following and looking after their earthlie commodities. They cannot (I say) bee brought to set an higher price vpon the graces of God, and the heavenly liberties, which belong to Christians, then vpon transitorie things, which soone passe away, nay they preferre these base and momentanie trifles, farre before them.

Why they enioy not this constantly.

Note.

Men not knowing, or but faintly beleeuing the liberties of the children of God, deprive themselves of much comfort that they might constantly enioy.

And this in few words is the chiefe cause, why not only earthly minded men attaine to nothing, but euen some such as haue receiued the first fruits of the spirit, grow not to any great experience in discerning, what the excellent estate of a Christian is, and how great priuiledges God granteth many of them to enioy. Alas, if men taste but a litle of beleefe that their sins shall

Note.

Rom. 1. 17.

be forgiven them, they hardly goe any further to daily proceedings in their faith, (though they are taught that they should grow from faith to faith) and so to liue by it, but stand at a stay for the most part, euer readie to call into question, whether they haue it or no. What are such the better for the infinite good things, which God hath in store for his, (which also diuers of their brethren enioy already) in respect of that which they attaine to? but rather as though they were no such, they walk either heavily, nothing able to beare off the discouragements which they meete with, by spiritual helps and encouragements, which they haue not; or rather are in worse case, that is, not seeing when they are hindred at all. I denie not, that the diuell doth subtilly and vigilantly seeke to blindfold them, weaken their faith, and set manifold stops in their way: but wherefore haue they bin taught this, that the Scripture giueith greater grace, but that they should beleue it, and finde it so themselves? And againe, *that greater is hee which is in them*, namely the spirit of God, *then he that is in the world*, that is, the diuell:

James 4. 6.

1. Iohn 4. 4.

All the priuiledges of the godly are no more then God saw needfull for them.

1. Pet. 1. 6.

Note.

And yet, all these and other such excellent priuiledges which appertaine vnto them, are no more then God did see they should stand in need of, to helpe them beare the burthen of tribulation, reproch and other discouragements which here of necessitie must meete with them: which would shake them so, as they would make them to faint vtterly, if they were not vpholden with props and staies most mightie. Consider this ye that forget God, and aske not after him: but especially, ye seruants of his, who desire to doe his will. For these things doth God indeed: I meane, he bequeatheth many goodly and sweete liberties to his, and many of his beloued ones finde them and feelee them; and you that doe not so, behold what ye lose and goe without. Claime therefore with reuerence that which is your due, I meane which God hath bestowed vpon you, and beware, lest through your default, the priuiledges of Christians should not be thought as great as the Lord in his word affirmeth them to be, whiles you enioy them not, as though they were no such.

Psalme. 87. 3.

Rom. 5. 5.

Heb. 11. 6.

Rom. 8. 16.

1. Iohn 3. 2.

Reuel. 2. 13.

Note.

The Lord hath done great things for vs, as it is written; *Honourable things are reported of thee, O thou citie of God.* And if it were not so, and if the loue of God were not sweetly shed in our hearts through the holy Ghost; yea, if wee were not perswaded that the Lord is a plentiful rewarder of them that seeke him, and that all the afflictions of this life are not worthie the glorie which shall be shewed vpon vs, wee might soone be caused to cast downe our countenance and bee discouraged: who are not onely strangers heere, and therefore not knowne nor regarded of the men of this world; but we are among professed enemies, (for we dwell euen where Satans throne is) who, the more we differ from them, the more wee are hated of them, and therefore in feare of continuall and infinite dangers by reason of them and their Captaine; and, but for that the Lord hath promised to be with vs and guide vs, wee should vtterly faint and be discouraged.

CHAP. 4.

Of the first branch of the third priuiledge, wherein (as in the rest) it particularly appeareth how God is with his, and namely How he giueth grace to his children to liue godly.



VT that it may better appeare how great this priuiledge is, (namely, that God is with his, that so I may proceed vnto the rest) let vs further heare, what wor-
thie and singular fruites doe flow from this fatherlie care and most louing prouidence of God ouer his, and accompanie the same throughout their liues; which though they arise and proceed from that one, yet I will set them downe as particular priuiledges

distinctly by themselues. And because it is not so easily seene and concei-
ued of many, much lesse beleueed, I will more particularly lay foorth the same: and first this third; the summe whereof is this, that who so are thus cared for of God, hee bestoweth this grace vpon them, that they learne of him that which none can learne elsewhere, nor any but his chosen ones can learne, that is: how to liue, and goe through their whole pilgrimage according to his will; and how to die, and goe from this vale of miserie, that they may afterwards be taken vp into glory, euen this prerogatiue hee granteth them. And it hath these two branches: the one, that they may be fruitfull in good life; the other, that they may be kept from foule offences.

Now concerning the first, namely, the holie life which God teacheth them to leade, this is not the least, I might rightly say, there is no greater treasure heere to be enioyed: that they neede not count the Christian life comberfome, vnlauourie, and an heauie and tedious burthen as the most doe, but an easie yoke, an estate wherein they neede neither be idle nor vnprofitable, but readily prepared vnto euery good worke. Now that they may be able to doe this, to be settled constantly in a godlie course, and wise to preuent and auoide the hindrances that lie in their way, and to aime at the commandements of God as at a marke, that they may keepe them; is not this a benefit, yea a singular priuiledge, when the Prophet calleth him an happie man that is inabled of God thereto? and Christ himselte teacheth, that it is the chiefe happinesse which can be enioyed in this life, to keepe the word of God which we heare, that it may direct and guide vs? yea, that one day in his house, that is, spent and passed in the militant Church, and as his seruants doe, is better then a thousand in any condition besides?

And although it be an estate full of happinesse, yet let no man maruell that I say, Gods beloued ones may haue this libertie and prerogatiue to walke and liue in it, for the Lord inableth them thereunto, by whose power only they can doe all things; hee giueth them an heart not defiled and vn-
cleane, as it was sometime, but purged and clenfed in good sort, and therefore now it is able to like and loue his will which sometime it loathed: and they who belecue and are perswaded, that God will bestow and doth daily

Bbb 3

offer

*The third pri-
uiledge.*

*Note.
The first branch
of it.*

*They haue grace
to liue well.
Math. 11.29.
2 Pet. 1.8
1. Tim. 3.10.*

*Psal. 112.1.2.
Psal. 1.2.
Lukc 11.28.
Psal. 84.10.*

Note.

Phil. 4.13.

*Ezec 36.27.
Thereason.*

Of the third priuiledge.

offer this grace of sanctification vnto them, they receiue it, and thereby are strengthened to doe that good in their life, which they can loue with their heart, and which they approue of and allow in their iudgement.

Note.

And to this the Apostle encourageth and draweth vs in sundrie places, as to the Ephesians writing thus: We are Gods workmanship, created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them. If we be appointed to walke in them, then God will strengthen vs to his owne worke. And in another place hee saith, Our conuersation is in heauen: as if he should say, our whole carriage should be heavenly. And to the like purpose many other Scriptures might be alleaged, that though the vnregenerate walke in darkenesse, and bee not obedient to the will of God, neither indeed can be, yet that God will guide his, to the loue of him, and to the looking for his comming in heart and affection, (though power be oft wanting) which is a great prerogatiue.

Why some good
people enioy not
this.
Psal. 77. 7.

Now if this libertie of Gods seruants bee not either knowne of some good Christians, or not beleued, I denie not, but euen they (as yet) goe without the benefit of this priuiledge in great part, accordingly as wee may see in many. But this neede not bee, if they knew and were perswaded of Gods liberalitie and bountie towards them, (as some others are) who is so farre from denying grace hereto, that hee hath pleasure to see them vse it well to whom he granteth it. And vntill this be, that they draw by faith daily strength from Iesus Christ to subdue their lusts, they cannot obtaine to finde the Christian life easie to them, as many doe, but goe to worke by their owne strength in all their duties, and by the vertue of their prayers hope to preuaile against their sinnes; which indeed are not conquered by any such meanes, but remaine in their old strength still. The which they seeing, that for all their labour and struing against them, yet they doe not finde that they are weakened or abated in them, but that they toyle themselves much, (yet they profit little); they beginne to bee dismaied and faint, euen in vsing the meanes which they did, beholding how they sticke fast still in the mire wherein before they lay; and so they being discouraged, fall into some great sorrow, or which is litle differing, breake out into securitie and loosenesse. And this slauerie they are brought vnto, through the malice and subtiltie of the diuell, who seeing their vnablenesse to beleue the promise of God, (which is, that hee will strengthen them against their speciall infirmities) doth play the Lion, holding them vnder thus, with vnbeleefe.

Note.

1. Pet. 5. 9.

Against the which, their remedie must bee this, *That they resist stedfast in faith*; that is, that they yeeld not to this distrust, which long hath oppressed them, but by little and little suffer themselves to bee perswaded that their case is farre better then they conceiue, which shall neuer bee hard to perswade them, who found true deliuerance from the spirit of bondage) and that the Lord hath not taken them into his fauour to leaue them at fixe and seuen (as they say) in the world, and to make them shift for themselves as orphans, and to trust to their owne wisdom and strength to preferue themselves from Satan and sinne: but that hee as a father caring for them, hath sufficient power in his hand to strengthen them, and requireth this of them,

God hath not
taken care of
his, to leaue
them in the
midway.
Iohn 14. 18.

them, that they should belecue it; which they cannot do, but thereby they are mightily staied and vpholden, & by the same faith shall more and more be vpholden dailie; vntill they see themselues set at great libertie, and that it was the diuell who before held them in feare and bondage.

The beleueer shall be set at libertie from his speciallest finnes.

Obiection.

The common obiection will here be put forth vnto me: that they would (if they durst be so bold) beleue with all their hearts, that God will subdue and slea their sinne and leade them forward to liue godly, if they could first ouercome some particular fins which doe most trouble them: but as long as they preuaile in them, they dare not thinke (they say) that God will giue them that grace, which hee doth vnto others. But to answer them, I haue said before, that they haue no power in themselues of their owne, whereby they may weaken the strength of sinne, but this they must obtaine by faith, as well as grace to liue well: and that God commaunds it them, that they may know, it pleaseth him that they should doe so. And till that, they are holden from their owne right through the Diuels craft, who hideth from them (as their euidence) this confidence in God; euen as if a subtle man should keepe back from his neighbour, any part of his land or liuing. I conclude therefore, that the children of God (who pardoneth their infirmities through Christ, and will not looke streightly vpon them) haue this prerogatiue, that they may leade their liues acceptable to him in Christ, and if they be carefull to know, what libertie hee hath giuen them, whereby they may obtaine ablenesse thereto, I say, they may walke worthie the Gospell, endeououring to please him in all things, and so be vnrebukeable in the midst of a wicked and froward generation; although (as I haue said) through the diuels tyrannie and the vnbeleefe of their owne hearts, many euen of them, are farre from enioying this priuiledge.

Answer.

1. Iohn 3.23.

Psal. 130.3.4.

What the liberty of a Christian is that he may and ought to attaine vnto.

The which, as it is accompanied with happinesse it selfe, so that it may be seene to be a priuiledge indeed peculiar to them; know wee, that as for other it shall not, neither can bee so with them, they haue no part in this treasure, no not euen they, which at sometimes will seeme more holie then the rest. The wicked (I say) haue no fincesse nor aptnesse to receiue this grace, (To liue godlie) no more then a dead man is fit to rise againe and walke, or the blacke Moore by washing, to change his blacke skinne. And therefore although they like well enough of the name of it, yet that they are such as denie the power of it, hereby it may appeare, that as the worst sort of them, like dogges and swine, tread it vnder teete and scoffe at it, the common sort count it and tearme it precisenesse, and loue to bee conuersant with those that are of their owne mindes, so the best sort of them are such as finde in themselues and know, that they haue no pleasure in it. And no better is the patched life of the best sort of Papists, who liue not by faith, but please themselues in this, that their life is good if they doe the outward workes which God and their Church command. All of them remaine and continue in the damnable estate they were in at the beginning.

No wicked man can liue godly.

Note.

Neither doe I maruell at this, which the Scripture affirmeth so plainlie, that the vngodly are not obedient to the will of God, neither possible can be. For I my selfe (saith *Paul*) when I was in darknesse and liued after the lusts of mine ignorance, was greedily set to commit sinne. Therefore if it be

Rom. 8.7.

Rom. 7.9.

impossible for a man vnrenued to forsake some particular sinne, and by infinite degrees much more impossible to cleanse his heart, from whence only good life can come; it is most certaine and cleere, that all wicked men, while they abide so, are farre off from this priuiledge, to bee able to leade a godly life; and therefore that is peculiar onely to Gods children to doe so. But of this part of the priuiledge in hand I say the lesse, seeing I must of necessity speake somewhat of it, in handling the other branch of it, in the next Chapter.

CHAP. 5.

Of the second branch of the third priuiledge.



Nothor branch of this priuiledge or honour, that Christians haue aboue other men, (which doth necessarilie accompany the former, and best appeareth, when it is particularly laid open, and helpeth much to strengthen the weake, and to comfort them) is this: that they may be kept and preserued from great and reprochfull euils, so that tel- dome or not at all (if it be expedient) they shall be ouercome of the: which the Apostle would neuer so often and earnestly haue exhorted the godlie vnto, (saying: *See that yee walke vnblameable and without rebuke*; and in another place: *Walke wisely (not offensively) towards them that are without*); except hee had seene, how they might haue attained thereunto. Therefore the Prophet saith: *I haue hid thy word in my heart, that I might not sinne against thee*: and againe, *Let me not wander from thy commandments*: and againe, *I swarued not from thy precepts, for why? they are the ioy of my heart*. And the same spirit guiding Gods people, they are like minded to him, and would not wander nor swarue from his will. And the cause of this must be considered, which is, that they count preciously of Gods word, and therefore lay it vp in their heart, and are perswaded that, it is the greatest gaine to follow the doctrine of it, and therefore they count it not tedious to abstaine from the sins which other cannot be drawne from, but willingly forsake them, which other men with tooth and naile hold fast, and continue in.

They may be kept from great fals.
Philip. 1. 10.
Col. 4. 5.
Psa. 119. 10. 11.
Psal. 119. 110.

Examples thereof in the old Testament.

Iob 1. 1.

Heb. 11. 13.

Enoch, Abraham, Moses, Iosua, after Moses death, Samuel, Daniel, Iob, with others many in the former ages of the world, how do stories report of them? After they had any neere acquaintance with God, they committed not any such heinous trespasses, as were common staines and blots in the liues of others, (I speake not now of their vertues) but they departed and withdrew themselues from euill, euen as God had chosen them out of the world, to verifie that which is written, All these liued and died in faith. The Apostles after they had receiued more fulnesse and greater measure of the Spirit, were farre from the scandals and offences, which before were vsuall, and daily rebuked in them, and committed of them. Yet to shew what neede the best haue to bee kept by God continually, sometime the diuell preuailed, as to make breaches amongst them, though wee feldome finde any of them to haue been thus deceiued.

Of a second branch of the third priuiledge.

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So, some of the Churches haue been commended to vs to haue been so far off from shamefull falles, (as the Thessalonians, the Churches of Smyrna and Pergamus) that they were good examples and lights to others. So sundrie persons in the new Testament, as *Timothy, Demetrius, Priscilla, and Aquila*, who were well reported of. All which with others, as they are set foorth for vs to follow; so who doubteth, but that they found in their liues more sweetnesse and delight then others, who were also Gods children as well as they, but not so free from manifest crimes and open sinnes as they? Now when they are thus kept from grieuous and shamefull falles, it followeth most necessarily, that euen thereby they be kept also from sore and great punishments, forasmuch as these alwaies follow them.

Examples in the new.
Acts 16.1.2.

The free from sinne, the free from punishment.
Psalm.91.11.

By this that hath been said, it may without any difficultie bee gathered, what great liberties the true Christian hath giuen him of God. But seeing such as haue not experience of that which I say, doe hardly thinke it to be true, it shall be necessarie for such to know another thing; and that is this: That God hath made such a way to the performing of all this thas I haue spoken of, that he sheweth vs, how this may bee done with delight, (which, wee know, putteth away tediousnes): both the practising of the Christian life, (which I spake of before) and the renouncing of the contrarie sinnes, which I now speak of. And this maketh both the branches of this priuiledge to be of exceeding value & excellencie: that whereas godlinesse is so vnflauourie, yea, wearisome to the most, yea, euen vnto many such as will talke much of it, and preach it also; in the meane while, this liberty should be inioyed of any by the grace and goodnesse of God, that they may turne from their old sinnes; and contrarily, serue him with delight. And that the true Christian may reioyce in the doing of the will of God, our Sauour Christ, who in al obedience to the commandements was willing to be an example to vs, professing to his Disciples that it was *his meate and drinke to doe his fathers will*, taught vs also who are his members and one with him, that wee should endeouour after the same, and assureth vs, that wee may obaine to make it our meate and drinke also, to do that which is pleasing to God. And although I am not ignorant, that wee cannot haue the fulnes of reioycing in doing good duties, yet if there were not much granted vnto vs in that behalfe, (for all the strength of sinne that remaineth in vs) the Lord would not haue said, that he hath made his yoke, that is, obedience to his word, easie for vs, and his burthen (as the flesh counteth it) to be gentle and light to vs. Which *S. John* interpreting sheweth how, saying: *All gain-saying power of the diuell himselfe is resisted by faith*; that is, while wee belecue, that God will giue vs strength and victorie against the same.

They may serue God with ioy and delight.
Deut. 28.47.

The want of delight makes godlines wearisome.

Note.

John 4.34.

Math. 11.29.

1. John 5.4.

Againe, if wee might not be able to finde sweetnesse and pleasure in this walking with God, why would the Lord himselfe say in Deuteronomie: *Reioyce before the Lord in all that thou shalt set thy hands vnto*, that is, goe about throughout the day; and in another place: *Why should hee reprove Israel for not seruing him in ioyfulnesse and gladnesse*? Whereby God teacheth that this grace should be laboured after in our particular callings, that the husbandman, artificer, Magistrate, and preacher should walke in their vocation with cheerfulness; who yet, if they doe their duties as it behoueth them, shall

Deut. 12.18.

Deut. 28.47.48.

In all kinds of particular callings.
Note.

most

Of a second branch of the third priuiledge.

Col. 3. 23.

Psalm. 119. 14.

Luke 1. 75.

Note.

Matth. 6. 21.

Psalm. 119. 16.

Esay 26. 9.

Cant. 5. 9.

Acs 9. 21.

Note.

most hardly doe it of all the rest : and the same I say of the poore man and the seruant, and of all that walke in a lawfull calling, seeing they serue in Gods worke, where they are sure to haue large allowance. Which would not a little repaire their liues and increase their comfort, ouer it is now with the most of them, who goe to their worke as slaues, and as the horse and oxe onely for their bellies sake, and do not serue God at all in doing their worke to men. So that we knowing this, that we may be merry, and euen finde delight in the heauenly life, and in flying the corrupt behauiour and bad example that is in the world, (and that, with much more contentation and freedome from feare, then the carnall gospeller in all that his eye coueteth, or his soule longeth after) what would wee desire more? Euen as the Psalmist saith, What greater pleasure would we wish, or better thing desire? All the pleasures of the earth, are not to be compared with this wisdom, to be perswaded, that Gods seruice is perfect freedome, and that it is sound pleasure to walke with him. And to say the truth, our life must needs be mopish and tedious, if it were not thus: and all that we doe, should goe vntowardly forward, as the froward seruant which is sent against his will, goeth awkly about his businesse. But God making it delight and pleasure to vs, we may set our hearts thereupon, not by fits, but minde it chiefly and principally aboue all other matters, which yet (when wee knew no better) did whollie take vs vp and affect vs. For where the treasure is, there is the heart; and look what a man delighteth in, that will oft and euery while come to remembrance and be thought vpon: and by that meanes it is no more tedious and wearisome, as sometime it was, but the chiefest matter of all other that possesseth vs. Therefore the Prophet of God when he would in a certaine place speake of the delight that he had in the statutes of God, hee addeth this as a fruite thereof, that he had them continually in remembrance, and did not forget them.

And thus it cometh to passe, that many of Gods seruants may be seene to be drawne vp vnto God, and in their speech, behauior and whole course to bend this way more then other, and to minde heauenly things, in such wise as other maruell thereat; the cause is this: they be resolutely perswaded, that their labor is not lost that way, yea rather that it is the pleasantest estate, and they finde delight therein. And therefore they need not be as others, whose harts are strongly caried after strange desires, but through Gods guiding of them, they may be set on things heauenly, seeing they haue made them their delight and ioy.

Oh weigh what an exceeding priuiledge this is, that both praier and practise of dutie, whereto we were sometime not vntoward onely, but euen rebellious against it, should willingly be taken in hand now, and become pleasure instead of deadly toile? yea, what a freedome and liberty is it, that we should make it our trade to aime at the seruing of God in all things so far as our knowledge serueth vs? And as the godly way is become easie to them and daily regarded of them, after that it once waxeth pleasant to them: euen so their old delights, I meane the lusts of their ignorance, grow lothsome which they once thought impossible. And yet concerning rebellion and contradiction, they are not voide of them, for all their libertie and enlargement;

largement; but are holden captiues thereof in great part against their will, as shall be said afterwards (for else they should haue their heauen here, which may not be): but as they espie it, they giue it not rest, but with hearty dislike, they oppose themselues and fight against it: and because they haue sweetnes and pleasure in the Christian life, therefore the gain-saying lusts, which rebell against that course, and strue to hold them from it, are neither so forcible as they haue been; neither doe so long time, as they were wont, hold them vnder.

The godly much troubled with rebellion, though they serue God with ioy.

But this which I haue said of the remainder of sinne and of rebellion of nature abiding still in the best of Gods seruants, I would haue well to be marked, for that many will be readie to take occasion otherwise to cauill and quarrell against that which I haue said, namely, that God hath giuen this priuiledge and libertie to serue him with delight. For thus they reason: If you can goe forward thus easily in a Christian life that you can take pleasure in it, which to so many godly people is toile, it seemeth that you are not hindered nor clogged with the rebellion of the old man, which is our corrupt nature, but that his force and strength is extinguished and killed: whereas the Scriptures tell vs far otherwise, and the best men that euer were borne after the manner of men, felt it, smarted by it, and complained of it. Therefore (say they) you set before vs such a Christian as is no where to be found.

Obiection.

*Psal. 51. 5.
Rom. 7. 23. 24.*

But to all this I answered somewhat more fully then I did before: that if it were not for the stirring and rebellion of the old man, and the corruption and naughtinesse that cleaueth fast vnto vs, wee should by many degrees farre exceed the greatest measure of holinesse, which we can now possibly reach vnto; although we denie not, but that through the grace of God we haue attained to somewhat already. For as wee serue God with delight now, and may (God be glorified) doe so for the most part: so we should (but for the sinne that sticketh fast in vs) doe so, perfectly and continually without intermission and contradiction, as the heavenly spirits doe. And as our Sauour Christ, seeing he could neuer be conuicted of any sinne when hee was here vpon earth, (as his words proue, *Which of you can conuince mee of sinne*) therefore when the prince of this world (namely, the diuell) came, he found nothing in him which he looked for, namely, sin: euen so should it likewise be with vs, but for this fountaine of spirituall leprosie, whereas now we finde through the vncleannes of our hearts, that there is imperfection and weakenesse euen in our best actions, that I say nothing of those which are common.

Answer.

Note.

Iohn 8. 46.

And although with delight we go forward in duty both to God & men; and withstand the contrary sinne; yet through weake knowledge, faith, memory, &c. and through subiection to sinne and Satan; euen the best estate that we can attaine to, is with much infirmitie, and with iust cause of crying out as the Apostle by his example taught the perfectest in this world to do, saying; *O wretched man that I am, who shall deliuer me from the body of this death?* So that the old man is not killed, nor his strength extinguished: we say no such thing, but abated indeed and weakened much, as well as pardoned; through the grace and power which we receiue daily from our Lord Iesus Christ

Rom. 7. 24.

Of a second branch of the third priuiledge.

Christ by faith. And this for answer vnto the former obiection: whereby it may cleerly be seene what I meane, when I say, that God hath giuen power vnto vs, if we acknowledge and beleue it, to leade a Christian life with delighting in it, and cast off the works of darknes, which though it be not without change, full and absolute, yet, in that it is so great liberty as it is, it ceaseth not to be worthily accounted a most great priuiledge, as I haue said before. For is it a small thing to finde pleasure and the greatest reioycing, in the subduing of our euill hearts, and in the forgoing of our vnlawfull liberties, which other men fight for with tooth and naile, and would count their life worse then any death, except they might inioy them?

Note.

Psalme. 87. 3.

Psalme. 84. 10.

Nay, is it not an high degree of honour, that we may from day to day be admitted to reioyce before the Lord in the duties which we doe, euen all that wee shall set our hand vnto; when yet others are so farre off from it, that they would choose to lie in prison all the daies of their life, rather then they would be tied to it, and be thus yoked, as they account of it? O therefore, praise the Lord, all yee his seruants; the Lord, I say, who doth so wonderfull things for his: for in this is that Scripture fulfilled, which saith, *Honourable things are reported of thee*, that is, which thy God hath done for thee, *O thou Citie, or people of God*. And if it were not so, that the Lord hath done so great good things for his people, how could that be true which is said in another place, of their happie estate, that it is better to be a doore-keeper in Gods house, because we are there in his seruice and vnder his gouernement, then to dwell in the tents of the vngodly wherefoeuer, yea though it were in the palace of Princes? If it be further demanded, Where are such as inioy this prerogatiue in their liues? I say, I know no cause, why Gods people, which haue an acquittance and discharge against the day of iudgement and the wrath to come, and haue sound knowledge and assurance of their saluation, and of Gods fatherly care ouer them, while they liue here, I say, I know no cause why all thay should not haue some good and liuely resemblance of such persons. For did they hold fast this perswasion, that God hath giuen this libertie vnto them, the diuell (who it is, which iniurioufly detaineth it from them) should deceiue and defeate them no longer in the grosse sort and manner that hee doth. But the common baits whereby they are snared, as earthly pleasures, profits and preferments (yea, though lawfull) would be in meaner reckoning with them, then they can be otherwise, neither would they be so eager and greedy in their worldly dealings, as now they are.

Note.

Vnruly affections interrupt euery good course entered into.

By not curbing the old man, we offer wrong not to our selues only, but also to the Maiesty of God.

And this, men must thinke the greatest liberty, to haue their hearts thus affected, and readily framed and disposed to their severall duties; and perswaded, that nothing is better for them then thus to bridle the vnruly affections, which are euery while ready to breake off the best course that can be entred into of them. And if we thinke it much to be inioyned thus to curb vp the old man which most hindereth frō going forward with delight and readinesse in well doing, we must consider, what iniury we offer to the Almighty, that whereas nothing goeth forward well that is vnwillingly gone about, so neither should this worke of the Lord doe in vs, except wee should prouide so, that much vntowardnesse and awknes in Gods seruice, (which

If a second branch of the third priuiledge.

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() is wont either to breake it off, or to be the greatest hindrance there. in, be removed, or at least, resisted. Which shal not be hard to do, if we daily consider, that he hath promised to make vs fit for that which he sets vs about, and that we beleeuing his said promise, shal find the truth of it in vs. Namely, our hearts encouraged, our backwardnes and sloth repelled, or much abated, and we quickened to our duties, as Gods faithfull seruants haue been in all ages before vs. Which grace if it may be obtained of vs (and who doth not see clearly that it may?) I meane, that all true Christians may shew willingnes and cheerfulness in their daily duties doing, and be much freed from the contrary vntowardnes, vnfitness, and rebelliousnes, which is the greatest let that can stand in their way: if (I say) God haue provided so mercifully for his, that they may with delight walke in his waies, set theselues to watch against their infirmities, and so in their common dealings and actions practice a godly and innocent life, and that they may do earthly businesse with heavenly minds, (which the vnreformed cannot in the least maner attaine vnto) I conclude this priuiledge as the former, that the Lord hath in giuing this gift vnto his children, bestowed an vnualueable blessing and prerogative vpon them: and let vs wait to inioy it: and when we faile most, acknowledge such weaknesse, that we may finde release of it from God. And if any of his find it not, neither see it to be so, it is their vnbeleefe which depriveth them of such a treasure, but when they enter into Gods sanctuarie, they shall see it farre otherwise.

Note.
An vnualue-
able priuiledge,
to follow earth-
ly businesse
with heavenly
minds.

This were worthy to be hearkened after, (some perhaps will say) if we might indeed attaine hereto. But what triumph call you this ouer Satan and sin, when the best of vs are priue to this, that we are caried by them both, to doe that which we know to be displeasing vnto God? For besides this, that some particular sinnes do draw vs through the deceitfull inticements thereof, (the diuell changing himselfe into an Angell of light, to winde vs in the more subtilly) there are also strong corruptions which breake out in vs, preuailing dangerously, to the hindering of vs from many good duties, and that oftentimes: as also in the examples of *Iob*, *Dauid*, and *Peter*, who were far our betters, it may appeare. These two obiections (of great waight doubtlesse) I must first answer before I go further. And first of the formost, though they, I meane the godly, be not void of the sins which I haue spoken of, yet that hindreth not the honour which God hath set them in, and giuen vnto them. For there is left in the most holy, a strife betwixt the spirit & the flesh, and that for this purpose, by the Lord himselfe in his elect, (as the Apostle teacheth by his owne example) not that they should perish, but partly, lest they should looke to triumph before the victory, (which Satan would most of all wish); partly, that the best men being priue to their owne weaknesse, (& that throughout their life) they might not rest vpon their own strength, but alwaies depend vpon God: yea and further also, for this cause he doth it, that the more hard the combate is and their strife with Satan and sinne, the more vehement, the more glorious might the victorie appeare. And therefore as it is in warre and battels fought amongst men, we doe not measure the victorie by any thing done on either side, whiles they are contending or skirmishing, for the vehemency of the one, or the remissenes of the

2. Cor. 11. 14.

The godly finde
a strife betwene
the flesh and the
spirit, for three
causes.

1
2
3

Of a second branch of the third priuiledge.

*No Christian
while he fighteth
with sinne and
Satan, though he
receiue many and
great wounds,
yet not giuing
ouer, can be
said to be van-
quished.*

Examples.

*Iob sinned of
frailty, not of
set purpose.*

Note.

other; neither will we count him a coward, who shall bee grievously wounded, no although he sometime giue backe like one which is ouercome, so as he doe afterwards take heart and courage to himselfe againe: euen so in this spiritual fight and conflict, when we shall see the good Christian to be over-matched (as it were) and for the time, driuen to hard distresse, by sustaining the shame and reproch of some euill action committed, or ranke rebellion nourished, which is no lesse then if a man should in war lose some member of his body; yet must we not thinke that the spirit hath yeelded it selfe vn-to the flesh, neither hath been ouercome of it, though sore and grievously wounded, if it shall by the feeling of the smart which it tooke by the sinne committed, gather againe greater hart of detestation against it, and strength and courage by spirituall armour to repell Satans poisoned darts for heere-after.

Now of the examples: and first of *Iob*, ye will say; How could he cry out as he doth in the third Chapter against the day of his birth; cry out, I say, yea howle, and charge God, but he must needs shew himselfe to bee ouercome of the flesh? There is no doubt, (I grant) but that his aduersarie the diuell did now make full reckoning, that hee should fall into very lothsome blasphemie, and vtter desperation: and it cannot be denied, but that he was carried very far out of the way. But yet, as he is not to be freed from all fault; so he is not to be further charged then he gaue iust cause, for as much as the Lord himselfe doth so determine the controuersie in the end, (whose sentence no man doubteth, but that it was most righteous): that although hee reprove him, yet of his singular goodnesse hee doth not make his fault so hainous, but chargeth his three friends as the chiefe prouokers of him to that euill which he did, and crowneth him as it were, for that in so great a combate by his valiant wrastring he had preuailed. But yet for our further edification, let vs see somewhat more particularly into this action, directing our selues by that which the Lord hath said of him. I say therefore, that *Iob* sinned many waies, but yet through humane frailtie. For his intemperate speech proceeded not from a settled and constant purpose of the minde, but was wrung from the exceeding greatnesse of his griefe and paine, which hindred for the time, all sense and light of faith and iudgement in him. For in that he thought, he could by no other meanes bee deliuered from those so great euils which he suffered, but by death; it shewed, that he did not thoroughly nor sufficiently weigh the power and might of God. In that he wished either that hee had neuer been borne, or together with his birth to haue died; it must needs be granted, that it was a speech of a man little considering what he said; but which had forgotten what great mercies he had receiued, yea, what hee himselfe had sometime vttered, that is, If we haue receiued prosperitie from the Lord, why should we not suffer aduersitie? In that he earnestly wished deliuerance from his sufferings, but asked it not of God, it bewrayed a mind in him sore troubled. And lastly, in that he had regard onely to his owne quiet and ease, and thought at that time death to be the finisher of his sorrowes; it might haue seemed to giue him place among the Epicures (who take their pleasure whiles they liue, looking for nothing after death) but that hee declared himselfe at other times,

times, to be of a contrarie mind. But all these (as I haue said) proceeded from mans frailty, as we may afterwards heare *Iob* himselfe to confesse. For who doth not maruell, in that so great trouble and anguish of his, that hee vttered not one word either against his wife, or against his friends dealing so vnwisely with him, and so sore prouoking him, as furious and raging men are wont to doe in such a case? So that we should not so much maruel, that hee could bee moued to any impatience at all, being stricken downe with so many and waightie blowes of sorrowes; as that hee could keepe any measure therein, that he neither brake out into rage against them which so vexed him, nor into blasphemie against God, which Satan laboured most especially to haue brought him vnto. Neither is he to be counted an impatient man, who doth not by and by resist and ouercome all vexations of body, and torments of mind, with such strength and constancie as were to bee wished; but he, who so goeth to worke, that the hellish spirit in the end preuaileth ouer him, and hath the vpper hand. Therefore, most wisely and fitly to this purpose, doth the Apostle *Iames* admonish: that in iudging about *Iobs* conflict, we consider not so much, what came to passe in the combat and fight, as we marke the end of the battell; that is to say, that God did inwardly vphold his seruant, and pronounced him an happie man; and though he suffered him to be very grievously tempted, yet neuer beyond his strength, which he in most fit time and season did support him with. And what one among all the Saints of God hath not proued and found this true, if wee marke and consider their words and their liues? Let thus much bee granted therefore, that the flesh raged in *Iob*, and so, that he offended grievously, and no maruell, for he was a man: but yet (God himselfe being iudge of this matter) he neuer wholly gaue place to the flesh, but (although it was not without many wounds receiued in the battell) the spirit preuailed, and had the vpper hand in him.

The weighti-
nesse of *Iobs*
affliction, consi-
dered, argueth
his patience to
be greater then
his impatience.

Iam. 5. 17.

Of *Peter* likewise this is to be said: As the Lord Iesus had done much for him, and giuen him many priuiledges, euen as to other of the Apostles hee had done, yet in that dangerous plunge of his, being the greatest downe-fall (a man would thinke) that euer any good man might sustaine, hee neither sinned against the holy Ghost, neither was wholly drawne from his hold, & subdued by Satan. For although he denied in word, that he knew Christ, yea and that with a curse called for vpon himselfe, if he knew him; I say more, though his conscience did burne within him at the same time, yet did not his mind go with his mouth, neither did he change his iudgement with his speech: but he was brought vnto it, partly by that rashnesse of his, which was too ready at hand with him in many of his actions; and partly by the feare of that danger which was at hand, if he had confessed Christ. But in the meane season, that spirit which had taught him that Christ was the Sonne of the liuing God; and so taught it him, that he loued nothing more dearly then his Master; that spirit (I say) dwelling still in him, was not carried to such outrage, but either was silent in him not consulted withall, (as in headie and boysterous affections it cometh to passe); or else, it secretly rebuked the tongue, though no such thing appeared. And so likewise the faith, for which Christ praied that it might not fail nor be ouercom, was not extinct in him,

Peters deniall
of Christ was
onely in word,
his heart not
consenting.
Note.
The causes of it
were two:
Rashnesse, and
feare of danger.

Peters faith neuer lost.

Note.

Mat. 16. 18.

Luk. 10. 20.

They that are honoured of God are most honourable.

Note.

2. Tim. 4. 7. 8.

nor viterly lost. For if it had been so, then Christ had not been heard in his prayer for him, whom yet his father heard alwaies; and besides hee would haue ioyned himselfe in familiaritie with the Iewes, as *Indas* did, and haue complained, that he had all that while been deceiued of his master: whereas on the other side, hee went forth and wept bitterly, and declared many waies how deeply he was displeased with himselfe for that his offence. Neither yet doe I speake this of *Peter*, as though I went about to make his sinne small and light; which (surely) I am perswaded, did deserue eternall death a thousand waies, but that if any haue sinned of infirmitie, or in any such manner, as *Peter* did, (and yet besides the vn pardonable sinne, one would thinke that none could be greater) they should not cast away all hope, and so despaire; but be perswaded, that the way is open to saluation, if they haue the faith and repentance which *Peter* had.

Of *Dauid* and others the like may be said; but I haue staied too long in these examples. I will returne now to the priuiledges and liberties which the seruants of God haue proper vnto themselues from other men, that they may not coldly and vnwillingly despise the world, and cleaue to the Lord without fainting. I trust, now the hardest obiection is answered, which can be brought against their welfare and prosperitie, and that it cannot be taken from them by any subtilty or malice of the aduersarie, as it is written, *The gates of hell shall not preuaile against them*: and therefore I may bee bold to affirme, that they hauing their names written in heauen already, and this being testified of them by the Lord himselfe. That they shall be kept safe vnto the resurrection day, and that none shall take them out of his hands; I may be bold (I say) to affirme, that they are in great account with him, and highly esteemed of him, as was said before. And howsoever the world thinke and speake of them, because they know them not, yet is their estate most honourable, because they are honoured of the Almighty, and are from the greatest feare of danger deliuered. Is a valiant and noble gentleman in disgrace, because (whiles he goeth vnder great perils for his countrey, and hazardeth his life for his Prince, and goeth through many hard aduentures) he is reported of to be confederate with the enemy, when yet he is beloued and renowned (and that for iust cause) of Prince and Peeres? no more is the seruant of God to be reputed vile, and his estate contemptible, for that (whiles he goeth about to honour his God, and in his life to expresse his exceeding kindnesse) he is both then, and therefore set against by the diuell and his ministers, and by their malice and subtilty drawne in to some action, which might cause ill report, and breed a doubt of his godlinesse, when yet his faithfulness is approued of the Lord his God. Was *Paul*, because he was buffeted by the messengers of Satan, that is, after great exaltation and glory a little before, now immediatly not onely depriued of the feeling of it, but brought to so contrary an estate, as to be tempted, to bee deeply ashamed to thinke he had bin so high, was he therefore depriued of that which yet hee was made to hope for? Nay, therefore the Scripture putteth it out of all doubt, saying after; That hee triumphed ouer Satan, in token that hee had found nothing in him to ouerthrow him, as he saith himselfe: *I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid up for*

Of the fourth priuiledge.

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for me a crowne of righteousness. Therefore we see, how God keepeth his from shamefull euils, while they beleue that he will doe so, and maketh an holy and Christian life their comfort. And yet all these, and other such excellent priuiledges which appertain vnto them, are no more then God did see they should stand in need of, (as I said in the former priuiledge) to helpe them beare the burthen of tribulation, reproch, and other discouragements which heere meet with them; which would shake them so, as they would make them to faint vtterly, if they were not vpholden with props and staies most mighty.

This and all other priuiledges are no more then euery Christian hath need of to passe thorow this vale of teares.
Note.

CHAP. 6.

Of the fourth priuiledge: How the godly may rise againe, when they are fallen.



He fourth priuiledge doth most fitly go and agree with these three former, although much differing from them, and therefore I doe adioyne it, as the next in order thereto. And it is this; that if at any time his beloved ones doe by any occasion fall from their settled course, into any offence, whereby their consciences are wounded and accuse them, or bee by strong delusion perswaded, that God is highly displeased with

The first point.

them; yet this liberty they haue giuen them of God, to returne to him, with certaine perswasion that hee will neuer cast them off, but will receiue them into fauour againe, from which it seemed to them that they were debarred: whereas they who were neuer conuerted vnto God, can haue no such warrant, neither desire it, vnlesse it be in their feare. And yet I speake not this, as though I went about to debarre such from imbracing Gods mercy offered them, whom I exhort earnestly, to seek it speedily. But as for the other, there is no iust cause why they should cast away their confidence, and doubt or feare, that the Lord hath forsaken them, as the most of them through ignorance and vnbelefe doe too readily conceiue and perswade themselves. For if any of them sin, they haue an Advocate with the Father, Iesus Christ the righteous, who is a propitiation for their sins, to the end they may be encouraged to rise vp out of their falles againe.

If any beleuer be turned out of a good course, he may boldly returne.

1. Ioh. 2. 2.

And if it were not thus, that they might bee receiued againe after some grieuous offence, what encouragement were there to any Christian, to strue against sinne, and seeke to liue godly, seeing one time or other the forwardest may be led into that sinne which he neuer thought he should haue been decciued by? So that God would haue vs know, not onely that wee may rise vp from our falles, and returne to him againe as to our father; but also, he commandeth vs so to doe, and looketh for it at our hands, and is offended if we doe it not; as may plainly appeare by his owne words in the Prophet Ieremy: *Doe men fall and not rise againe? or goe out of the way, and not returne? I waited and looked, and there was no man that said, What haue I done?* If God wait and looke for it, that such as haue peruerly offended, should

Note. We offend him highly, if we doe not.
Ier. 8. 4. 6.
Proofes of it.

The first.

The second.

Luk. 22. 31. 32.

Mark. 16. 7.

Gal. 6. 1.

Mat. 18. 22.

Luk. 15. 4.

Ezech. 34. 3. 4.

1. Theſ. 3. 10.

Note.

returne; and taketh it ill at their hands that they doe not: is it to bee doubted whether they may or no? Yet more may be ſaid to this purpoſe. Me thinks that which our Sauour Chriſt ſpeaketh to *Peter*, is admirable: who was not content to teach him this doctrine among other, Of the returne of a ſtraying ſheepe, but becauſe he would ſtrongly arme him againſt deſpaire, at the time when he ſhould fall into that deepe gulfe of denying him, he ſaith vnto him: *Simon, Simon, Satan hath deſired you, to ſift you as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou ſhalt be conuerted, ſtrengthen thy brethren.* Wherein moſt louingly and wiſely, although couertly, he forewarneth him, that though Satan ſhould driue him far from his ſtanding, and almoſt gleane him out from the reſt of his fellowes, as an Apoſtata; yet for all that, he ſhould not remaine ſeparate from him, and through vnbeliefe be afraid to come home to him againe, but in any wiſe thinke that hee muſt returne; and for more ſure token thereof, hee ſhould afterward conuert others; ſeeing by his experience he ſhould be beſt able to perſwade them, as hauing moſt deeply fallen himſelfe, and therefore might hardlieſt of others haue bin raiſed vp againe and pardoned. And to a ſingular end did the Lord Ieſus ſpeake thus to him, and in fit ſeaſon, left *Peter* after his fall ſhould haue been afraid to ariſe; for which cauſe alſo he did incourage him; when ſending to his Diſciples to meet him in *Galily*, he expreſly named *Peter* among the reſt, ſaying; Goe tell the Diſciples, and *Peter*, that I goe before them into *Galily*, leſt *Peter* ſhould elſe haue thought that he had not been worthy to be counted a Diſciple.

And if it were not ſo, that all weake ones falling by any occaſion, might be raiſed vp againe, and the poore wandring ſoules brought home, but muſt vtterly periſh and be loſt, as they feare in their tentation; to what end ſhould theſe and many other like Scriptures ſerue? *Brethren, if any bee fallen by infirmitie, thou that art ſpiritually*, that is, haſt more ſtrength of the ſpirit then they, *helpe to hold them vp in the ſpirit of meekneſſe*; that ſo they may be faſt ſetled in their former faith and hope againe. And alſo, the parable of the ſtraying ſheepe vpon the mountaines, which with all diligence was ſought vp againe till it were found, and not let goe and loſt for euer? Beſides, who knoweth not, that it is one uſe of the miniſtery of the word, as wee reade in the Prophet *Ezekiel*, to ſtrengthen, confirme and ſtabliſh thoſe, who hauing had a taſte of the life to come, yet are haled and caried from their ſtaied courſe by the deceitfulnes of ſin and the world? alſo, to heale the ſicke, and to bind vp the broken, &c? For the which cauſe, the Apoſtle deſired to come to the Theſſalonians often, to ſupply that which might be wanting in any of them: and if a man muſt oft & in great iniuries remit his brother, wil not God who teacheth others to be mercifull, doe much more? Therefore this ought to be out of all queſtion, and controuerſie, that the brother who hath forſaken the good way which leadeth to life, and is intangled in the world, or ſnared in the falſe & deceiueable pleaſures of it, or vnſetled for the time with troubles, or any other way is turned aſide by Satan: is not yet for all that, caſt off from being cared for of the Lord, but hath large libertie, and great incouragement to returne, contrary to that curſed opinion of the Nouatian heretikes, who hold that if a man be fallen, he can riſe no more.

Which

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Which if it be so, who doth not see, what and how great a benefit and priuiledge it is to all that haue fallen into any grieuous crime, (at least as they count it) and so haue their faith weakened, and their comfort appalled, to know, that they may with good welcome returne to God againe? For to a mā in that case nothing is more comfortable, as by the words of *Elihu* in the booke of *Iob*, most liuely appeareth, saying: when a man shall be so wrought vpon by the word of God, that for feare and inward anguish he turne away from his owne worke, that is, his olde sinfull life, and refuse his meat which was wont to be most pleasant vnto him, and sorrow take hold on him vpon his bed, &c. if then there be a messenger of God, one that can tell him Gods minde, (who shall be as one of a thousand vnto him) who can certifie him of the fauour of God that he shall not be forsaken of him; behold that man is reuiued, and he is comforted as in the daies of his youth, &c. And euery godly Preacher hath experience of the same; both how many heauie-hearted Christians are raised out of their falles with much comfort; and how intolerable an estate it were for them to heare, if they had not good assurance from God about that matter.

What a benefit this is.

Iob 33. 23.

Note.

But this which I say, is wisely and warily to be heard and receiued, I confesse: that is to say, that euen as it is with all thankfulness to be hearkened vnto of the afflicted in mind, and such as mourne in Sion: so likewise, that in no wise it be vsed as an occasion to imbolden any to sin, or to gather hardnes of heart in them, that either they dare goe forward more readily to that sinne, which they delight in, because they heare there is hope of forgiuenesse to such as haue run from God; or seeke pardon the more sleightly and houerly, because God receiue such sinners to mercy.

This doctrine must wisely be receiued. We may not be imboldened to sinne by it. Note.

Nor sleightly repent of it.

Both which respects because they are worthie to be regarded alwaies in this case, & for that an example very fit for this purpose commeth to my remembrance, I will in as few words as I can, lay forth the same. In the booke of *Ezra* the Priest, we reade, that he and many of the people of the captiuitie after their returne home, cast themselues down before the house of the Lord, praying and confessing their sins with teares in abundance, and chiefly this sinne, in that they had taken to themselues wiues of strangers; which was a grieuous breach of the Lords commandement. *Zechaniah* the son of *Iehiel* a godly man, answered and said vnto *Ezra*; *It is true, we haue committed a most heinous and wilful offence, in ioyning our selues to strangers, and marrying wiues out of them*: but yet, that we cast not our selues into deadly despaire, (as such a transgression of Gods law might easily carrie vs vnto) let vs know, *that there is hope in Israel concerning this thing*. Wherin, these two points I obserue principally among many others: that as neither *Ezra*, who had great knowledge in the law of God, nor *Zechania*, nor the people which feared God, durst in such an offence lightly and in a loose maner, heale vp their breach of Gods commandement, although they knew that there was hope to be conceiued of pardon, but saw cause to humble themselues before God in the confession of their sin, and prayed for the remission of it with teares, & made a firme couenant to put away their strange wiues: so yet, when they sought vnto God after this holy and heartie manner, then did they encourage one another to look for mercy and forgiuenesse, saying; *There is hope*.

Ezra 10. 1. 2. &c.

Two points are principally to be obserued. First, Gods mercies are not sleightly to be sought for. Secondly, when God is rightly sought vnto, there ought to be no doubt of obtaining mercy. Note.

Of the fourth priuiledge.

Numb. 32. 23.

Experience
teacheth, how
such haue lan-
guished who
haue wanted
this benefit.
Note.

Iudg. 2. 4.

1. Sam. 7. 4. 6.
Reuel. 2. 4.

No greater
comfort then
this to a poore
sinner.
1. Ioh. 2. 2.

Note.
God is highly
honoured by
this doctrine.

And so it ought to be with all Gods children, that when they haue been supplanted by the diuell, for all their care and watchfulnesse,) then ought they to imbrace this sweet remedie, and flie vnto it as an anchor; That God will be entreated of them, and so with more thankfulnes and humblenes to walke forward. If any therefore abuse this libertie to licentiousnes and boldnesse in sinning, they shall beare their punishment, and let them be sure, that their sinne will finde them out. Thvs wee hauing seene cleerly and plainly the mind and will of God about this matter, let vs now consider the greatnesse of this libertie and benefit; that the poore seruants of God who haue bin much distressed for want of the certaine knowledge of it, may be helped and relieued.

I remember the daies and times, (as I still see oft the experience of it) wherein, this glad tiding, would of heauie and afflicted consciences haue been esteemed aboue gold, if it could haue bin fitly applied to their disease, and if they standing in need of it, might haue bin assured from God of such welfare. I remember (I say) such times, and the desire of many therein, who yet for want of that, haue lien languishiug, and been filled with heauinesse for that they could not be raised vp and comforted; some, whole weekes and monethes: some others for not receiuing this message in due time, haue been cast for many yeeres into such distrust of Gods fauour, that it hath bin a matter of great difficulty to recouer them at the length. And who doubteth, but that it was the estate of the people of Israel, and of many generations of them? and namely at *Bochim*, when they repented by the message of the Angel; and also another generation after them, whom *Samuel*, after long straying from God, brought home; and of some of the Churches in the Revelation, as namely, the Church of *Ephesus*; that they stood in neede of this incouragement, who hauing left their first loue, although good things were still found in them, were told by the Apostle *Iohn* from the Lord, that they were so farre gone, that it was time for them to consider with themselves from whence they were fallen, and to renounce their sinnes, and repent of them, and doe their former workes; that so they might againe receiue sound comfort; whose sore, when it should haue come to be felt, would haue turned to another manner of vexation, both longer continuing and more deeply pinching them, if by this counsell from God it had not been preuented.

And such as in this age are subiect to the same weaknesse, as hauing sometime laid hold on Gods fauour and mercy, yet haue afterward fallen into some sinne against their conscience, or by any occasion haue been brought to doubting, must hold this for a singular priuiledge, that the Lord is willing to receiue them againe, to passe by their sinne, and that they, by the way that he hath taught them, should rise vp to comfort.

This doctrine where it is receiued, honoureth God highly, and causeth many thanks to bee giuen to him, for that poore sinners see him so readie to forgiue them, and that so often and so many and great offences as they themselves durst not looke for, or thinke that hee would: and in that many who bare shew that they are troubled for their sins sometime, doe not magnifie God for this truth and doctrine with all their might, it is, because they are

are not they whom they would be taken to be, that is, sound-hearted. But then could it not bee a priuiledge properly belonging to the children of God, if hard-hearted or double-minded persons might bee partakers of it. But they labouring to shake off godly sorrow for their sinne, and checke of conscience, all that they can, and as long as they are able, by mirth and pastime, or in continuance of time to forget it; if for all their shifting and fencing it off, the Lord sometime strike them with terrour, and hold them vnder by strong hand, and cause them to quake: yea they doe not seeke his face, but either bow themselues only for a day like a bulrush, as *Ahab*; or else, they are swallowed vp into vtter despaire, as *Iudas*. Neither can such haue any release at all. So much the greater fauour let others (I meane, Gods seruants) count it, that they may in their repentance for their sinne, hope stedfastly for pardon; yea, and they ought to say (euery one) vnto their soules; *Turne vnto thy rest, O my soule: for the Lord hath heard thy groanes, and reiecteth not thy prayers. Why art thou cast downe and disquieted within me? waite on God, he is my present helpe: for he is more readie to grant, then we to aske.* For if the sonne of God make them free, then are they free indeed. An exceeding priuiledge is this to them; and therefore who seeth not, that they resting thus perswaded, may be of good comfort?

The hard-hearted haue no benefit by it.

1. Sam. 28. 5.

Psal. 43. 5.

Ioh. 8. 36.

For indeed, this priuiledge is giuen of God as a remedie, and therefore may and ought of all that haue need of it, to be receiued, and by all meanes to be embraced. Which if it bee, forthwith the wound and sore is healed, which yet without such a medecine and helpe had been desperate and vncurable: a remedie farre vnlike to popish contrition, confession auricular to a Priest, and their blasphemous satisfaction. Oh therefore, that this might enter deeply, and were thoroughly settled in the hearts of such, as mourne and pine away for that they haue prouoked God to anger. Oh that they knew, that their teares are put into the bottle of Gods remembrance, and how readie he is to receiue them into fauour, and to blot out all their offences; who hath therefore said: See that ye despise not one of these little ones. And againe, Reioyce and be glad, ye that mourne in Sion, &c. for I will dwell in the midst of you: and to his Prophets and Ministers; Comfort my people, comfort them at the heart.

It is to be lamented, that the poore Christian should lose this benefit.

Matth. 18. 10.

Zach. 2. 10.
Note.

Isa. 40. 1.

And further I say; Oh that such had been rightly grounded in faith at the first, which hath been as much, or rather more, the fault of the vnskilfull builder and teacher of them, then their owne. For this may most truly bee affirmed, that for want of well grounding them, they haue vpon euery light and small occasion been shaken and vnsetled in their faith; as, in the least accusation of their conscience, in any affliction, or in the feare of death. But if they could see the bountifullnesse of Gods loue towards them, how vnworthie soeuer they seeme in their owne eyes, they should not goe so long heauie and disquieted, suffering the enemy to oppresse them, and as though there were no hope for them in their God. But yet I say this on the other side; Oh that some did not looke too hastily to bee receiued into fauour, and vse meanes too slightly for the same; yea, I say againe; Oh that some did not too prophanely, or blockishly and ceremoniously seeke to God, and returne to him in hollownesse of heart: which manner

The teacher is many times more in fault then the learner.

The want of seeing the bountifullnesse of God, is the cause of great and continued heauines.

It is pitie that any doe arrogate to themselves vniustly, that which belongs not to them.

of

of abasing themselves, doth hold them in a worse case then the other.

Exod. 34. 7.

And thus (to draw to an end of this matter) I trust it doth appeare, what a singular priuiledge this is, that the Lord granteth free access to those, who after their conuersion, haue sinned any way against their conscience, to bewaile their sinne before him, and to bee perswaded of forgiuenesse of the same: which being knowne of them, they need not hold backe from him, as many of his deare children for a long time haue done, but come home againe, and that early, seeing God who hath smitten them, will heale them; and hee, who hath called himselfe a God of great compassion and mercie, would haue his poore people to feelee and enioy it. The same I say likewise of dulnesse, idlenesse of minde, vnprofitablenesse, barrennesse of the heart, and such other corruptions which are wont to quench the worke of Gods spirit in his children, and to bee the seede of many cursed euils: the Lords will is, that they should beleue, that hee will giue them strength to weaken them, as well as forgiue them; and that they should thereby be encouraged to shake them off, and breake out of them: which if they were perswaded that they might doe, would encourage them more heartilie to resist them, and if they should not bee able to preuaile thereby, yet to bee more bold to rise out of them, with perswasion that they should bee forgiuen them.

CHAP. 7.

Of the fifth priuiledge: namely, The gracious helpees by which God hath appointed his, to grow in faith and godlinesse.



ALL this that hath been said of these foure priuiledges last mentioned, will bee granted in generall to bee true, I doubt not. But when this doctrine should bee brought to vse, of them in particulars, and when they are to bee pressed with the practice of it, then many will answer: They thinke that it doth not appertaine to them, neither are they able (they say) thus to hold stedfastly the certainty of Gods fauour by faith, and to subdue and overcome their sinnes, and to leade a godly life, nor to rise vp againe when they haue fallen dangerously: (thereby shewing, that they doe not looke to be led by the word in their actions): but I goe not about to perswade such, that they haue any part in these priuiledges. And they might speake with good reason, obiecing thus of all other as well as of themselves, if God had not appointed and taught them by what helpees and meanes they may doe this. But therefore wee are to know, that God hath bestowed this priuiledge vpon his children, ouer and beside the former, that by such meanes and helpees as hee hath acquainted them with, and taught them to vse, they may be able to enioy the foresaid liberties, (which without them, and by their owne strength they cannot so much as goe about) and to preuaile so farre by enioying them, that they may finde their liues more sweete and comfortable, then other can, in what estate or condition

It is a great priuiledge, to vse the helpees which God hath giuen to his.

Of the fifth priuiledge.

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condition soeuer, if they haue not their part in them.

And that it may be seene, that these helps are priuiledges, (as I haue said) behold it briefly in the particular helps, and especially such as are to be vsed daily; as for example: What a benefit is it, that by prayer wee may come vnto our God for whatsoeuer we haue need of, that is good for vs, and may obtaine it? that we may come to him, (I say) breake our minde, lay open our griefe, and commune familiarly with him, as with a friend, when wee will, hee neuer being wearie of vs, nor taking scorne of vs, or reiecting vs? when yet, to haue this accessse to an earthly Prince but at some time, and for some one pleasure or other, is few mens cases to obtaine, and hardly enioyed. But this is yet more, that wee know how to come before the Lord with confidence and reuerence, so as wee need not doubt but hee will heare and regard vs, and so to come with delight; when yet prayer is counted a cold helpe to men of the world to bee vpholden by, they being glad when they haue done, and finding no other comfort in the time of their praying, but that they looke to be heard for their much babling.

And namely prayer.

*Note.
Ioh. 15. 15.
Matth. 7. 7.*

If we know how to pray.

Matth. 6. 7.

Of watchfulnesse to say a little also: what a treasure is this, that whereas the diuell deceiueth thousands, they being not wise and warie to escape his sleights; yet God teacheth his farre greater wildome and care to take heed to themselves? for Satan draweth some to whoredome and vncleannesse; some to vaine and dangerous expence of the precious time, in play and folie; some to hunt after the wealth of this world, with pined and hunger-starued soules, that I say no more; and vndoeth others after sundrie other waies; when yet our God directeth vs by watchfulnesse, to shift and shun them, and not to be taken in the snare, as others are; and the oftner that we haue preuailed against them, to be the better able to preuaile still for hereafter: and that wee thus resisting and ouercomming in the greatest danger, we may much more be able to auoid the smaller. But neither our gaine by it, nor their losse, who are not acquainted with it, is greatly considered of them, till they haue throughly smarted for the neglect of it.

Also it is a goodly priuiledge to be watchfull.

Note.

And so I may say of the viewing of, and looking backe vnto our whole course of life in the day, when wee are readie to lie downe at night: what a sweete libertie is this, that whereas the most are either stung or wounded at night, with the remembrance of their euill spending of the day, or a great part of it, or some euill that they haue done in it, or else thinke not of it at all, but digest it merrily & forget it (which, of the two, is far more dangerous, as that which surfiteth the), yet we may by this priuiledge of looking backe to our bestowing of the day, auoid both the one and the other of these daily sicknesses; or if we remember any thing to haue escaped vs amisse, wee are readie to bewaile and acknowledge it to our God, and to pray for pardon in faith, and renounce our sin. And yet who seeth not, that for the most part, we shall oft times finde little to accuse vs fearfully at our lying downe, or to hinder our sleepe, because wee were watchfull against it through the day, while we were awake? the same I may say of the rest of the helps,

Another is to view the day at our lying downe.

Note.

For as he hath promised to blesse the vsing of these helps, so he draweth our hearts to beleue it that he will doe so indeed, and thereby to looke for the accomplishing of his promise, euen as certainly, as if it were already performed,

For we beleue that which God hath promised.

Iosh. 1. 3.

Iosh. 11. 6.

Heb. 11. 7.

Gen. 6. 12.
Heb. 11. 16.1. Ioh. 5. 4.
Note.
Mich. 7. 8.Dan. 9. 5.
1. Sam. 12. 19.No fruit of the
best helpes, if we
vse them not
in faith.
Iam. 1. 6.

Note.

performed, euen as *Iosua* did in all the Lords battels which he fought for the people of Israel, when God had said of the whole land of *Canaan*, *I haue*, or (which is all one in God) *I will giue it into thine hand*, for he beleeuing that he would doe so indeed, was incouraged thereby to fight for it, and to goe against their enemies and make warre with them, in another manner of proceeding, either in cheerfulness or confidence, then they which came against him. And so (to say the same of the particulars) when the Lord said, *I haue giuen Iericho and Ai into thy hands, the King of Ierusalem with his band of other Kings, and their men of warre, the King of Hasor, with all the Kings and people that came with him, whose multitude was as the sand of the sea-shore*, what was his munition or armour, but his faith? wherein lay his strength but in this, that he beleued, that the God of heauen and earth was stronger then all they, and that he which had promised, would also doe the same, although hee was inuisible? For the which cause, it is written in the Scriptures, that by faith the walles of Iericho (a thing in reason most absurd) yet by faith, and not by batterie, or strength, or policy, fell downe. The same I might (but for auoiding tediousnesse) say of many other, who beleeuing, that God would blesse the same meanes, which he commanded them to vse, haue with great courage enterprized them: as *Noah* in making the Arke, *Abraham* in offering to kill his sonne, who if they had not beleued, that God would blesse their endeauours, and turne them to their great good, would neuer haue attempted the same.

And thus hauing made this matter plaine by examples, I will now proceed in applying them to the present occasion. Therefore, as *Iosua* hauing promises giuen him of God, beleued them, and thereby preuailed against difficulties and discouragements: so Gods seruants hauing the like promises, are strengthened by God to beleue them, as he was, and by beleeuing them, obtaine that which is promised. For God promiseth, that by the helpes which he hath giuen, hee will inable his people to get victorie ouer their sinnes, to leade a godly life, and when they fall by any infirmitie, not to suffer them either to faint and despaire of forgiuenesse, on the one side, or to make light of their sinne, and to bee carelesse about it, on the other side. These promises therefore whosoeuer beleue, they by the helpes which they vse, obtaine the blessing, namely, the thing that is promised. So that it is not the bare vsing of these helpes which effecteth, much lesse meriteth any such fruit or blessing; but that they are vsed in faith, and the parties who vse them, looke constantly for blessing vpon the same, and power also and strength from God to helpe their weaknesse.

This was necessary for me to say, how, and in what case the meanes and helpes, which we vse to the constant practising of a godly life, become effectually vnto vs; namely, when wee beleue God that hee will blesse them to vs. And indeed otherwise, let not men looke to receiue any thing thereby, which the Apostle *Iames* affirming of one especiall helpe; namely, of prayer, is as truly said of all the rest. For hee which doubteth and wauereth (when he should beleue) whether by those helpes hee shall bee furthered and bettered or not, let not that man looke to receiue any thing. Therefore wee must learne to bee acquainted with faith, euen as wee desire to bee acquainted

quainted with God, (for by no other meanes can we know him, or haue access vnto him): and thereby wee receiue power and strength through the helpes which wee vse, to liue well and godly. These helpes what they are, and which ought to bee vsed euery day, and which by other occasions, I haue before set downe in the third and fourth Treatise of this booke.

Now, forasmuch as God hath giuen this libertie, as a singular priuiledge to his people; to vse these helpes constantly, and continually, it is our part to see, whether wee doe so or not, or whether wee suffer our selues to be plucked away with the error of the wicked, and so fall from our stedfastnes. For if we finde not our liues, and our whole course in all dealings and affaires through the day, to be so passed, as that we haue peace to God ward throughout, and with peace lie downe at euen, it is our owne sinne; God hath taught vs, and also provided how it might haue bin otherwise with vs, if we had bin but as carefull to finde it, as we were carefull about our liuing and maintenance, or to seeke vp a straied beast which wee had lost, and to bring it into the pasture againe.

2. Pet. 3. 17.

And to speake more plainly, if wee doe not so begin the day with thankgiuing, confession of sinne, and prayer, when wee may doe it conueniently, and so arme our selues with the whole armour of a Christian, so watch and pray after, so vse Christian exercise in familie, and remember Gods bountie towards vs; and lastly so looke backe to our passing of the day, that we may see by all these that we haue been guided by God, and that wee haue been holden in our course without any iust cause to wound our conscience; then it is the diuell who hath detained and kept our right from vs, and depriued vs of so good a portion as our God hath bequeathed vs, when hee shewed himselfe willing to haue had it otherwise.

How the day is to be begun and continued.

Note.

And whether through ignorance, wee know not how to bee safely led through the day; or that which is little better, although wee know, yet for sloth, or, for that wee loue darknesse more then light, wee let passe many knowne duties, or suffer sundrie offences to passe from vs in the day: it is all one, as if wee would suffer our selues to be depriued of our owne proper inheritance by some cosoner, who shall tell vs that it belongeth not vnto vs, when yet wee are able to shew cleere and sufficient euidence for it. For when the Lord shall say; Let no man take away your crowne; then the diuell sheweth himselfe manifestly, in detaining it from vs. And therefore we must remember, that to vse these helpes rightly, is no bondage nor seruitude, as men of the world count it, who straine themselves and strue mightilie, to bee deliuered from the holie and spirituall vse of them, and not to be tied thereto: wee must rather be perswaded, that they are most pretious liberties, peculiar to Gods dearest seruants; and a singular benefit of God, that in such a dead world, and frozen age as wee liue in, wee may be counted meeete, and made able to honour our God, (which to most men is tedious) and to haue peace with him throughout the day; and that wee may bee taught of him to vse the helpes thereto, which others are well content not to be acquainted with.

What it is to neglect duty or to commit offences.

Reuel. 3. 11.

The sweetest liberties of a Christian are wretched bondage to a man of the world.

And if wee be thoroughly perswaded of this, that it is a libertie, a benefir, and honour to vs, to hold our mindes willing from day to day to the reue-

Note.

*A sleight and
formall vsing of
the meanes will
not profit.*

*The beantie of
the worship of
God is too glo-
rious for the dim
eyes of prophane
persons to be-
hold.*

*That which is
common to all,
is no priui-
ledge.
Note.*

*Who they are
that are con-
stant in the ser-
uice of God.*

rent vse of them, and be resolued, that wee haue no worke more needfull to be done of vs any day then this: wee shall not need to doubt of such fruite thereof, as is not to bee repented of, euen such, as will cause vs to confesse, that the meanes and helpes to grow in godlinesse, and a minde to vse them daily against the discouragements and hindrances of the day, are a singular prerogatiue to a Christian. And otherwise, how precious soeuer they bee in themselues, yet if we thinke not so of them, but shall be well content, by euery light occasion to omit and neglect them, or sleightly and houerly to passe them ouer; I testifie, that wee shall get no good by them, no more then the common sort doe, but as they haue lost their beantie with vs, so wee shall lose our fruite of them. Consider what I say, and the Lord giue thee vnderstanding.

For be this knowne to the prophanest and proudest contemner of God, which seldome, and onely for fashion doth pray or heare a sermon, that these helpes, whereby we grow constant in a Christian life, are not of little account because they are so with him; but that they are so glorious, that he is not worthie of them, nor to reape the profit that commeth by them; and his light esteeming of them causeth me to set the more by them: his vnfa- uourinesse that he findeth in them and wearinesse of them, causeth mee to commend them the more highly, and the more to admire the Lords kin- nesse to me, who maketh them so sweete and gainfull to mee, which are to him very gall and wormewood. For otherwise, how could they properlie be called priuiledges, if they were alike precious to good and to bad? or if they were in as good reckoning with the one, as with the other? But the euill sort are not perswaded thus of them, therefore they finde nothing. They either know not these helpes, (which may truly be said of the most of them) or if they doe, yet they know not how to vse them in faith, especial- ly (I may say) not constantly, one day as another, or one of them aswell in another, (that it may goe better with their soules thereby): but thinke, that though they vse them not at all, it is no great matter; and if they doe vse them, (though it bee but in ceremonie and neuer so houerly) they thinke, that euen for that very cause they highly please God. Which manner of vsing them, is neuer able to proue to them, what fruite and benefit may be reaped by them.

But we who belecue in him, may know them, and rightly practise them, (though full weakely at some time we doe it) and looke for fruite by them, and enioy it: and when wee see what blessing he giueth vs thereof, (as hee doth and that very great, to the end that wee may haue the better experi- ence how many waies he keepeth promise with vs, and how hee enricheth vs) then wee waxe more constant therein, and are the more hardly with- drawne by any prouocations from holding out in the same. This (I say) we may doe, although with griefe it may be spoken, that many euen of vs, are too farre off from enioying this libertie as wee might. But let all such know, that it is their owne sinne, who cannot therefore praise God for this sweete helpe, while they bee not the better for it. Therefore to shut vp this poynt, let this bee perswaded to all Gods faithfull seruants, that hee hath of singular fauour giuen the helpes which settle them in a Christian life,

life, as a great prerogatiue and priuiledge: and therefore when vnder colour of weakenesse wee yeeld to the waiwardnesse of our hearts, which are soone vntoward to the right vsing of these gracious helpes, and wearie of them, wee must repent of such vnthankfulnesse, and of the nourishing of such fleshly libertie as shaketh off so needfull duties. So shall wee shew our selues wise, though the world count vs fooles; and be in good safetie, when their danger shall be great.

Now I would haue proceeded to lay foorth before the Christian Reader another priuiledge, which in this place would very fitlie come in; and that is, that God hath surely prouided, that they who are thus farre beautified and blessed of him, shall thus continue to the end: but seeing it is the last that is enioyed in this life, it shall haue the last place among the temporall priuiledges. But yet I thought not amisse to mention such a thing here, both to stay them which after the hearing of so blessed beginnings and proceedings, would be glad to heare of the end answerable to them both; and also that they may looke for it in the place assigned.

CHAP. 8.

Of the sixth priuiledge: namely, of the right vsing of prosperitie.



Now the next priuiledges that I thinke may most fitly be ioyned with the former, are, how the Lord hath taught his, the right vse of prosperitie and aduersitie, and how they may carrie themselues therein with peace, and bee vpright in both estates. Two of the most principall parts of our life, seeing the greatest part of it doth go through them: for the most of it is accompanied with blessings or chastisements. The

right vse of both, although in some sort and in generall may be gathered out of the former discourses, & namely, of the third priuiledge, yet because they are distinct points, and it is hard to vse them aright, and as precious as it is hard; I know it is very necessarie to make a particular Treatise thereof. And first, more cleerely to speake of the one, in this Chapter, I say: God hath exceedingly declared his mercie and kindnesse this way to his people, that although prosperitie bee a slipperie path, and riches and honour, health and friends, with all the other lawfull pleasures, profits, and liberties of this life, doe deceiue and vndo the greatest part of the world, which enioy and possesse them; yet the beloued of the Lord may be free from this danger, and so directed, that they neede not bee taken in these snares, nor make them their bane which are giuen them as blessings: this grace therefore if any shall be found to enioy, they may be worthilie said to be priuiledged aboue other men. Now to proue this, that Gods children may vse the world rightly, (which is impossible for any other to do) I doe not meane, that because they haue right vnto earthly things through Christ, & are heires with him of the blessings of the world, that therefore they do soberly, & as they ought,

Prosperitie a slipperie estate.

God teacheth his to stand in this slipperie way. Note.

The wicked cannot.

vse the same; for many euen of them, are (I confesse) farr from it, and therefore that which they want, I labour to helpe them to: but as they are the persons which may be perswaded, and brought to the right vse of these outward liberties, (and not the wicked) so God draweth their hearts thereunto by his mightie power, whereby he is able to doe all things.

How he teacheth his to doe it.
First by the Scriptures.

For when hee causeth this doctrine to be taught them, of the contempt of the world, of contentation in their estate, of moderation and sobrietie in lawfull pleasures and profits, &c. he imprinteth it in their hearts by the holy Ghost; he maketh them able to beleue that it is spoken to them, and therefore to applie it to themselves, hee maketh them prooue how this doctrine worketh in them, and trie themselves by it, that where they see they haue gone beyond their bounds, they may returne, and bring their feete back into the way of his testimonies: and he, through the same doctrine, seasoneth their hearts, and greatly possesseth them with the loue of it, that so their wants may be supplied, and they thereby may grow better practised in this sobrietie. And although the enioying of earthly commodities be an alluring baite, and easie to make a man forget his mortalitie, as wee see in *Nebucadnezzar*, *Herode*, and others: yet the Scripture giueth greater grace, as to *Daniel*, *Iob*, and many moe, who determined and made a couenant with themselves not to set their hearts on them.

Luke 14.19.
Dan. 4.27.
A& 12.12.

Also by experience and observation of things.
Psal. 102.26.
Dan. 1.8.
Iob 1.12.
Note.

By meditation also of their gaine hereby.

But besides this, through further benefit of the Scripture, God causeth his, to set oft before their eyes, the dailie changes of all things vnder the Sunne; the death of noble personages, friends and acquaintance; and how the most flourishing flowers doe fade, and lose their beautie, and that nothing continueth in one estate: and by the oft and deepe considering of these, their hearts are much appalled, and the pride of life greatly abated in them. And as they grow daily to see more cleerely their gaine hereby, and that without these meditations vpon examples and doctrine of death and mortalitie, &c. they cannot keepe their hearts freed from infection by the world and earthly dealings: so doe they more resolute with themselves daily, to thinke of them still; and to purge out their old and accustomed delightings in worldly things, their dreames of long life, desire of ease, and increase of earthly commodities; with all which the diuell so stuffeth and filleth their braines and hearts, that while they begin to giue themselves ouer to these, they may be perswaded strongly, that there is no other happinesse to be attained vnto, and so thereby destruction may suddenly come vpon them.

The effect hereof.

Phil. 4.12.

Thus (I say) the Lord frameth his, to the contempt of the world, and to temperance and contentation, to desire no more then their most wise and prouident Father thinketh meete for them, nor no longer to enioy any of their temporall liberties, then he shall see it to be expedient. Thus he teacheth them both in wanting, to thinke themselves (yet) neuertheless beloued of God; and in hauing and enioying of abundance, not to thinke themselves the better for it, nor to be proud of it. I say, he teacheth them, for neither bring they this grace with them from their cradle, but learne it; and studie how to learne it so, as they may practise it: and yet they learne it not by their owne wisdome, but by God, who is onely able to teach it them.

Who

Who by the meanes that I haue shewed, doth bring to passe, that they so buy, as if they possessed not; and so vse the world, as that they abuse it not; so vse mariage, as they are not hurt nor hindred from godly life by it, more then if they were vnmarried, but much furthered and helped by it, neither neglect they thereby the caring for the things of the Lord: but as two are better then one, so finde they (as God hath appointed) much helpe thereby vnto euery good worke. Neither, though they haue much in the world, do they therefore loue it much, but are glad to follow holy *Iob* in that, when hee said, *If I haue made gold my hope, or haue said to the wedge of gold, Thou art my confidence: If I reioyced because my substance was great, or because my hand had gotten much, this had been an iniquitie to be condemned, for I had denied the God above.* Therefore if these be great riches, liberties, and priuiledges to inioy, I meane, to haue contentation in our estate, yea to be thankfull to God in all things, not puffed vp with prosperitie, but to acknowledge the vncertaintie of our commodities, and therefore not to rest nor put confidence in them, nor to desire the increasing of them simplie, much lesse by any indirect meanes, but to let them serue for the necessities of our brethren as well as for our owne vses: if these, I say, be the pretious gifts of God, and yet he frameth his seruants to endeuour, and in some sort to doe these and such like, I hope it may truly be said, that he doth honour them highly, and priuiledge them greatly, in working thus graciously in them.

Iob 31. 24.

Note.

But when all this is said, me thinkes I heare diuers to obiekt thus: Wee doubt nothing of the truth of all this, but that there haue been such mentioned in the Scriptures, but what is that to vs? where are they in this our age who may be brought foorth for such examples? I answer, if the men could not easily be found, yet that hindreth not the doctrine to be true: but further I say as the truth saith: As God hath done to others, so he will do to vs; and his goodnesse is not abated toward vs, more then it was in the ages past: yea rather, we haue more neere acquaintance with the will and mind of God, then many of them who are highly commended in the Scriptures; and in this latter age, God hath visited his people in a most gracious manner, bestowing his gifts and powring out the graces of his spirit vpon them abundantly. All which laid together, what can bee gathered lesse then this, that when his children heare by the preaching of his word, all things vnder the Sunne to be transitorie, vaine, and soone flitting away, and themselves also with them daily drawing vnto an end, riches to be vncertaine, beautie deceitfull, health euer changing, friends alwaies dying, &c. what (I say) can be gathered lesse then this, that he causeth them to belecue it, and therefore not to rest vpon them? So when they heare, that they may not vse them as they list, (no not the lawfulest of their liberties, as possessions, recreations, friends, time, &c.) that is, to pride, wantonnes, idlenesse, excesse, and to the wronging and hurting of others, but as helpes for themselves, and many others vnto godlinesse; they are glad to heare their shepherds voyce, and they know it and beleue it and follow it, vsing these lawfull benefits of God accordingly: I say, when they know by Gods word, how they may vse them, which sometime they did not know, and that God giueth such grace to his, (and causeth the same to be published and preached) whereby they

Obiection.

Answer.

Ios. 1. 5.

Esa 59. 1.

Heb. 8. 11.

Acts 2. 17. 18.

Note.

It is most false that some say: My goods are mine owne, and therefore I may doe with them as I list.

may enioy all these outward blessings of God to their right ends, and so, as they become not baits and snares vnto them; they reioice and beleue the same with thankfull hearts, vsing their praiers and watch, with their other helps, to practise this point of godlinesse, (namely, moderation and the true vse of their lawfull liberties) as they endeouour after all the rest.

The Christian must be perswaded that it is Gods worke which he goeth about: and also, that God will strengthen him thereto.

Note.

How the godly doe rightly vse their lawfull liberties.

Who shall inioy this foresaid priuiledge.

They that attaine not to this benefit, provide ill for themselves.

Prou. 16. 32.

Phil. 3. 18. 19.

For when they once be resolued, that it is the worke which God setteth them about, and that he will strengthen and fit them for it, it doth mightily encourage them to take in hand and goe about it: euen as on the contrarie, there is no stronger dismaier of them, then when they set vpon either this, or any other part of Gods seruice by their owne strength: that is, not knowing whether they may be bold to beleue and be perswaded, that the Lord will giue them power, and hearten them vnto the right performance of it, (for of that point the most of Gods poore children are ignorant, or not settled in faith about it) and therefore they doubt and feare, that they shall neuer come neere or attaine to that which they seeke: by occasion of which weaknes, the diuell holdeth them in great discomfort; that although they would doe the will of God in that which they goe about, yet they stand at a stay, and are holden vnder many heauie discouragements for a long time. And yet are these far more faithfull and simple hearted, howsoeuer they are feared by their own weaknes, then they who thinke they please God highly, if they do any thing in their owne opinion more then others, how little warrant soeuer they haue for it.

But to returne to that which I said, that the Lord inableth his to gouerne themselves in the vse of their goods and lawfull liberties, (which is a great priuiledge): that I be not vnderstood amisse, I thinke good to expresse my minde more cleerely. If any should gather or thinke, that I meane all Gods people do enioy this liberty & prerogatiue, I answer, that I am far from that iudgement. But as may be well seene by that which I haue said, they who beleue it, that God will make them fit for it, how vnfit soeuer they are of themselves, they shall inioy it. I haue propounded to proue no other thing. For by this it may appeare, that seeing Gods children may be made partakers of such a treasure, which but few of them do enioy, (and of the vnregenerate not one can): therefore they beholding, what hee hath bequeathed them, they shal shew, that they prouide ill for themselves, if they attaine not to that, being so great a benefit which God hath so freely bestowed vpon them. There should need no more vnto such, but this: that they may know, that he hath granted it out vnto them freely, and calleth them euery where, to the partaking of it: which being so, what should hold them backe from enioying it? that whereas the most are as bruit beasts, seruants to their lusts, yet these (of whom I speak) may captiuate and subdue them; especiallie, seeing it is greater honour to them, to ouercome their vnruely passions, then to win a Citie.

As for those who count this honour precisenesse; and this imbondaging of their vnruely affections to be more then Christians need to be vrged vnto; what haue I to doe with them? They are the enemies of the Crosse of Christ, they turne the grace of God into wantonnesse, they make lawfull liberties to become vnlawfull through their ill vsing of them. Of whom this

this I say, which I will onely say : that they will bring vnto them the swifter damnation. To which kind of people, and to their like obiecing thus and demanding; what? doe these whom you commend so highly for their good gouernment and temperance in the vse of lawfull things, alwaies keep one and the same course? I say, they most of al endeouour after that; and how full of sadnesse soeuer it bee and tedious to others, yet to them it is sweete and pleasant: insomuch, that although they be sometime deceiued by the diuell, and driuen from their hold, yet as soone as they perceiue that they haue gone too farre, and haue passed their bounds in the vse of their lawfull liberties, eating, drinking, recreation, marriage, taking pleasure in goods, trusting in friends, and making flesh their arme; they returne speedily as out of open and manifest sinnes, and thereby become more carefull another time: and when they see how many buffets lights vpon others, who haue small regard of sobrietie or measure keeping; they see their portion to bee great in restraining themselves from that excesse in lawfull things, which the other keepe no measure in. And thus much bee said of this priuiledge. Wherein may bee seene, that the Lord hath offered great fauour to his children (to so many as esteeme of it) that the glorie of present things and prosperitie in this world (which vndoe many) shall (yet) not bewitch nor deceiue his, but they shall bee able to escape these snares by the spirituall wings that he hath giuen them for that purpose, to mount aboue them, as godly *Ioseph*, *Moses* and many of Gods deare seruants did before them.

Note.
The cauillers at
this doctrine are
vnder heauie
and speedy con-
demnation.

But if it bee asked, Why hath hee giuen this grace to one and not to another? I answere: Seeing one setteth more store by it then another. I speake it to the shame of those who giue occasion, though they be otherwise well to bee hoped of. For the custome and boldnesse in this sinne of intemperancie and worldlinesse, which we see in the most men, doth draw after them and their example, some euen of those which are religious, causing them to haue their teeth set on edge, so eagerly to follow them in their prophane course; and the abundance of iniquity doth coole their feruency in seeking to weane their harts from such poisoned and deceitfull baits and dainties as they see them so greedily to deuoure. For otherwise, though they are fraile, yet hauing receiued a taste of the heauenly doctrine, which is the onely mother and nourisher of true sobrietie, they should not so easily forget themselves and be overcome of their vaine desires. For if popish dreames and fantasies without al ground of Gods word, haue so enchanted Princes and other persons of great possessions, that they haue drawne them from their pomp and many solemnities, into Monasteries and Nunries, for the deceiueable hope of saluatiō: should not the word of truth much more preuaile with them, who haue had a right taste of it, to renounce dangerous and vnlawfull liberties? And although they were led from one error to another; yet if error might doe so much with them, should not the truth doe much more with the children of the truth, to abide in it and bee gouerned by it? It is pitie, that any of the Lords beloued should offer such dishonour to the glorious word of God, as to refuse the gouernment of it, and giue occasion to the vnbeleeuers to say: That God dieteth his people so meanly in

Why some of
good hope want
their part in this
priuiledge.

Note.

Note.

his owne house, that they be driuen to eat with the intemperate at their table (as it were) their poysoned dainties. But let this reproofe make such of Gods seruants ashamed, as haue giuen occasion of it, and let them not follow the excesse of such as know no better. And when they shall find this doctrine hard to be practised, that is, to vse their prosperitie rightly and soberly; if then such matter as this is, were read and well weighed of them, and the examples of those which are contrarie minded, what bondage they are in; I doubt not but that the hardnesse which they complaine of, should in good measure be asswaged.

CHAP. 9.

Of the seventh priuiledge: Concerning the afflictions of the godlie; and namely, of the first branch of the same; that is, How they may be free from many of those troubles, which doe light on and meete with the vnreformed.



Now followeth the prerogative that they haue about afflictions. Of the which although they are not void, yet if we diligently marke Gods dealing with them herein, wee must needs confesse, that he sheweth exceeding fauour vnto them. Which seeing it is not one way but many and sundry, declared vnto them: I will in some order (as I can) lay them forth particularly. And they may all be referred to three kinds.

Three branches of this priuiledge.

Psal. 32. 10. 11.

Prou. 11. 8.

1. Pet. 1. 6. 7.

The first branch.

The godly escape many troubles altogether.

For first, he holdeth many tribulations from them altogether in that they be his children, which others by their sinnes doe plucke vpon themselves. Secondly, he deliuereth them out of many, which otherwise would sore oppresse them, when yet he leaueth others in them still. And thirdly, he teacheth them, aright and well to beare them, when he thinketh it not meet to deliuer them. And of these three, I will handle the first in this Chapter.

Concerning the which point, it may easily bee gathered by that which hath been said of the former priuiledges, how true this is; that many troubles neuer take hold of such as walke after those rules which I haue spoken of, and which enioy the said priuiledges: and seeing all Gods children be such as may doe so, therefore euen they may be deliuered from many troubles and afflictions, (one as well as another) which yet the vngodly and vnregenerate cannot escape. For they whose hearts are clensed and sanctified, so that they truly hate all manner of sinne, and more specially renounce in their liues the sinne which they know, who also endeavour to haue a good conscience in all things, and doe all this with delight; and with delight also do daily vse the means to grow forward in this course: how can the plagues and calamities take hold on them, which doe on other men, who are strangers to such a course? For the greatest and forest punishments and troubles that fall vpon any, are brought vpon them by their sinne (contrarie to the erroneous opinion of them, who thinke that religion is the chiefe cause of troubles) and they are nothing else but the fruit thereof; and the greater sinners

Note.

ners that men are, the sharper and heauier iudgements outward or inward doe meet with and take hold of them, and the deeplier doth God draw his bow against them: and wherein is the scripture more plentifull, then in this argument and matter? For sinne, came the first punishment into the world, namely, death and Gods curse, which without sin had neuer bin knowne in al the world, with the casting off our first parents & their posterity out of the fauour of God. Through sinne, came all kinds of plagues and punishments vpon men; as hunger, nakednesse, diseases, the pestilence, bondage to enemies and inuasion of them, imprisonment, losse of goods, losse of life, and such like. For sinne, both person and place, whole Cities and Villages haue been destroyed: from the King to the begger, both *Pharao* and the raskall souldiers that pierced Christ through, and platted a crowne of thornes vpon his head, and *Iudas* the purse-bearer who was also the traitor; euen all these did by sinne purchase to themselues the reward of iniquity. All which plagues, they which were void of those sins and the like which they committed, were freed from.

The greatest
sinnes bring the
greatest punish-
ments.
Genes. 3. 17. 24

Deut. 28. 45.

Gen. 19. 5. 25.

But I shall not need to say much of this matter which is cleere in al mens eies: and yet I must say that which I do in this place, because it is the ground of this discourse. For if this be true, that troubles and punishments are the fruit of sin, and that they who decline and go aside from the way of sinners, shall not taste of many of them; it followeth that the children of God who doe so, haue a singular prerogative about others, and may be free from many sore vexations. Neither should this seeme strange or admirable, forasmuch as they forsake many vnlawfull liberties and vaine pleasures which others hunt after.

The freer from
sinne, the freer
from trouble.

But as I haue said in handling the former priuiledges, so I must say in this: that the seruants of God may enioy this liberty; but not, that all doe so. For experience proueth the contrary; namely, that sundry of Gods people doe draw vpon themselues many troubles through their owne default, which they might haue bin void of, and doe trouble themselues with an euill conscience, when God doth not trouble them with sore affliction: and it is one cause why I did enter into this work, to teach such how they may liue more at ease and in safetie and without many incumbrances in this world, then they doe or many thinke they may possibly doe. For a great number, euen of Gods children, do perswade themselues through ignorance of the scriptures, that forasmuch as they heare, that wee must goe through many tribulations to the kingdome of heauen, therefore it can be no otherwise with vs, but that we must of necessity smart and be afflicted as oft and as many waies as wee are; which is nothing so: for many troubles and dangers we might shun and auoid by taking heed to our selues, as Gods word teacheth vs, yea and as his spirit inableth vs also to doe; which yet through our follie, securitie, sloth, and such other faults of ours, too often doe vex and disquiet vs, and make our liues vtterly vnfauourie and vnpleasant vnto vs. For who can deny this, that many honest Christians as well as worse persons, doe cause a great part of their liues to be filled with vnquietnesse, anguish and irksomnesse, (then the which, what can be reckoned greater troubles?) and that, through impatience, anger, fretting, rashly meddling in other mens matters, and intem-

All the godly
doe not auoid
the sorrowes
which they
might doe here.

Note.
2. Tim. 3. 12.

Matth. 22. 29.

Many trouble
themselues
greatly by their
corrupt affe-
ctions.

perately

Note.

*And many
other, with those
which, ouer-rule
them another
way.*

Heb. 11. 25.

*They bring also
vpon themselves
outward trou-
bles, by their sins.*

*It is proued by
many particu-
lars.*

Prou. 21. 17.
Note.

perately following and dealing in their owne; which vnbridled affections others of their brethren wisely and carefully seeking and labouring to resist, present and gouerne, are not molested nor troubled with?

Or who seeth not this, that, euen men who deserue to be well thought of for many causes, yet in some particular things refusing to be directed aright, but rather following their own will, & being caried by their euil affections, take libertie to themselves to mispend the time in foolish iesting, idle and harmfull talking, in lightnes, in wantonnes of the eye, euill companionship, &c: for the which sweete meate they haue afterwards sower sauce? and by those meanes only, raise vp in their hearts secret accusations, checks of conscience, horror and feare of death and the iudgement day, quenching of the spirit of God, and such like; and the better men they be, the sooner and certainer they are thus rewarded. Are not these troubles? which if they had bin carefull to auoid, they might haue liued merrily and with good contentation, as other good seruants of God haue done, and do, who haue set more by true peace and quietnes with holinesse, (without which no man shal see the Lord) then to lose it for a little peece of their will, and for the inioying of the pleasures of sinne for a season.

But these troubles because they are inward, are not of so many, nor so easily seene and discerned as were to bee wished, although too many, both godly and wicked, doe oft both finde and feele them. I will therefore shew this in outward troubles; how many Christians doe as well through their sin trouble and incomber their liues with them, as with the other kind. For by their sinne (as wilfull blindness, carelesnes and vnbridled affections) euen they as well as men vterly vnreformed, do bring vpon themselves shame, sutes in law, pouertie, debt, diseases, imprisonment, losses, ill report, wicked posteritie, &c. These and such like (I am sure) the ignorantest and worst sort of people doe count troubles and miseries, and cry out of them, till they do oft times deprive themselves of life, to the end they may be rid of them. But to proue that they trouble themselves with all these by their sins, is it not a shame to them, when they be found to haue been deceiuers, liars, boasters, slanderers, and in such other behauiour offensive and scandalous? and doe not the same bring ill report with them also? doth not rashnesse, hot and hastie speeches betwixt men, prouoking one another; cause sutes and controuersies which need neuer haue been, and a rendering of like hard measure againe, as hath bin offered? doe not debt and pouerty arise of needlesse and excessiue spendings, going aboute our abilitie in diet, apparell, purchasing and building; and doth not he which loueth pastime, proue a poore man? So by surfeting come diseases; and ill posteritie by ill education, with too much conuencie and libertie giuing; and by rash and vnequall marriages come hastie repentings, with deepe conceiued griefes, if not departing one from the other; and an haughtie minde causeth him that nourisheth it, oft times to take vp his abode within the prison walles. These are a few of a great many which might as well be reckoned vp, but that I would say no more then I must needs.

And what are the troubles of the world, if these be not? and yet who seeth not, that all these and their like are drawne vpon many Christians by their

their sinne, as fore corrections from God, seeing they doe, and may easilie, through want of care and watchfulnesse, oft offend thus. And true it is, that they might be well auoided, if sinne were taken heede of and resisted, and by labour and watchfulnesse the vnruely heart subdued. Neither let any answere me, that this cannot bee attained; for I affirme, that God giueth such grace vnto fraile men, whereby it may bee attained to, and teacheth how; and many there are (God haue the glory thereof) which comfortably finde it, who because they hate to be seruants to any sinne, (although they cannot walke without sinne) receiue no such wages of sinne and iniquitie as others doe.

God giueth
grace to ouer-
come these sins.
James 4. 6.
Note.

And by this which I say, let it be considered, what ease, peace, and freedom from many troubles, this sort of men inioy in their liues, which others goe without; and what sorrow and calamities some fill their daies with, for pleasing themselues amisse, which they might well be voide of. So that, is is not as many haue ignorantly thought, that their troubles cannot be auoided; but (as I haue said) many of them might be shunned, and their liues might be many waies and in sundry respects more pleasant and quiet then they be: which causeth some that see it to bee thus with diuers Christians, (and yet that these their troubles are not for well doing, but by their owne follie and procuring) causeth them (I say) to be so far from the loue of true religion, as they be: for whose sake, if we will not doe it to make our owne liues more comfortable, we should abstaine from offences; seeing the woe that is pronounced, will otherwise, certainly come vpon vs; Woe to him that causeth another to fall.

What quiet
some finde in
their liues more
then others: and
how.
Note.

Matth. 18. 7.

But such men are ready to excuse and answere for themselues, saying, that all cannot be alike, nor all cannot doe as some may; which obiection vnlesse it be of pure simplicitie, is a signe rather that they will go forward, then seeke to recouer. But whatsoeuer, or whose soeuer it be, I answere, Let the weak endeouour to follow the stronger: and if any haue attained to more then other, in knowledge and experience of the mind and wil of God, of them let others learne, and take such for their example: but let none please themselues in that which they do, as though they could not attaine to any better, but aime at further ripenes and measure of perfection, deadly disliking their smallest sins, rather then excusing and defending those which are great: and then it shall be verified that is written, to their no small comfort, *To him that hath, it shall be giuen, and hee shall haue abundance*: and hee that seeketh in humilitie, shall finde and enioy plentifully; and hee that reuerenceth the gifts and graces of other, shall haue a part in them himselve, and not enuie other for them.

Obiection.

Answer.

Luke 8. 18.

And as for the troubles which we speake of, let no man thinke, that wee may reioice in them, seeing we are dehorted from them by the Apostle Peter, saying: Let no man suffer as an euill doer; seeing they are for iust cause vpon vs to vex & disquiet vs, rather then that they can be any matter of ioy and gladnesse to vs, except by godly sorrow they bring vs to repentance, which (alas) is the least part of their thought who commit them. The Lord taketh no pleasure in seeing vs to trouble our selues, and by our sins to bring vexation into our liues; but sheweth vs in his word, how greatly it displea-

James 1. 2.
1. Pet. 4. 15.

Note.

seth

Ier. 5. 25.

seth him, that we should be so much our owne foes, and vnwise for our own benefit, and that wee should by our sins hold so many good things from vs. For so doth the prophet tell vs, that they are our sins which keep many blessings from vs. And if they be our sins, that is, our knowne sinnes, our wilful sinnes, and those which are committed through our own default and folly, then let vs thanke our selues, and let vs charge our sins, and not the Lord; in that, while we suffer so great and many troubles by them, wee haue reaped thereby the iust fruit of our owne labours. And seeing the sinne might and ought to haue been auoided; therefore such troubles as they haue caused, might also haue bin preuented.

And this is that which I haue gone about to proue, for the comfort of my brethren: that many of vs who belong to the Lord, doe finde more troubles and afflictions then we need to doe, and that through our owne sinne. And therefore I conclude, seeing it is so, that the Lord who guideth his seruants in a more holy course, then many of the other sort are content to be guided in, doth thereby grant them this priuiledge and liberty; that they doe escape and are deliuered from infinite troubles and calamities, which others who count godlineffe too strict and precise a course for them, doe oft rush and runne into.

To whom chiefly the comfort of this doctrine doth appertaine.

Oh that this might enter into them deeply and do them good, for whose cause chiefly I haue spoken it; I meane, many of Gods people: who although they haue some loue to their brethren, & imbrace the Gospell heartily and reuerently, and haue many other good things in the, (it behoueth me so to iudge of them) yea generally they propound to themselues a good course, namely to liue after the Gospell: yet particularly, are such in their liues as bring small glory to the Gospell: but passe ouer many parts of their liues with very sleight examination, as they doe also the gouernment of their hearts. Which faults notwithstanding they be couinced of, yet wil they not yeeld, but goe forward in them still: and as for those things which they may lawfully doe, although they offend neuer so manifoldly in and about the same in manner of doing them, yet will they by no meanes bee counselled to redresse that which is amisse; in whom it is no hard thing to see, how deare they pay for their liberties, which they will needs enioy, whatsoeuer they cost them. And yet they would hold peace with God, and doe sometimes finde comfort in good things; but when that faileth, (as it doth very oft) their liues would become very irksome and tedious vnto them, if they made not themselues merrie in some earthly and transitorie thing; and so they make flesh their arme, which is to denie the Almighty.

Note.

1. Sam. 8. 19.
compared with
12. 19.

Excuses for
mens sinnes.

Note.

Their defence, for that they doe not more particularly direct their waies aright, is; that Iesus Christ hath giuen them libertie and set them free; and that they haue no discretion, who vrge their brethren so strictly; and such like: which all are but figge-leaues to couer their nakednesse. For they see (though they would not) oftentimes, that thus liuing, they please not God; neither (if they aduisedly marke it) do they please themselues. Their disquietnesses, checks of conscience and secret accusations they cannot but fee, and many outward troubles do meet with them, as hath bin said: and while they seek the cause a far off, behold, it is neere vnto them; yea at hand, even within

within them: their will, their vntamed affections, the sturdinesse and vnrulinesse of their hearts, and this their sinne hath found them out.

These therefore I exhort to consider with no worse mindes then I haue written it, what hath bin said; and the Lord giue them grace so to doe: yea, and let such godly Christians whose teeth yet doe sometime water at the dainties of those, though they see what sorrow and reproch they sustaine for them, thanke God heartily that they taste not of such poysoned dainties with them.

But now that I haue shewed, how the Lord doth preferue them from sundry, yea infinit troubles, who set their hearts to walke with him in one thing as in another, (behold, such honor and prerogatiues his seruants may haue) I cannot passe by the diuellish (and yet foolish) policy of some who doe shun to be religious of purpose, because they would be void of sorrow and trouble. They sing the song of the rich man in *S. Luke*, that in their life time they wil haue their pleasure whatsoeuer it cost them, when their reckoning cometh in: and of the Epicure; *Let vs eat and drink, &c.* and say with the young man in Ecclesiastes; *They will reioyce in their youth, and enioy the delights of sin, though it be but for a season.* But they marke not that answere to him in the Gospell: *Thou in thy life time receiuedst thy pleasure, therefore now thou art tormented*: nor to the young man by the Preacher, what was said; *Know, that for all these things, God will bring thee to iudgement.* No such thing (I say) they do consider; but all that they obserue, is this: How the better that men are for the most part, the lesse they are set by, as it is said; *I haue seene the iust to perish in his iustice*: and the lesse men fashion themselues after this present world, the lesse they may (they see) depart from a good conscience, and be the lesse merrie after the common manner; which these obiectors count an irksome and tedious thing.

Againe, they see, that as the most part of men among whom the godly liue, haue them in some indignation and vile account; so that they doe by meanes thereof, sustaine mockes, taunts, checkes and complaints before their betters, with cruell threatnings, and in time of persecution that they are conuented, imprisoned, railed on, yea and oft times put to death. These things (I say) they onely looke at with carnall eyes, and therefor are easily brought to beware, that they come not neere their course: but they neither consider, that they suffer for righteousness sake, and therefore that they are blessed; neither that they themselues, and such as they are, liue in darknesse and after the lust of their cry and heart, and that their pleasures wanze away as the cracking of thornes vnder a pot, and afterward they must come to their heauie and vnwelcome account. Besides this, though they haue sorrow and vexation daily in their liues, by meanes of their sinne, vnlesse they breake it off through foolish mirth and vanity for a while; or (which is worst of all) fall into hardnesse of heart, yet partly they see it not, neither count it any; as to be cast into fretting, frowardnes, strife, debate, &c. And if they doe purchase any trouble by their deserts and ill doings, as shame, charge by the purse, and other punishment; yet they will chuse to suffer much this way, rather then they will be driuen from their will, and the enioying of their fond liberties.

Many shun to be truly religious, because they would avoid trouble.

Luk. 16. 25.

*1. Cor. 15. 32.
Ecclef. 11. 9.*

The foolishnesse of them that doe so.

*Mat. 5. 10.
Ecclef. 7. 8.
Iob. 21. 13.*

Pfal. 32. 10.
Numb. 32. 23.

1. Cor. 11. 32.
1. Pet. 1. 7.
Ioh. 1. 20.
Rom 8. 28.
Eccle. 8. 12.

And now let all wise men iudge, what these kinds of men haue gained by following their sinfull course: let (I say) the vitermost of their gain and pleasure bee considered, and what troubles they haue shunned in shunning to liue godly. But when they haue done, seeing the Lord hath sufficiently confirmed this: that plagues abide the vngodly, and (that they may be sure of it) that their sinne shall find them out; let none looke to provide well for himself that way, namely, to shun and be farre from the sincere practice of a religious and godly life, to the end he may be free from troubles, for he can no other way more certainly and speedily multiply them. And whereas it is objected, that the best of Gods seruants are not free from troubles, but suffer much for their profession and a good conscience; it is granted. But their troubles for those causes, are of another kind, namely, fatherly chastisements to hold them in from perishing with the world; or trials of their patience, faith, and other graces of God in them; or such as they suffer for good causes, and so weep and lament, when the world is iocund and merry; and therefore they turne euer to their profit, as I shall haue occasion to shew more plentifully in another place more fit for that purpose. And to conclude, let all know this, that though a sinner do euill an hundred times, and God prolongeth his daies, yet that it shall be well with them that feare the Lord, and do reuerence before him. And thus much of the first branch of this priuiledge, that the godly may liue void of many and great troubles; and therefore, that such as doe not, may thanke themselues for it, whether wee vnderstand inward distrust and feare, or outward punishments that are fruites of sinne.

CHAP. IO.

Of the second branch of this priuiledge, concerning the afflictions of the faithfull: namely, That God deliuereth them out of many, when the wicked still remaineth in theirs.



THE second point is, that they may also assure themselves, that the lord will deliuer them (and that of very fauour) out of many troubles, though they see not how; euen as I haue shewed, that some shall not touch them at all. For although they themselves see not how, nor any other likelihood, but that they shall long oppresse them, yea viterly consume them; yet euen then doth the Lord know how to deliuer them, and hath many waies, which they could not see, to rid them out of so great calamities: and so hee doth, either before they haue long lien upon them, or at least, before they haue beene driuen to any extremitie by them, and before they haue had their course, as in the deliuerances of *David*, mentioned 1, Samuel, 19. 20. 23. 24. and 26. Chapters throughout, is to bee seene. And this hee doth, as oft as it is expedient, when in the meane season, hee dealeth not so with the vnbeleeuers, but when the other escape, they come many times in their roome, as the Wise-man

saith:

God oft deliuereth his altogether.
Note.
Ioh. 16. 7.
2. Cor. 12. 9.
Prou 1. 3.
And the wicked come in their roome.

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faith : The godly escape out of trouble by the Lords deliuering of them, and the wicked are come in their stead. Now for prooue of that which I said, (that God deliuereth them out of many) what is more plaine then that which the Prophet speaketh, *If the Lord had not been on our side, (may Israel now say) if the Lord had not been on our side, when men rose up against vs, they had them swallowed vs up quicke, when their wrath was kindled against vs, &c. But praised bee the Lord, who hath not giuen vs a prey vnto their teeth. Our soule is escaped, as a bird out of the snare of the fowler, the snare is broken, and we are escaped.* The Apostle proueth it also in his words : *Wee would not haue you ignorant (brethren) of our affliction which came vnto vs in Asia, how we were pressed out of measure, passing strength, so that we altogether doubted euen of life ; but God deliuered vs from so great a death, and doth deliuer vs ; in whom we trust also that he will deliuer vs.*

Psal. 124. 1.

2. Cor. 1. 8.

The dangers of Gods people vnder the gouernment of King *Ahasuerus*, who knoweth not? How had that wicked *Haman* by malice and subtilty obtained of the King, commission to take their goods and put them to death? The day was set, and all preparation made for the bringing of it to passe : and yet before it could be effected, how did the Lord, at the humble sute of *Mardocheus* and the Queene *Hester* in prayer and fasting, seeking unto him, turne away the plague from them; and deliuering them, bring their enemies and *Haman* the first of all the rest (as hee was the cheefest) into their roome : euen as *Daniel* was deliuered out of the lions den, (the Lord shutting their mouthes that they should not hurt him :) *but his accusers beeing throune in after that he was deliuered, the Lions had the mastery ouer them, & brake their bones, or euer they came at the ground of the den.* The whole story of the Bible is full of such examples : wherein this is most cleerly to be seene, how God hath deliuered his, trusting in him, from, and out of many and great dangers and calamities. So that if God do this for his, then his seruants may assuredly looke for it.

Hest. 3. 13. &c. and 7. 10.

Dan. 6. 23.

And yet I would all should know, that I do not bring these, as I might many other to this end, onely that I might proue that God hath deliuered his childre out of troubles: for so hath he done the wicked also, (as *Ishmael* in the wilderness, and the Philistines from *Saul*): neither is that the thing which either I intend; or if I did, were that any priuiledge or peculiar blessing to the godly, for as much as the wicked may haue their part in it as well as they. But I bring these examples to proue, that Gods people may be sure, that hee will of fatherly loue deliuer them from many tribulations, namely, when they haue sought vnto God in them, (to God, I say, and not to creatures); assuring theselues, that as it is he that hath smitten them, so he also shall heale them. And when they haue vsed those meanes for their deliuerance, which God hath taught them to vse, namely, fasting and prayer with confidence, as *Mardocheus*, *Iehosaphat*, &c. and haue rested vpon God, as they did in the Psalme 124. 8. and 20. 7. and not on a brused reed, as oft times Israel did; and when they do looke for deliuerance certainly, hauing first a promise therof from God, as *Iosua* had against the King of *Hazor* & his company; and *Gedon* against the Amalekites & the Midianites; when they do (I say) obtaine deliuerance thus. and after this manner, this is a singular priuiledge vnto

Gen. 21. 15. 1. Sam. 31. 8. 10.

The godly are deliuered in Gods fauour. Hos. 6. 1.

Ester 4. 16. 2. Chro. 20. 3.

Hos. 14. 4. Note.

Iosh. 11. 6. Iudg. 7. 9. 15.

them: for then they know that it commeth from God, and therefore they may haue great comfort therein, and receiue such deliuerances as pledges of of his fauour.

The wicked
not so.

Yet the godly
doe not alwaies
beleue this.

And thus are Gods seruants only deliuered out of their troubles, the vngodly haue no part with them in this fellowship. And yet I do not say, that euen they are alwaies thus affected and furnished with this grace, alwaies to beleue and looke for it, as oft as God deliuereth them out of any dangers and troubles, (that is it indeed which they should daily aime at): and yet they can haue no sound comfort to their hearts more then other men haue, vnlesse they do thus wait vpon God by sound hope, and seek to him in their necessities and distresses after this maner; but haue only outward helpe and succour, or an end of their troubles, as the wicked may haue; little considering from whence they come, or whether they haue them in Gods fauour or displeasure.

Obiection.

The fathers had
particular pro-
mises, but so
haue not we.

2. Chro. 20. 17.

Iosh. 11. 6.
Iudg. 6. 14.

But before I go any further, I must here answer an obiection. For it will be demanded of me, what profit may we reape by the examples before alleged? (wherby I proued, that deliuerances out of aduersities and dangers are not priuiledges, except they haue a promise, thereof from God before, and beleue the same): What is that to vs, will these men say, for as much as God doth not at any time speake vnto vs, as he did in ages past vnto our fathers? *Iehosaphat* indeed, they say, might well and easily be perswaded, that God would giue the Moabites (his enemies) into his hand, when hee by his Prophet had said to him; To morrow go out against them, and the Lord wil be with thee. So *Iosua*, and in like maner *Gedeon*: but where hath God thus spoken (say they) to any of his faithfullest seruants, in this last age of the world, personally or particularly in trouble, that hee will deliuer them, and remoue his afflictions from them? Therefore none of them can be certaine therof, nor (by consequent) so well ordered in their troubles as they were.

Answer.

2. Tim. 4. 8.

Heb. 1. 1.

God in the chief-
est matters hath
spoken as plainly
to vs as to
them.

Rom. 7. 25.

Iam. 4. 6.

Ioh. 14. 13.
and 15. 16.
Rom. 8. 28.
Note.

2. Sam. 15. 25.

I answer: That God doth not indeed speake to vs after that maner that he did to our fathers, as wee are certified in the Epistle to the Hebrewes; but hath left his whole mind to vs in his word, wherein hee hath so fully declared his will in all things as is sufficient, and in the weightiest matters hee hath spoken as plainly to vs as to them. And concerning this one thing, namely, of deliuering vs out of distresses and afflictions, if they bee inward, (as sins and corruptions) he hath promised (if we beleue the same) that he will giue vs grace to mortifie our sinne, and if we do not ouercome and subdue the same as we would, yet that his grace shall be sufficient for vs; and the best of our forefathers had no more. If they be outward visitations and crosses, as sicknesses, pouerty, &c. he hath promised also, that if it bee expedient, and for the best to vs, he will pull vs out of them; and howsoeuer he doe in our sufferings, that which he doth, shall be the best for vs. And there was no other thing said to the body of the Church in the former ages, but generall promises which were made to all the faithfull, (excepting that for some especiall causes, some particular promise of deliuerance was made to some certaine persons, and for waightie causes; and yet those were not made for all times, nor in all troubles): as may be seen by the answer of *Danid*, who being driuen out of Ierusalem by his sonne *Absolon*, rising vp against him most traite-

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traiterously and vnnaturally, said vnto Zadok the Priest, Carrie the Arke of God againe into the City: *If I shall finde fauour in the eyes of the Lord, hee will bring me againe, and shew me both it, and the Tabernacle thereof; but if he thus say, I haue no delight in thee, behold here am I, let him doe to me as seemeth good in his eyes.*

It is cleere by this, that *Dauid* in his trouble did not know, whether God would deliuer him or no; neither did he know what the end should be; nor had any promise from God, that hee should returne againe to Ierusalem in peace, and behold the Arke and Tabernacle any more: yet *Dauid* sought to the Lord, and humbled himselfe, and was not so amazed with the affliction (as strange as it was) but that he remembred the Lord, and prayed to him, and worshipped, in token that he had made God his stay and defence, whatsoever the issue of his sore triall should be. The like is to bee seene in the example of *Sidrach, Misach, and Abednego*: who when they heard the strait charge of King *Nebuchadnezzar*, That whosoever should not at the sound of the instruments of musicke fall downe and worship the Image which hee had set vp, should be cast into the middest of an hot fierie furnace immediately, answered the King and said: *O Nabuchadnezzar, we are not carefull to answer thee in this matter. Behold, our God whom we serue, is able to deliuer vs from the hot fierie furnace, and hee will deliuer vs out of thy hand; but if hee doe not, be it knowne vnto thee (O King) that we will not serue thy gods, nor worship the golden Image which thou hast set vp.* We see, they knew not whether God would deliuer them or no: but this they were perswaded of, that he had a most tender and fatherly care ouer them, and would shew the same in the time of their need; and yet if it were for his glory, he would doe the other also.

Dan. 3. 17.

And now (to returne to our selues) if we in our tribulations be thus vpholden by the generall promises of God, if we sue and seeke to him with his condition to be deliuered, (if it be expedient in his eyes) endeavoring to be contented with that which shall fall out on either side, wee haue behaued our selues as it became vs, we haue sought to him aright as his word teacheth vs: and if we after this obtaine deliuerance, God hath heard vs, he hath kept promise with vs, and wee haue receiued good prooffe of our faith. And who can deny, but that it is a great priuiledge when we obtaine deliuerance thus: and thus doing, although we be not deliuered, yet wee rest perswaded, (howsoever our weake nature hold backe) that the Lord hath done iustly and wel; hoping with such confidence, as of fraile flesh may be obtained, for answerable strength and consolation vnto the measure of our afflictions in our greatest need. And if men see no great matter in this, let them wade a little deeper, and weigh how they are vpholden by their faith that they fall not to shifts and vnlawful means (when otherwise they see no way to escape) as the vnbeleeuers do, and namely, *Saul* with other, who waiting vpon lying vanities, forsooke Gods goodnes: neither are stricken with deadnes, as *Nabal* when he heard heauie tidings; nor with distrust and dispaire, as *Judas*; neither with complaining and murmuring at God, as his owne children sometime when they are not vpholden by faith, are forced to do. And yet if we haue deliuerance any other way, as by carnall policie, subtil shifts, or the like, (as I doe not denie, but by such meanes it may come) it is so

Note.

1. Sam. 28. 7.
Iona. 2. 8.
1. Sam. 2. 37.
Matth. 27. 5.
Psal. 37. 13. 14.
Iona. 4. 4. 5.

Of the third branch of the seventh priuiledge.

far off, that we should count that a priuiledge, or any other matter of reioy-
cing, that it maketh our afflictions double, yea ten-fold thereby, which was
in a manner none at all before.

And thus I conclude this other point, affirming, that as it is a singular pre-
rogatiue to vs, that we may be kept from many troubles altogether, which
other cannot be freed from: so it is no lesse honour, priuiledge and fauour
that we may be deliuered out of many, (which others shall not bee deliue-
red from) as I haue shewed and proued in this present point; but yet then
only it is a priuiledge (as I haue said) that we may be deliuered; not when we
vse vnlawfull meanes for it, but when we looke for it thus; (if God will, and
if he see it good and expedient) and therefore doe wait patiently, vntill he
send an issue; which grace the vnbeleeuers neuer haue, neither can haue: on-
ly Gods children are capable of it; but for all that, few euen of them enioy
it, as either neuer hauing learned it soundly and cleerly, or not beleeuing,
that they may possibly attaine to it, which causeth so much vncheerfulness,
discontentment, &c. in our troubles, as grudging against God, yea and indi-
rect shifts to auoid them; and much hollownesse, coldnesse and negligence
in the seruice of God, and Christian carriage of our selues, before trouble
commeth, for feare that when it commeth, we shall be inconstant: wheras,
if it were otherwise, much heauenly comfort might be reaped in our liues,
which now is not.

Notes

CHAP. II.

*Of the third branch of this priuiledge: That we haue much
good by our afflictions.*



He third branch now followeth, which is no lesse then
a great priuiledge it selfe, beside the two former, and
that is: that the Lord teacheth his children aright,
and well to beare those afflictions, with which hee
thinketh meet to try them, and to hold them vnder.
So that they may not onely endure and goe vnder
them patiently and contentedly, but also receiue
much good by them, as they themselues be constrain-

ned to confesse. And as the Lord teacheth his people to make this vse of
their afflictions: so euery one of his may also learne the same, if they
bee wise enough to thinke so; that is, to be resolued, that for their ex-
ceeding benefit and profite, hee sendeth them. For then, and neuer till
then, they frame and addresse themselues to receiue them from God
thankfully and meekely, when his word hath thoroughly setled this
thought and perswasion in them: which wisdom few haue, or attaine
vnto, (thus to thinke,) but their owne foolish reason; which (while
they seeke nothing but ease and freedome from trouble) leadeth them a
cleane contrarie way; that is, to be vtterly vnwilling to beare them, e-
uen discouraged and heauie-hearted, as oft as they thinke on them. This
wisdom therefore must bee sought for, euen of the good seruants of
God:

Psal. 119. 71.
Ioh. 16. 5. 7.
1. Pet. 1. 1. 6.
*We must be re-
solued that God
sendeth afflictions
for our
good.*
Note.

Luk. 9. 23.

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God : that they looke for them daily, and bec readie to receiue them from God. This it is, that must suppress and checke all contrary power of carnall reason, which will be otherwise in the way at all times to annoy them.

It followeth therefore next and most consequently to declare, how the poore people of God may come by this wisdom: and then to shew, how it guideth them to make such profitable and good vse of their crosses and chastisements, as no other but they are able to doe the same. Saint *James* going about to perwade the Christians which were disperfed by reason of persecution, to receiue their afflictions meekly and ioyfully, (fearing that there were not many which could do so) shewed them; that it was for want of this wisdom in them, whosoever rebelled vnder the hand of God; and that they ought to bee thoroughly perswaded that God sent them for their benefit and good. And then hee goeth forward to teach them, how they might come by it; and that he teacheth them thus; *If any man want wisdom, let him aske it of God, who giueth to euery one plentifully, and casteth no man in the teeth*: but this watch-word he giueth; That they must see, they aske in faith, and then they shall obtaine it. Then for our instruction and edifying let vs know, that if wee desire to bee partakers of this priuiledge, to welcome our afflictions, to beare them cheerfully, and to haue them turne to our great benefit, (which the most doe thinke will turne to their vndoing:) then as we hold this principle of the Apostle to bee a truth; that *All things worke for the best to them which loue God*: so wee must be wise to thinke the same of our owne afflictions: and if wee cannot easily be so perswaded, (as no man is for the most part) wee must be earnest with God, and that oft and from time to time, that our will may yeeld to Gods will, and wee may thinke that good for vs which he thinketh so.

Iam. 1. 5. 6.

*How we may
take good by
our afflictions.
Note.
Rom. 8. 28.*

Pet. 3. 12.

And to the end wee may bring our hearts to this, let vs weigh to and fro, what wee can obiekt against it, why wee neede not submit our selues vnto God: that when all our carnall reasons shall be answered, as being too weak to preuaile with vs, we may referre the whole course of our liues to bee gouerned by him; and what corrections soeuer he shall thinke meete for vs, and to trie vs with, and to keepe vs from further hurt; (for he hath no worse end in chastising of vs) that then wee may remember, in all things to bee thankfull, and take vp our crosse readily and welcome it, seeing wee know the end of it. And let it not be thought much that I say, Hee hath no worse end in afflicting vs: for wee ought to be perswaded throughly of this, that the Lord our God louing vs, he cannot intend our hurt in the least manner, howsoeuer it shall please him to exercise vs. For we may be sure, that he afflicteth not willingly, nor at any time, but when it is meete and expedient for vs. And as our Sauour said to his beloued Apostles of his bodily departing from them, (which was the greatest outward crosse that could befall them:) *It is expedient that I goe away from you, for otherwise the Comforter cannot come vnto you*: so would hee haue vs to thinke, that if it were not for our troubles, we should neuer haue such comfort as wee haue, which doth certainly follow the patient bearing of them.

*God sendeth
them to that
end.
Note.*

*Lam. 3. 33.
1. Pct. 1. 6.*

Ioh. 16. 7.

Heb. 12. 11.

And heere consider the causes why God sendeth them to his beloued

Ecc 4

ones:

Reasons why
God afflicteth
vs.

Pfal. 34. 17. 18.
& 2. Cor. 1. 10.
Rom. 5. 4. 5.
Iam. 1. 3.
1. Cor. 11. 32.
Pfal. 119. 67.

2. Cor. 4. 9.
& 6. 9.

Gods children
are neuer for-
gotten, though
they may seeme
for a time to be
neglected.

Pfal. 20. 8.
Ioh. 16. 22.
1. Sam. 30. 6.

Pfal. 73. 1.

Pfal. 119. 71.

Heb. 11. 8.

Pfal. 105. 19.
Pfal. 105. 18.

Act. 2. 21.

ones: which being knowne and rightly weighed, are of sufficient force to worke their great benefit and comfort. First, that they may haue experience from how many troubles he deliuereth them; and know after, how to looke for the like helpe in the like trouble. Secondly, that they may haue prooffe of their faith and patience, which worketh vnspeakable comfort: thirdly, that they may not be condemned with the world: fourthly, that by them, as the body by physicke, they may be purged from their sinfull drosse, and feare him: and fifthly, that the Lord may thereby weane them from the world, (to the which they are so glued) as a child is from the breast, (by bitter things) which would not otherwise leaue it. So that if we be thus taught of God, and learne this wisdom of him, to beleue, that to these ends, and of very loue and faithfulness he afflicteth vs, whensoever he doth it, wee shall be sure to find it so, to our exceeding comfort.

And although for a while we be tried, and therein may seeme to be neglected and forgotten of him, when others shake off the Lords yoke, and shunne the troubles by an euill conscience, which hee layeth vpon them: yet when they shall after be plunged into dangers without recouerie, then shall ours be at an end, and our reioycing neuer cease nor bee taken from vs. Through this faith, *Dauid* comforted himselfe in his God, when wicked men consulted to take away his life. Through this wisdom which I haue spoken of, (and inseparable companion of faith) hee said when his troubles were sore and great, *I haue held my peace, because thou (O Lord) haddest done it: and that God was most louing vnto him for all that.* And so when by this wisdom and faith he had waited patiently on God, he reaped experience and gladnesse as the fruit thereof, which he himselfe expresth in these words, saying: *It is good for me (O Lord) that I haue been afflicted.* And the like speeches he vttered at sundrie times in many of his Psalmes, which for breuitie sake I omit: whereby it may bee gathered, that from time to time hee was thus vpholden in his troubles; and therefore that hee enioyed this libertie and priuiledge in his life, to finde his very crosses profitable and good vnto him.

The same may be said of *Abraham*, both at many other times, and namely when hee left his owne countrey, and his fathers house, to goe to a place which God should shew him: where hee being a stranger, and had not a foot of ground to possesse, yet hauing leasure to returne, would not; but waited vpon God to know his pleasure: which he would neuer haue done, if hee had not been perswaded, that the affliction was best for him, which God did trie him with. *Ioseph* had no other thing to vphold him when hee was sold, put in prison, and his feet pinned in the stocks.

And to bee short, if this trouble vs, that although these worthie seruants of God, and many other, had this wisdom to take their troubles aright, and in such meeke manner, that they seemed not greatly to trouble them; yet we may not looke to doe so: for answer to this, let the Apostles words direct and counsell vs: he saith, *If any man want this wisdom, let him aske it of God, and it shall be giuen.* Loe, hee excepteth none (which doe not except themselues) of such as know what faith is, and who are able to aske in faith: (as all the Lords may bee bold to doe;) for hee addeth, *But let him aske in faith,*

Of the third branch of the seventh privilege.

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faith. And againe, *Whosoever shall call on the name of the Lord, shall be saved*; for *how can we call upon him, on whom we have not beleened?* So that if any such be destitute of this wisdom, they may thanke themselves, it is their owne fault.

But to satisfie some, (who, I know, are many) which looking to the Apostles words, (*that all turneth to the best to such as love God*) looke no further: wherupon they conclude, if God will haue our troubles turne to our good, what need we take any further thought about the matter? I answer: They which beleue that, will not be carelesse in their afflictions, how they be affected vnder them; whether they lie downe blockishly and senselesly vnder them, or whether they storme and be impatient in them; but will do as *David* did in all his troubles, who laid them to heart, and praied for grace to beare them, & for deliuerance out of them, though he was sure God would giue a good end of the: euen as *Daniel* also did. And if they behaue themselves wilfully, carelesly, or foolishly in them, they shall see them turne to their exceeding hurt and vexation: so farre is it off, that they should reape good thereby, they know not how. For the Scripture which teacheth that afflictions are sent them for their good, doth not profit them, if it bee not with faith in them that heare it.

But if they beleue that Scripture to be written for them, and apply it; then they receiue their crosses from God, as sent to them in his loue, they murmur not against him, neither refuse to bee chastised of him, but are thankfull, and therefore labour for patience, that it may haue her perfect worke: yea and further, if they can finde any sinne in themselves which might draw these corrections of the Lord vpon them, they heartily turne from it with all possible speed, that so they may more confidently entreate the Lord to turne away all the tartnesse of their afflictions from them. And they which after this manner behaue themselves vnder the crosse, although they performe these duties but in weaknes, shall find their troubles, howsoever for the time irksome vnto the flesh, yet to be gainfull many waies, and in many respects vnto their soules.

For they shall giue them a prooffe of that grace, as meeknesse, trust and confidence, which otherwise they could not know to bee in them. They shall teach them also experience of greater acknowledging Gods fatherly kindnesse, which worketh and bringeth forth these sweet graces in them, by as vnlikely occasions, as the soft waters gush out of the hard and stonie rocke: for in others, what doe afflictions cause for the most part that haue them, but rage and fretting and such like? Besides, being rightly exercised in the bearing of them, they hold them from many sinnes which others run into. They make them more humble and thankfull: they hearten them by custome therein to beare greater, yea greater then they thought possible that euer they should haue gone vnder; and with all these commeth most sound and exceeding comfort, in the end at least, with hope in the midst of them, which shall not make them ashamed.

Therefore if the seruants of God may enioy these, with many other such commodities by their afflictions, and haue so good liking of the Christian life, that they will not forsake it for the greatest of them, I conclude this

Rom. 10. 14.

Though God promise to turne our troubles to good, yet wee must not be carelesse vnder them.

Note.

Dan. 9. 2. 3.

Psal. 18. 26.

Heb. 4. 2.

How they may profit by afflictions.

Heb. 12. 13.

Uses of afflictions.

1

2

3

4

5

Lam. 3. 27.

6

Iam. 1. 2.

Col. 1. 11.

Rom. 5. 4.

third

Note.

Animi securitas, conscientia bona, cause fiducia, plurimum valent ad sustinendas afflictiones. That is: The safetie of the mind, a good conscience, and the confidence of our cause, that it is good, much availeth to the well bearing of afflictions.

third branch as the two former: That the Lord hath not left their afflictions vpon them to vex them, and make their liues wearisome and vnpleasant to them; but that they should receiue much good and benefit by them. And although they be not without sharpnesse, and bitternesse, yet the Christian life hath so many sweet fruits of them therewith, that as men are not weary of the pleasant spring-time, though it bee not annoyed with the flea: so wee doe not loath our afflicted estate, being so many waies gainfull, for some bitternesse that accompanieth the same: for holy securitie through the fauour of God, a good conscience, and confidence of our cause that it is good maketh euen a hard state easie, or at least tolerable. And these priuiledges which I haue now spoken of, who can sufficiently maruell, that our glorious God doth communicate to mortall men, yea vile sinners, which were once without God in the world? I confesse in setting them downe, that I am much astonished to thinke of his vnspeakable kindnesse; especially because I haue mentioned no vaine speculations or dreames of mans braine, which vanish in the aire, but vndoubted truthes out of the word of God, and found true by experience of many good Christians: so that we may worthily be prouoked to seeke a part therein amongst them. And yet somuch the greater they are, and better to be accounted of, in as much as the longer they be enioyed, the more fruit and comfort they bring to him that hath his part in them. And when we finde not this doctrine fauourie and sweet to vs, nor the vse of it in our afflictions, let vs not charge and challenge the Lord for it, but consider what we haue lost through vnbeleefe.

CHAP. 12.

Of the eighth priuiledge: Of growing in grace.



Ephes. 3. 19. 20.

God giueth to his, greater grace then they could aske.

Note.

As in particular may be seene.

Note.

Now as it cannot be denied but that these fore-mentioned graces are singular priuiledges; so (to passe to the next) we are not to be ignorant of this, that whatsoeuer good things Gods people alrerdy haue and enioy; yet he hath more in store for them, and will giue more grace, and greater measure of his heavenly gifts, then they before they had them, could either aske or thinke. And this is worthie to be considered with the former, as a further encrease, and higher degree of the fruits of his loue, that he doth so largely & bountifully reach out his hand vnto them, that thereby they may bee enriched as far beyond the beginnings of their true happinesse, as their beginnings were beyond their first condition before it, in the iudgement of all men.

For cleerer prooffe hereof we are to know, that he maketh them to grow in sounder vnderstanding of his will, in more assurance of faith, & strength of hope, in more patience vnder the crosse, more moderation in the vse of their lawfull liberties, and benefits of this life; hee giueth them better rule ouer their hearts and affections, and that in more things then at the first, and oftener and easilier; and so ouer their liues and actions, their tongues, their hands their eyes their eares. The Lord giueth them farre more enlargement

largement in prayer, then in times past, and constantly to bestow more time in all the helps to godlinesse, and to scoure off much rust and rubbish of the rebellious old man, and the euill qualities that proceed from thence, as they haue and see greater reason why they should doe so: yea, he worketh more sound comfort by the holy Ghost, and more constant continuance thereof in them, then they were wont to be acquainted with. And (to comprehend much in few words) the whole course of their life is much better gouerned, then it was wont to be, and the image of God more liuely and cleerely restored. And are not these (thinke we) priuiledges farre aboute their expectation, and greater then they could looke for?

All which the Apostle knowing that they were dainties prepared for the Lords beloued ones, & a great treasure; (although hidden from the world) did daily wish and pray for, that they might be giuen to the Church of Collosa, as he sheweth in these words: *After that I heard of your faith in Christ Iesus, and loue towards all the Saints, I ceased not to pray for you, that you might bee filled with all knowledge of his will, in all wisdom and spirituall vnderstanding; that ye might walke worthie the Lord, and please him in all things, bringing forth fruit in euery good work, and encreasing in the acknowledging of God, strengthened with all might (according to his glorious power) vnto all long suffering, and lenitie of mind with ioy.* What haue I said concerning this priuiledge, which the Apostle hath not fully contained in these words? And yet what people are there, (being but lately turned to God, as the Colossians were) which might not thinke, that the graces which he put them in hope of, and encouraged them to looke for, were not more and farre greater, then they might possibly be partakers of?

Mat. 13. 44.

Col. 1. 9. &c.

Ioh. 16. 13

Examples.

Which thing may liuely be seene in *Moses* example, if we compare the time wherein God did first call him to go to *Pharaoh*, to bring away his people from the bondage and slauerie in the which hee held them, in Egypt, with the daies which came after, when he brought them from thence. For when he should first goe, he shewed great weaknesse to be in him; himselfe an vnmeete person to goe before a King; and the burthen too great for him to goe vnder; as by his owne words may appeare, when he saith: *Who am I, that thou shouldest send me vnto Pharaoh, and that I should bring the children of Israel out of Egypt?* But afterwards, how boldly did hee his message vnto the King, neither fearing his threats nor countenance: but rather (as it plainly appeareth) *Pharaoh* was sore afraid of him: as in that he confessed to him (in great anguish of heart) his sinne, and desired that he would sue vnto the Lord for him, (acknowledging that he could much preuaile with him) that his plagues might cease. Behold herein one of the greatest matters, (as is the feare and faces of Princes:) he which was afraid to looke *Pharaoh* in the face at the first, was afterward, through strength of faith by cleauing to the Lords commandement and promise, able to doe his message to him with exceeding courage and boldnesse. And if in this one grace and gift of God hee so encreased, (which of all other seemeth the hardest) thereby ouercomming that timorousnesse and faint-heartednesse which would (if it had not been by spirituall manhood and courage expelled) haue made him vtterly vnfit for the discharging of so weightie a duty; what doubt is there, but

Exod. 4. 10.

Exod. 10. 17.

Note.

but that in other graces of God hee increased also proportionably? Which doth further confirme that which I haue taken in hand to shew; that is, that the Lord giueth that grace vnto his beloued, from which they were most farre off, both in their owne sight, and in the iudgement of others, and therefore (as I haue said) more then they sometime could aske or looke for.

And no other thing did our Sauour Christ meane, when *Nathanael* acknowledging him to be very God, for that hee saw a token thereof in him, he said; *Nathanael, because I said, I saw thee vnder a fig-tree, beleeuest thou? Behold, thou shalt see greater things then these. For thou shalt see the Angels of God ascending and descending vpon the sonne of man.* That is to say, thou shalt see farre more cleere signes of my God-head; thou shalt see my Father from heauen, vpon earth to witnesse and testifie the same in most familiar manner: so that the light which now thou hast thereof, and the faith by meanes of it, and thy loue to mee, and the comfort which thy soule hath thereby with other graces, are in comparison nothing to that they shall be: euen as a grain of mustard-seed is vnto a tree that hath boughes and branches. And what other thing would the Lord haue vs to learne but this, by these speeches, that the prodigall sonne desiring but to bee receiued of his father into his house as one of his hired seruants, was taken againe as his naturall son? and the woman of Canaan, which desired but with the whelpes to be refreshed with the crummes which fell from their masters table, had granted her, for her great faith, all that she would, euen the childrens dainties? Euen so hath the Lord provided wonderfull things for them that feare him; as it is said in the Psalme: *Very glorious things are reported of thee, O thou citie of God.* And as it is written: *Who would haue said that Sarah should giue sucke?* and that the barren should be fruitfull? so who would say, that they which had in a manner nothing, should abound in many graces? What was *Iosua* before he was chosen in the roome of *Moses* his master, to be Gouvernour of such a mightie people? but after he beleeued him which said, *Euen as I haue been with Moses, so will I be with thee*; hee found that faith, courage, wisdom, experience, and neere acquaintance with God, which hee in no sort was like before, to haue bin partaker of. What was there in *Salomon* to discharge so great a prouince as he entred vpon, in his father *Dauids* stead? but after that the Lord had granted him his wish and choyce, he obtained the gracious wisdom which inabled him thereto, and which was maruelled at throughout the world.

The Apostles themselues the first three yeers after they were called to follow Christ, had no great matter in them aboue other Christians now: but after that our Sauour had sent them greater measure of heauenly grace from aboue, who doth not see by the historie of their Acts, how vnlike they were vnto such as they had bin? I doe not meane, in the visible gifts of the holy Ghost which were extraordinarie; but in faith, in ioy, & well performing the duties of their callings: as he told all the eleuen at his departure from them; *I haue many things to say to you, but you cannot receiue them now; yea rather, you hardly vnderstand me; but the day is at hand, when ye shall not neede to aske any questions.* And *Peter*, after hee feared God, yet was dismaied at the words of a sillie damsell: but after greater grace receiued, hee was not afraid of

Ioh. 1. 50. 51.

Note.
Mat. 13. 31.

Luk. 15. 17. 1.
Mat. 15. 27.

Numb. 11. 28.

Iosh. 1. 5.
Iosh. 24. 15. &c.

1. King. 3. 12.

Ioh. 16. 12.
Note.
Vers. 32. 24. 25.
Luk. 22. 57.

Of the eighth priuiledge.

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of the mighty, no not the high Priest. So were sundry of the Churches: as that of Thessalonica, who for all that their beginnings were famous, (as appeareth in the first Epistle of S. Paul, which he wrote to them) yet did they increase mightily, as may be seene in the second. For thus he writeth to the;
We ought to giue thanks to God alwaies for you, (brethren) for as much as your faith encreaseth exceedingly, and the loue of euery one of you each to other, aboundeth: so that we reioyce, yea we boast of you to other Churches, because of your patience and faith in all your persecutions and tribulations that ye suffer.

Act. 5. 29.

1. Thess. 3. 7.

2. Thess. 1. 3. 4.

And therefore from so many testimonies, (which in this matter so hardly beeleeued, haue bin alleaged) I thinke I may boldly affirme, that this is another, yea and that a most worthie priuiledge, which the Lord granteth out vnto his children, (and he that is wise will regard it): That they may grow and multiply daily in the graces of his spirit; yea, that they may excell themselves by many degrees; except we will say, that Gods hand is shortened in these latter daies, more then in former times; or his promise vntue.

Isa. 59. 1.

This priuiledge causeth much comfort, if it be duly considered.
 Note.

But I confesse I am glad to know this priuiledge for mine owne comfort, and to speake of it to the stirring vp of many my good brethren, in this cold and frozen age: that wee may take some triall of our selues, what part wee haue in this so preat a prerogatiue, which we may enioy as well as any other. And as well for their iust rebuke I speake it, who thinke it madnesse for men to contend and strue to goe before others in godlinesse, faith, and the fruites thereof, (though we are commanded to excell one another): as also to awaken them who hauing made good and commendable beginnings long agoe, yet haue taken discouragements from making answerable proceedings, although it be written, *Let thy profiting be seene of all.* And I denie not, but that the diuell raiseth occasions enow of fainting, sloth, deadnesse of spirit, of earthly-mindednesse, neglecting of means, &c. in such as haue well begun in a Christian life: but (God be thanked) they are not left vnfurnished, nor vnprovided of all helpes against the same, if they were acquainted with the will of God, but as they might be. Such therefore as see themselves faultie and weake this way, let them learne of them which haue better experience in the waies of God then themselves, and which doe more cheerefully goe before them, that they by their example may more soundly and constantly goe forward. For why should it not be with the Lords plants in his Orchard, as it is in an husbandmans? that as grafts and plants being set in good ground doe spread their branches, and shoot forth their boughes apparantly in a few yeers, so might the Lords plants doe?

Ephes. 4. 1.

1. Tim. 4. 15.

Though there be many things to hinder it, yet there is also much to helpe to greater grace.

Moreouer, wee see in all societies, one commeth awke and vntoward to an occupation, to learning, or any trade; yet in few yeers hee is able to guide others: which plainly sheweth how he hath profited himselfe. And can any thing be truly said, why he which is but a yong Christian only, such an one as is a liuely member of Christ, though as yet he haue need to be thoroughly grounded in the prenciples of religion; yet can any thing (I say) bee truly alleaged, why he should not in a few yeeres be well growne and encreased himselfe, and be able also in those matters to instruct and guide others? that as he was inexpert in the word of righteousnesse, when he was a babe; so after experience he may be established?

Note.

Heb. 5. 13. 14.

Fff

For

Rom. 1. 17.
Psal. 103. 5.

Psal. 119. 11. 12.
Rom. 15. 4.
*The Scriptures
are plentiful
in prouing this.*

Note.

Prou. 4. 18.

For to what end are all these goodly things reuealed in the Scriptures? How wee may grow from faith to faith, and from grace to grace; and that such as are aged and well growne; should haue their inward senses of their mindes exercised to discerne good and euill; and that we should, whatsoever we haue attained vnto more then others, yet seek to increase daily more and more? To what end (I say) are such Scriptures, and many other of like sort? Are they not written for our instruction and edifying? Or else, do we thinke that they should lie by vs vnknowne, and wee not to meddle with them? Which if we will not affirme, (as indeed no wise or well aduised person will) why should wee not looke to thriue and prosper in our spirituall husbandrie, and that with much more assurance then in the earthly? (wherein yet many thousands doe exceedingly encrease;) and the rather, for that our gaine, and the blessing of God is farre more certaine in that, then in the other? Why (I say) should not we of the Ministerie first and principally; and then the feuerall congregations and people which are taught and guided by vs, not onely shine as lights in the darke world, but daily more and more, as the morning light doth vpon the perfect day? And to bee so farre beyond our first beginnings, in louing and obeying that which wee know, that as we were then readie & forward in a little, (when we knew no more) so we may now giue occasion to many to praise God for vs; whiles they see the same readinesse and forwardnes to continue in vs, as our knowledge is encreased? And as we were then carefull ouer other for the good of their soules, so why should we not be still of the same mind, exhorting one another daily with comfort, and prouoking to loue and to good workes, and not neglect that duty for the care of our bodies and wealth? The which I heartily wish were done, but with that allacritie and cheerfulness, which I my selfe haue seene many yeeres agoe.

But alas, how rare a thing is this to finde, either in the one, or in the other? Which causeth this, and other such worthie prerogatiues of the faithfull, as are spoken of in the Scripture, to be in small account, seeing few examples are found of this practice. And by this it may bee seene, what is to bee vnderstood by growing, and what this priuiledge is, in the laying forth of the which I am now occupied: namely, that a true Christian may bee able to see, and in truth to affirme, that hee enioyeth farre better liking, greater freedome, much more ease and sweetness in seruing God, and in the Christian course, then sometime he was able to doe, or euer looked for. That hee seeth farre greater light in the will and word of God, and beautie in the godly life; and hath much more conquest ouer his rebellious heart, in subduing the affections thereof, then euer hee thought had been possible for him; which who so enioyeth not, is iustly deprived of so great a commoditie, as beside the saluation of his soule, hath none like it vpon the earth, and yet cannot bee separated from that neither.

The Lord thinketh it not too great for his.

And yet as great as it is, I haue shewed, that the Lord thinketh it neither too great, nor too good for his children, but hath bequeathed it vnto them, and giuen them free grant of it; and so they may haue their part in it, although the greater the benefit is, the more strongly the diuell keepeth men

men back from possessing it, yea, euen many of Gods deare children themselves, whom he holdeth in the cords of sinne, and baits of vanitie; so that thereby they lose and forgoe a great part in this heauenly priuiledge and liberty. But how hee and they doe stoppe their proceedings in grace and godlinesse, may be seene in the former Treatise of the lets. Yet I cannot omit here to put them in remembrance of this one let againe, that without great heed taking, they shall weaken their loue to their brethren through conceits, and taking of prites one against another, and that oft times without any iust cause: so that they shall be much feebled thereby from duties of loue, which (if it were well considered) had little need to be so, being sufficient to hinder euery good enterprise, then the which there need be no greater.

But if these and such like bee not their stops and staies, let not any object and say; that they desire with their hearts to bee partakers of this priuiledge and benefit, if they knew how: for if they were willing to bee perswaded, to vse those meanes with that free and readie heart, constantly and daily, which they sometimes are willing to doe, their desires should quickly bee accomplished, and they made partakers of that which they wish; and that is, alwaies to make reckoning of that to bee their chiefest treasure, To grow in grace and in the knowledge of Christ: and therefore without ceasing to keepe their hearts vnto it, and to thinke there is nothing more to bee regarded, nor of greater weight and necessitie, then to bestow the day, and the seuerall parts of it, as they are directed, and as many of them also haue done sometime, that they may see themselves to goe forward.

Note.
2. Pet. 3. 17.

I appoint to them no new or strange way; but faithfulnessse and constancy in keeping of that which already hath been shewed them; and the same or like direction for the daily gouerning of themselves, which hath already bin set downe to them; assuring themselves, that God will not be wanting from time to time, in giuing good successe in the same, vnto them. Then as the corne rooted in good ground, through the blessing of God by seasonable weather, becommeth farre vnlike that in few monethes, which it was at the new comming vp and appearing aboue the ground: so shall they by the same meanes daily continued reuerently and in faith, become farre vnlike themselves, which they were at their first beginning; and they shall finde (as I haue said) through the sun-shine and dew of Gods blessing, that encrease, which before they neuer looked for.

Note.

But seeing there are many of Gods deere seruants, who being by the malice of the diuell, either altogether deprived of teaching, or seldome taught, or not so taught that they may grow; here I am inforced to bewaile their estate, and mourne with them, exhorting all such, that as they see any further light and libertie then in times past, so they endeuour to go forward, though they cannot attaine to that which others may. And withall I say vnto the other which may profit better, as hauing greater helps, that they foreflow not the time, nor neglect to reape the benefit daily, which thereby is offered them. For as in the glory of the kingdome of heauen the highest degree of happinesse shall be enjoyed, because men shall then be wholly subiect vnto

All must be ready to grow to that grace which they may attain to.

God, and obey him willingly in all things; so the next is, to bee more subiect to his will in this present world, and in more things, and vpon better ground; and to bee better acquainted with the mind of God and his secrets, then in times past; which may make them more forward, then when they first beleueed.

Note.

As for them, which thinke there is no neerer fellowship to bee enioyed with God, while they are here on earth, then they themselues haue attained vnto; nor any greater measure of grace then they are partakers of, let them enioy their opinion alone, till they be ashamed of it: let vs rather hope (to the further glorifying of God) to see that to bee our ordinarie diet, which hath been sometimes our banquetting cheere; I meane, to bee able better and better to reioyce in all things that wee goe about through the day, whereas sometime we could scarcely do it at any time in the day; and in nothing be discouraged, whiles we haue the Lord both in precept and promise to goe before vs. Little perswasion should neede hereunto, if mens hearts were set vpon this Christian course, as they are vpon deceitfull vanities. It is not seene with bodily eye, and therefore slender credit is giuen to it. It is almost vnknowne, what beautie and contentation the beleeuing soule findeth in it, and therefore in small request, no not with many of the better sort: and therefore few grow vp to that which they might. But O earthly peace and prosperitie! (an especiall occasion of this, through the deceitfulnesse of the heart) how hast thou wounded many with thy outward and flattering looke, by meanes whereof, they cannot loue that which should be their greatest glorie? And of this priuiledge thus much.

CHAP. 13.

Of the ninth priuiledge: That the beleeuers shall perseuere vnto the end.



Now out of this proceedeth another as necessarily, as it self ariseth out of the former; & that is, Perseuerance vnto the end, and continuance in faith & repentance. For as hee which groweth to excell himselfe in all goodnesse, must first of necessity make a beginning, and be rooted and well setled therein: so hee which increaseth daily more and more, shall at length make a good end, proportionable at least vnto his course of

Note.

The godly shall continue to the end, in a good course.

Psal. 37. 37.

Phil. 1. 6.

Ioh. 6. 39.

life. For the faithfull Christian hauing obtained of the Lord a delight in his seruice, and by the same a proceeding from grace to grace; hee maketh an easie way for him to perseuerance, granting this vnto him as another priuiledge; That he shall not reuolt and turne aside with the workers of iniquitie, but shall hold out in this holy course vnto his end. This appeareth to be true by the Scripture, which saith, *He which hath begun this good worke in his, will also finish and make an end of the same.* Agreeable hereunto is that saying of our Sauour: *This is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it up againe at the last day.* And

Of the ninth priuiledge.

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And againe : *None shall take them out of my hands.* Therefore if God will finish the worke that he hath begun in his children, if he will keepe them safe vntill all danger be past ; that is, to the day of the resurrection ; and if none shall take them out of his hands, it is manifest, that all such as are grafted into Christ by faith, and who haue been effectually called into the number of Gods children, through the preaching of the Gospell, vnto the sure and certaine hope of eternall life, setting their faces daily toward the same, shall bee safely conducted home, and abide in the same estate vnto the end.

Ioh. 19. 28.

But as great a benefit as it is, That they shall continew to the end; yet if the Lord would hide it from them, and keepe them from the knowledge of it, it should be much lesse: and therefore this is further to be added, that they which know themselves to be the Lords; may also know, that they shall be preserved and kept safe against all aduersarie power of the diuell and his instruments, and so perseuere vnto death. For although it seeme to bee a mystery and a secret, that the determinate will and counsell of God concerning this matter should be knowne; yet it is a secret vnto such only as lie in darkness, and in the shadow of death, which through vnbeleefe are not able to see into it because it is a myserie: but the secret of the Lord is not hidden from his owne seruants, but shall in time be reuealed vnto them; whom because he calleth his friends, therefore he sheweth them his will and minde, in the most precious secrets which it is expedient for them to know. For by often hearing the doctrine of perseuerance plainly preached vnto them, God draweth their hearts to beleue it: that as they heare the Lord will perfect the good worke which he hath begun in his people, and withall as they doe know themselves to bee his people; so they hold this in perswasion, though they see not how by any thing in themselves, that he will continew his fauour towards them vnto their end. For they which know that they shall haue eternall life, must needs also know that they shall be kept by God in this present world from all power of the diuell which might hinder them from it. But all beleeuers may and ought to know, that they shall haue eternall life, as S. Iohn teacheth, *I write vnto you that beleue, that yee may know that ye haue eternall life*: therefore they may know, that they shall bee kept to the end that they may also enioy the same.

God letteth them know it, that they shall.

Though it be a secret to the world.

2. Cor. 4. 3.

Psal. 25. 14.

Ioh. 15. 15.

Note.

Reasons why they shall know it.

The first.

1. Pet. 1. 4. 5.

1. Ioh. 5. 13.

1. Thel. 5. 9.

Furthermore, to perswade this point more strongly to Gods children, (of whom many are long held in doubting of the same) and for that it is by the Church of Rome flatly denied, we ought not to doubt of this, but that as God hath been with other of his seruants in all ages; so hee will bee with vs which are his in this age, or which shall bee his hereafter. And therefore as he hath giuen them a good end of their pilgrimage, although not without many combats and conflicts: so will he do also vnto vs which remaine, after we haue suffered a little, as the Apostle speaketh. Euen as *Moses, Caleb,* and *Iosua*, with others, suffered many things after they first became faithfull vnto the Lord; yet because hee had chosen them, and had promised to bee with them, therefore he also did gather them vp to their fathers, and they finished their course in peace.

The second.

Iosh. 1. 5.

1. Pet. 5. 10.

Besides this, all such as in whom the Lord maketh his word to take roor, framing their hearts to be good and honest to receiue the same into them,

The third reason.

Luk. 8. 15.
Heb. 3. 6.

Note.

Note.

How they per-
swade them-
selues of a
good end.

The fruit of the
knowledge of
perseuerance.

Note.

The second
fruit of it.

and so to be fit to all Christian duties; they through patience continue and hold the confidence and reioycing of their hope vnto the end, (euen as the good ground yeeldeth her haruest in due season): when in the meane while, lundry giue ouer, recoile and faint, who seemed for a time to bee as forward as the best. And to conclude these reasons, what is he amongst the people of God, who for any long time hath had prooffe of Gods fatherly kindnesse, in granting him encrease of knowledge, faith, peace of conscience, and the like, but in his first entrance into the Christian course, hee thought it wonderfully vnlike, that he should euer attaine to any such measure of the gifts of God as hee now enioyeth? nay, it seemed vnto him vtterly impossible. And yet being nourished vp by the Lord vnder a good diet, and once learning to know by what helpes and meanes hee doth cause his to goe forward, hee hath growne vp to settlednesse and constancie, hee hath found much liberty and ease (as I may say) in the true worshipping of God: euen so, it seemeth not a small matter (doubtlesse) to any of Gods faithfull seruants when they deeply consider of it, to thinke that they shall passe safely through all tentations and tribulations, especially seeing they find within themselves many wants and weaknesses, many feares and likelihoods of fainting and giuing ouer; and doe see without them, fundrie discouragements, allurements, perswasions, threatnings, and both by the diuell and world, many hindrances from going still forwards: I say, it seemeth not an easie and small matter to them, to thinke, that they shall see a good end of their conflicting daies; yea surely it may bee truly affirmed, that they, who are not troubled about this, or haue not been, neuer made any good beginning. But yet when Gods children set a deepe and due consideration of the mightie power of God against their owne timorousnesse and frailtie, and against the strength of the diuell and world; againe, when they weigh the force of Gods promise, who hath warranted a good end vnto them, and the many helpes by which God hath provided to bring them well home; they rest quietly, cast their care vpon him, and trust that he which hath said it, will also doe the same.

The which perswasion when they haue once fastened vpon, (and the oftter they thinke on it, the more surely they shall hold it) it is hard to say, how it reuiuethe and gladdeth their hearts: it is a treasure inualuable, when they once soundly know it (as they can best tell the price and value of it, who haue sometimes doubted of it, and haue felt extreame anguish therby): who, if they might haue beene assured of it in some former feares and distresse, would haue preferred it before the greatest commodities.

These therefore, when they once know and beleue it, receiuing it with such ioy, as I haue said, doe not (as carnall men imagine they will) abuse this precious libertie to loosenesse and licentiousnesse, little regarding what they doe, or how careleslie they looke to themselves, seeing they haue a promise from God, that they shall perseuere in his fauour, and in a godly life vnto their end. They doe not (I say) by this occasion waxe sloathfull, worldly, idle, vaine, or any other way seeke to shake off the Lords yoke, as wearie of the same: (and yet I denie not, but that this doctrine is thus abused of many) but as they know that perseuerance commeth not but by daily

daily good proceeding, so they gather strength and encouragement from thence to goe forward more cheerfully; yea they go about all duties which they know to pertaine to them, and the meanes also which helpe there- to much more willingly and readily, because they are perswaded, they shall not loose their labour, being assured that God hath ordained the va- rietie of helpes that they should grow thereby. And indeede so they doe grow: for the same meanes being daily continued with reuerence, by which they haue attained to any measure of Gods grace alreadie, they become fa- ster settled in the Christian life, and waxe more sound and constant; as also more fruitful in faith, loue, patience, obedience, &c. and withstand all hinderances on the contrarie, and thus make an ende of their life accor- dingly.

It must needs the lesse appeare, (I grant) how glorious the death of many good Christians is, because they doe not liue vnder the ordinary preaching of the Gospel; who, except God doe worke in them the more extraordi- narily, must needs die with lesse signification of faith, patience and comfort: neither doth he grant to all a like ending of their daies, nor to shew the like tokens of an happie departure; neither ought we to iudge of men thereby. But this is more certaine and sufficient to vphold vs; that of a good life com- meth a good death, according to the saying of the Psalmist: *Marke the end of the righteous; and yee shall see that the end of them is peace.* And so it shall goe well with the people of God, howloeu'er any of them may as a fatherly cor- rection, and for the example of others, receiue such a manner of death, as might breed question and doubt of the fauour of God, and of an happie end: as the Prophet of God which came from *Iuda* to *Bethel*, to rebuke the Idolatry of King *Ieroboam*, for that he was not obedient to the commande- ment of the Lord, but did eat bread in that place which was forbidden him; and therefore was slaine by a Lion in the way. And *Iosia* the good King of *Iuda*, who for his rash going out to fight with *Pharaoh Nechoh* king of *Egypt*, was slaine of him. So it may please God for causes best knowne to him, (but yet alwaies iust and most certainly for his owne glory) to take away some of his good seruants suddenly; and to visit some other of them with losse of their inward senses, vnderstanding, the vse of reason, memorie, &c. for such effect some kind of diseases doth worke; so that, in that estate they shall speake they wot not what. In the which condition it may be, that Satan may (euen as he doth in the time of sleep occupie their braine, and delude them sometime with fearfull dreames, sometime with filthy and deceitfull): so (I say) he may when they are waking, and whiles they walke about, draw them to that, which in good aduisednesse they would not for the worlds good be brought vnto; namely, to lay violent hands vpon themselues, by drow- ning, by knife, or any such like way.

Which I doe not speake, as minding in the least manner to moue men to thinke, that it is but a light and small matter to cut off vnnaturally the natu- rall life, which God as a most singular earthly benefit hath giuen: for as it is fearfull so much as to heare it named; so much more all that doe it, being in perfect remembrance, and knowing what they doe, shall be sure to smart for it, as for committing the highest degree of murther.

Fff 4

But

We must not alwaies iudge of men by the manner of their death.
Note.

Psal. 37. 37.

1. King. 13. 24.
2. King. 23. 29.

Note.

A good Christi- an may possibly offer violence to himselfe, not knowing what he doth.

He that doth so aduisedly, is a murtherer in the highest degree.

Note.

Ezech. 18. 9.

But as no man blameth a young infant, nor rateth it for casting the hat or coat into the fire, as he would a child of five or six yeeres of age, the one ha- uing sufficient discretion to know, it doth euill, the other not: so it is with the two kinds of people, which may possibly deprive themselues of life: the one knoweth what he doth, and therefore shall be sure to pay deare for it; the other doth not: and hauing before that pangue and distraction in times past witnessed an holy and Christian heart by an vnrebukeable conuersation, he is not to bee iudged according to that one action, the which hee alwaies ab- horred when he had perfect and sound remembrance; and when he did it, did he knew not what.

And if we doe what we can to comfort him, which against his will, and through the malice and tyrannie of the diuell, was suddenly forced to vter some blasphemous word against the maiestie of God; and we thinke that by good right we ought to do so: how much more ought we to haue a charita- ble iudgement of him, who hauing euer since he first gaue profession to the Gospell, bin well reported of the brethren, and of the truth it selfe; hath at one time when he wanted his right and sound iudgement, fallen into this hainous trespasse?

Note.

2. Cor. 1. 5.

And thus I hauing answered that which might seeme to breed greatest question of the perseuerance of the godly in the fauour of God, (which case through Gods goodnesse doth not fall out very oft): I may much more boldly affirme of other Gods children, that he will neuer forsake any of his: no, although he load them with some hard burden of sorrow and paine, yet he wil not forget them, (they being deare vnto him), neither doth he forget himselfe in bringing a more sore death vpon any of them, but thereafter hee maketh their cōsolations to encrease also. And wheras persecution amongst all kinds of death is counted most grieuous, yet it is our weake faith that dri- ueth vs to that opinion. For neither is any death more happy, then to suffer for righteousness sake; and the paine of the body vpon the death-bed hath been found oft times far to exceed it.

No cause to de-
sire to liue,
when we must
needs dissho-
nour God.
Note.

Ecclef. 7. 3.

Dan. 3. 17. 18.
Psal 5. 12.
Mat. 10. 19.

But if corrupt and slothfull flesh should thinke it great gaine to accept of life in that danger by denying Christ, and renouncing the truth, we ought to consider, what anguish we should liue in, and what a hell, when wee haue deprived our selues of all comfort from God, as hauing renounced him; and when we could not liue but with those, who suppressing & persecuting god- lineffe, must needs make our life more tedious and vncomfortable then any death: which being considered, what ioy (think we) is this to a godly soule, to see that day when an end of all miseries is come? when hee seeing that his departure is at hand, may say: This day is that, which is better to me then all that are past, seeing I am now going into euerlasting glory?

Lastly, it ought to be considered, that as the three children said; *We haue a God that can deliuer vs; but if he doe not, yet we will fall into his hands, and commit our selues vnto him, as vnto a faithfull keeper.* Not being vnmindfull of his pro- mise, which is, *Call vpon me in the time of need, and I will deliuer thee:* And a- gaine, *When they shall draw you before rulers, for my sake, be ye not carefull what yee shall say, for it shall be giuen you in that moment, what yee shall speake.* And this which the Lord saith of his present helpe in our necessity, hee will most cer- tainly

tainly performe, wee beleeuing his promise, and waiting for the accomplishing and fulfilling of the same.

So that in the partaking and inioying of al our priuiledges, we see, that this faith is required to be as the hand, by which wee should receiue them, and wherby we hold and possesse them, and all the comfort that commeth with them: and without it, we haue no part nor portion in any of them; neither those which more especially concerne the life to come, as the saluation of our soules, neither this present life, as the other fruits of the spirit, which I haue already spoken of, seeing the word which propoundeth these from God vnto vs, must be mixed with faith, for we haue not more vle of the aire, fire nor water then we haue of it.

Heb. 4. 2.

Here therefore I thinke very meet to admonish the Reader of this one thing, that seeing the diuell hath no greater aduantage against vs in our weaknes, disgrace and feare, then by setting before our eyes the terrible conceit and cogitation of persecution and cruell death thereby: that therefore (I say) thou store and stuffe thy selfe with strong munition, I meane, variety of those Scriptures which may animate thee, and which haue inabled the worthie and holy Martyrs of God, to set light by the fearfullest torments, and particularly these: *Feare not them which kill the body, but are not able to kill the soule; but rather feare him which is able to destroy both body and soule in hel.* And againe, *We haue more with vs then against vs.* And, *Greater is he that is in vs, then he that is in the world.* And that in the Epistle to the Corinthians, *There hath no temptation taken you, but such as appertaineth to man; and God is faithfull, which will not suffer you to be tempted aboue that ye be able, but will euen giue the issue with the temptation, that ye may be able to beare it.* These laid together, doe mightily preuaile, (we beleeuing withall, that he is faithfull who hath promised, and calleth vs hereto, who will also doe the same) to quicken vs to the bearing of the burthen, though otherwise heauie and in it selfe intollerable.

Perfwasons to
heauen vs a-
gainst the tri-
bles and smart
of afflictions.

I
Note.

Mat. 10. 28.

2. King. 6. 16.

1. Ioh. 4. 4.

1. Cor. 10. 13.

1. Thef. 5. 24.

Also in another sort, these: *The afflictions of this present life, are not worthie of the glory which shall be shewed vnto vs.* And againe; *Our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, while we looke not on the things temporall which are scene; but on things not scene, which are eternall.* Also, *If we suffer with Christ, we shall also bee glorified with him.* All which duly considered, with the like, are able to make vs bow to the bearing of such difficulties, as our mercifull father shall see meet to try vs with.

2. Reason.
Rom. 8. 18.
2. Cor. 4. 17. 18.

Rom. 8. 17.

The examples of our Sauour, his Apostles, and other holy Martyrs, whom we count blessed which haue suffered for a good conscience, haue no small force to perswade vs. Of our Sauour it is said by the holy Ghost, when he wisheth Christians to run with patience the race that is set before them; *Look to Iesus the authour and finisher of your faith: who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at the right hand of the throne of God. Consider therefore him that indured speaking against of sinners, lest ye should be wearied and faint in your minds.* Of the Apostles, Paul writeth this: *We are afflicted on euery side, yet are we not in distresse; we are persecuted, but not forsaken; cast downe, but we perish not; alwaies deliuered to death for Iesus sake, that the life of Iesus may be made manifest in our mortall flesh.* And againe, Cha-
stened

3

Heb. 12. 2. & 3.

2. Cor. 4. 8.
9. 10.

2. Cor. 6. 9.
and 10.
Heb. 11. 36.
37. 38.

stoned, but not killed; sorrowing, yet alwaies reioycing; as poore, yet making many rich; as hauing nothing, yet possessing all things. Of the Martyrs this is said: They were tried with mockings and scourgings, yea moreouer by bonds and imprisonment, they were stoned, they were hewen asunder, they were slaine with the sword, they wandred vp and downe in sheepe skinnes, and in goat skinnes, being destitute, afflicted, and tormented, whom the world was not worthie of, they wandred in wildernesses, and mountaines, and denues, and caues of the earth. Oh how should these glorious examples, (with those who suffered death ioyfully in our remembrance for the Gospell), I say, how should they draw our hearts, and encourage vs to set light by our liues, when the Lord will require them at our hands?

Mark. 10. 29. 30

Note.

Note.

Reuel. 22. 20.

Rom. 8. 38.

And to adde the fourth and last kind of perswasions, to set vs forward in this worke of the Lord, which is hindred in vs not a little, by thinking what we forgoe and leaue behind vs, (if we should be ready to suffer persecution for Christs sake) as our pleasures, profits, preferments, friends; to this I answer: Besides that our Sauour saith, (*Whosoever forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, shall receiue an hundred fold now at this present, and in the world to come, life euermore*) : I say, beside this, alas what a poore life is this that we leade here? where few haue any great store of pleasures and commodities if they be religious: yet if they haue, they haue them with much sorrow, feare and vnquietnes, though they haue lawfully come by them. And yet, besides the vncertainty of them, and of life it selfe, if we consider the reproch, vnkindnes, malice, ill wil and disdain of our betters; the leaud tongues of our inferiours, and the repining and emulation of our equals, and the wearying of vs by all sorts, vnto the which we are subiect, why should there be such shrinking and going backe at the hearing of persecution and death? I confesse, if it were not for the communion of Saints which we haue in this world with God and his Church, there is nothing of any waight to moue a Christian to desire to liue here, especially when the Lord calleth him hence; and yet the forgoing of Gods presence in this world, is recompenced largely with the enioying of it in the life to come, which is alwaies to be preferred before the best estate that may be here enioyed: Oh, it is not the least piece of our miserie, that we seeing what little good may be done of vs here, but contrarily, how great cause of complaining we haue, for that we are led by the law of our members so many waies to euill; that we bee not for all this, able to say euery day, *Come Lord Iesus, come quickly; we desire to bee dissolued and to bee with Christ.*

But to end this discourse, seeing God hath taught his children to provide for the hardest, and how they may perseuere in a good course vnto the end, euen through great tribulations and persecutions, and much more, when they haue an easier passage without them; let this bee holden as the greatest of all the rest, that they haue this as a singular prerogative granted them of God, and that thereby they may say in reuerence and confidence, *Nothing shall separate vs from God, neither life, nor death, neither things present, nor things to come.* And let not this honour and libertie bee lost, which all the goods of the world cannot redeeme nor buy againe. And

Of the ninth priuiledge.

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And therefore let vs nourish daily the hope of this perseuerance; First, by keeping in vs a willingnes to die, as somtimes we do, & so shall we be fit to liue.

*How to nourish
our hope of per-
seuerance.*

Secondly, see wee that we vse oft to meditate of the vanitie of all things, and of the contempt of the world, and set our mindes on things heauenly; that so we may preferue and continue that liberty.

Note.
Col. 3. 1. & 2.

Thirdly, that we hold fast our reioycing in Christ daily.

Fourthly, that we mortifie all sin, and keepe it out of loue with vs; which is a plucking out of the sting of sinne.

1. Cor. 5. 31.
Col. 3. 5.

Fifthly, that we inure our selues to beare smaller afflictions, which is a part of denying our selues, so we shal wel come and go vnder greater when they come, yea euen death it selfe. And let vs know, that he who endeouers not to hold fast these perswasions, is like to finde any other estate harder and full of wearinesse.

Lam. 3. 2. 7.

And thus much be said of this priuiledge, Of the perseuerance of the godly vnto their end: and so of all the other which are enioyed in this life. All which, although they be of so singular price as I haue declared, yet if they had not other adioyned vnto them, which are immortal and perpetual, and should then be enioyed, when these temporary prerogatiues shall bee at an end; our liues should bee but miserable, as the Apostle speaketh, when hee saith; *If in this life only we haue hope in Christ, we are of all men the most miserable*; and yet both these kinds of priuiledges together, are vnmatchable.

1. Cor. 15. 19.

To this priuiledge of perseuering to the end, seeing I know how happy a thing it is to hold out in a good course, and also how hard; I thinke it not amisse for the hartening on of all good Christians, to remember and put in a meditation of a worthy seruant of God, which hee himselfe set downe in writing with his owne hand, profitable to this purpose. And it is this.

I considering what changes and weakneses I finde in my life, good cause I see there is, why I should pray, Lord keepe me in mine old age, as thou hast in my youth. It might bee thought, when a man hath espied the danger of his young yeeres, that little feare needed to be had of the latter times: for the which experience hath so prepared a man before: but I freely acknowledge, that I did not feare so much, neither saw I such cause in my young time (vnlesse I be forgetfull) as now I doe. Doubtlesse, it is few mens cases to hold out long in an vnoffensiu course, and consequently, to a mans old age, the flesh is so wearie of penting in, and so glad of liberty. And though I haue much bewailed the vntimely taking away of some fresh rare young men in the ministry among vs; yet I see, that for good cause wee ought to yeeld to the Lord therein, if it were but for this one thing, that they might possibly haue gone astray to the offence of his Maiesty, and of his people, which would haue brought another manner of griefe with it, then that taking of them out of this life, ought to do. And to returne to my selfe, said he. I would desire the Lord, that my daies may bee ended with peace, rather then that I should liue with reproch. Indeed I must confesse, that my prayers are not (oft times) to God effectuall for humilitie, meeknesse, and loue: therefore am I so weake in them: and for want thereof, am carried in a wandering, vncertaine and fruitlesse course, the contrary corruption preuailing in me: for I see, that I cary not my selfe constantly in a wise maner towards

*A very fruitfull
meditation
touching per-
seuerance.*

all

all sorts with whom I haue to deale, (as mee thinke I should) labouring to win them backe againe, whom I perceiue to be fallen from grace, (and that with meeknes & kindnes) as in times past I haue done: towards those who haue offended me, to passe by an offence, (as it were) & not to see it. Which *Salomon* saith, is an high point of honour: and not to keepe from them, and estrange my selfe from their acquaintance, and so suffer them to fall further towards them who conceiue ill of me, to sift it out in mildnes betwixt them and me, towards the lower sort to be lowly: to keepe credit to my ministry with all. This I haue been glad to doe heretofore: but I see that it is easily otherwise with me. And therefore I mislike my selfe, knowing that I doe not labour through loue to win and keepe mens affections to the Gospell, as it were meet: I meane, so far as occasion is offered me, and so far as other duties thereby might not be neglected. I know it hath been my delight to take opportunity to do good to all in all places, & I doe not a little maruell to see my selfe altered from this at any time, that I should seeke my selfe, mine ease, my profit, (which I haue not done heretofore) with the leauing vndone of these duties. this I haue written, as that which most troubleth mee, to force my selfe through Gods goodnes to come out of this slauerie: for surely I am perswaded, that if my light did shine more cleerely, and that mine example were seene more manifestly in all these (which are not of small force to perswade the people) that both my ministerie should bee of more power, and that I should draw them also to be better.

I am not a little troubled to consider, that long agoe, the Lord wrought much good by me: and as great a care also I had to keepe my selfe in good case, fit to doe good, as I was able; and that I should now be dimmed, to giue small light, whereas not only it is looked for at my hands, but I doe my selfe acknowledge, that euery part of my life ought to beare fruit, mee thinkes, it should go neere me. In solitarines I would be least solitary: in company, take or do good: to wife seuerally: to familie, to neighbours; to fellow Minister, to all with whom I am to deale, and to haue to doe; meek, courteous, kind & amiable, yet modest; humble in mine owne eyes, oft with the sick and afflicted: attending to reading: painfull for my sermons, not prouoked to anger easily, not caried away with conceits hastily; not wandring in fond dreams about ease & deceitfull pleasures; not snared in the world, nor making lawfull liberties my delight to rest in: helpful to those which need my help, readily: yea and all these I ought to regard, while God continueth my daies. The Lord knoweth that these, with the like, as patience, and continuall delighting in the Lord alsufficient, my hope & stay; are the riches which I haue desired to be furnished with, and to behaue my selfe towards all, euen such as prouoke me, without offence. And though they are but a few of many duties besides, yet rare are the times, wherein I can keep my selfe to be fit for them, or the most of them with readinesse, (which yet I aime at) but am holden backe, as though I were not to looke after them sometimes. Which would make my sinne the greater (but that I dare not allow my selfe in it) seeing the Lord hath hedged me in on euery side, that I could not haue looked for, nor asked so many helpes and encouragements, as I haue, in so bad an age inioied, as outward peace, with plenty of outward blessings: little annoyance

noiance by enemies, comfort among neighbours. I doe not so much com-
plaine of the great euill I do, as of the little good: yet I see when I walke sea-
soned with good meditation, and praier, and watchfulnes, and when I haue
set my selfe hereby to regard good order euery way, that I haue felt and
found my selfe as in a part of heauē, in comparison of the behauiour that is
too common almost euery where; with subduing inordinate affections eue-
ry way, as may here be looked for: which I say, to the drawing and perswa-
ding of my selfe to constancie in that course. And the things which I am
vsually most caried away with, yet then am I nothing troubled with; but
when I suffer this care to be slaked, and vse the meanes more coldly, the for-
mer grace and strength is ready to be quailed, as fire with water is quen-
ched. Whereby I might see, what cause there is to be in fasting, at leastwise,
in some such like exercises, often; as I read that the Apostle was: but when 2. Cor. 11. 27.
strength ouer corruption is lost, it seemeth to me a most difficult thing, for
the time present, to recouer it againe: and therefore I feele my selfe for a
time impotent and vnable to rouse vp my selfe, and to shake off such bon-
dage. And therefore sometime I am faine to giue place, (against my will)
and suffer my selfe to be ouercome; and sometime, by some good occasion,
I breake through. And I would to God, when I cannot presently recouer
my selfe, yet that I might goe about it by little and little, and so marke the
strength of sin in my selfe, when I shall see how hardly my heart is brought
immediatly to yeeld and to relent, after offending God. But to suffer my
selfe to be carried away with any inordinate passion, and so to be made sub-
iect to it, as to take ouer much sweetnesse in diet, ease, health, wealth, or any
such like, I see how they dim spirituall things, that their force is much aba-
ted. If I might therefore so ioine the practise of these and such like duties
with rules of direction, which now I propound daily to follow, I would
thinke my life as happy as the most mens, and such, as if earthly profit or
pleasure, or promotion should hinder it, I were well worthy to go without
it, and to liue destitute of it, which (yet) I see, I inioied in good sort many
yeers agoe. And I wil take no pleasure in my life, til I set my selfe so hear-
aile to seek to recouer and nourish grace when I feele it decaying, that I may
recouer all these holy duties here mentioned. And by this I note, that with
the rules of the daily direction, I haue need to haue many particular duties
besides.

This was a meditation of a faithfull seruant of God, who, as he was, (we
may see) much occupied about the care of liuing Christianly throughout
his whole course; so especially he did not faint nor flatter himselfe towards
his end, but suspected the falshood of his hart, and feared the dangers of the
times he liued in, and all to this end, that he might hold out in an vnoffen-
siue course with comfort to his graue. Which I thinke like needfull for the
best that heare it, to indeuour, aboue all things, to doe the same.

CHAP. 14.

Of the tenth and last priuiledge inioied in the life to come, and of the certaintie that the godly may haue of them all, and the comfort thereby.

What this priuiledge is.
Note.
Pfal. 16. 11.
Marth 25. 34.



It cannot be conceiued how great.

It is shadowed out by earthly comparisons.

Heb. 13. 14.
1. Pet. 1. 18.

With whom their fellowship shall be.

What ioy they shall haue in heauen.

Their honour.
Note.
An amplifying of these prerogatives.
A further commending of them.

Now (to end with the last priuiledge) when we haue had our part in all these, then commeth the greatest, and that which maketh all these great : and that is, the pleasures at Gods right hand for euermore, and the glory, the vnspeakable glory, which was prepared and laid vp for vs before the beginning of the world. And amongst all the other, although this be by many degrees the chiefest, yet I confesse, that for the excellency thereof, and for that I cannot see into the beauty of it, as I do somewhat into the other, whereof I haue some experience; I confesse (I say) that I cannot expresse to my contentation, my mind about the same; and do feare that in speaking of it, I shall rather make it seeme lesse, then if I said nothing: yet somewhat, seeing this place doth so require.

This estate therefore of the faithfull after this life, the scripture setteth out by earthly comparisons and similitudes, to our capacitie, for that we are not able to conceiue the same, if in it owne nature it were described vnto vs: and especially, by the resemblances of those things which we do most affect and delight in, as honour, treasure, riches, beauty, friends, pleasure, ioy, inheritance and possessions of our owne. Behold therefore here prepared for thee (O happy Christian) an habitation, not made with hands, but euerlasting in heauen: an inheritance immortall, vndefiled, &c. not purchased with gold and siluer, but with a far more excellent price. Besides, what is more desired then to liue with our friends? But lift vp thine eies, and see, how God hath prepared for thee the company of the celestially spirits, namely his holy Angels, and elect people, to eat & drinke with at his table for euermore: I mean to haue fellowship with them, and to dwell with Iesus Christ and his blessed Apostles, Prophets, Martyrs, and all our elect friends, kinred and acquaintance: which is the highest degree of the communion of Saints. But besides this; pleasure and ioy are other things in great request, and how are they sought after? yea, what is welcome without them? And that thou maiest know, that the Lord hath liberally provided for thee this way also, vnderstand, that the ioy which there is possessed, is such, as it causeth a continuall singing and thanksgiuing, and is the ioy that passeth all ioy.

And as for honour, what honour can be greater, then to bee the Kings sonnes and daughters, yea to raigne triumphantly after we haue overcome death, sinne, hell, and the diuell, the greatest enemies that euer were conquered? The like I might say of the rest. And all these priuiledges are so much the greater, because as the habitation it selfe of Gods people is permanent & euerlasting, so are all the treasures which are inioied therein, euerlasting also. And therefore the precious things of the kingdome of heauen are

Of the last priuiledge.

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are said to be such, as no eie hath seene, no eare hath heard, neither is the hart of man able to conceiue. The happinesse of Princes hath been inioied, and therefore is knowne what and how great it is: which proueth, that it is in no sort to be compared to this. Neither is it any maruell, seeing one day in the courts of the Lord, euen in this life, is better then a thousand elsewhere, euen in a Princes palace: therefore, in the estate of glory after this life, how much more? And yet further, this is not to be neglected, that when the wicked shall be at their wits end, and smitten with horror, weeping, wailing and gnashing of teeth; euen then, shall the faithfull inioy this infinit varietie of heauenly blessings, which, if it were possible for them to haue but a dreadfull feare of losing and forgoing them, would be an exceeding and intolerable torment vnto them.

1. Cor. 2. 9.
*Farre greater
then Princes.*

Psal. 84. 11.

Note.

Besides, we that liue now in this corrupt estate of the world, (for it was not so in the beginning) and doe behold the variety of Gods creatures replenishing the world; the beasts of the field, the fishes of the sea, the fowles of the aire, the Sunne, Moone, and starres furnishing the vpper parts aboue vs: the trees, corne and grasse, beautifying these inferiour parts of the earth beneath vs: if we might haue seene all these in their perfection with him, which was made Lord of them, euen man when he was yet without sinne in the world; what a glorious habitation should it haue been? And yet, but as a court-yard or entry into a Kings palace should it haue been, in respect of the heauenly mansion, which is the celestially Ierusalem; for this is called but his footstoole, but heauen is his throne. Great are his mercies to his euen here: but if they be so, where we be but strangers, what shall we finde in our owne country?

*The pure estate
and uncorrupt
of things in
Adams inno-
cencie, but a
shadow of
heauen.*

And therefore if the Lord did so adorne this earth, as that it is yet full of admiration to see but the prints of his glory, his power & wisdom therein; (and yet this is but for a season, eue a while to be a place of refreshing for vs) who can thinke how magnificent the kingdome of heauen is, which with all the infinit commodities thereof, he hath made to be a perpetuall habitation & dwelling place for all his beloued ones? And so likewise it is an high degree of prosperity, to be inlightened to see by faith but in this world the sweet life of a Christian; yet is this but a taste of heauen. When Paul was rapt into the *third heauen*, and had heard things that were not to be uttered, it is said, that he was lift up with the abundance of reuelations: and when Christ was but transformed, that his garments did shine as the sun, &c. Peter was astonished: how much more then with this glory, which in the fore-mentioned things is but dimly represented?

Psal. 34. 8.
2. Cor. 12. 2. 4. 7

Matth. 17. 3.

As for the further describing of it by the particullar kindes of pleasures and delights to the body and euery part of it, and euery sense pertaining to it; and to the soule likewise: (which some haue taken vpon them to affirme and set out, the Lord hauing said no such thing himsele of the kinds of pleasures which are to be inioied there:) I leave it as a bold coniecture of mans braine; & fitter for the Popish clergy to teach to their superstitious companionie. Who as their whole forme of their worshipping of God is outward, grosse, and carnall, with sonnets and sounds to please the eare, and Plaier-like fights to delight the eie, but that worship which is in spirit and truth, is not

*Of things un-
certaine, we
may not speake
blodly, nor re-
solately.*
Note.

The ioies of
heauen cannot
be conceived.

Note.

Reuel. 21. 11.
&c.
Phil. 3. 20.
1. Cor. 15. 43.
1. Thef. 4. 17. 18
2. Thef. 3. 5.

Note.

It may be said
of the priuiled-
ges, as the
Queene of She-
ba said of Sa-
lomon.

Num. 23. 5.

in vse with them: so they imagin as grossly of the delights which are in hea-
uen; that part of them are in the exceeding sweetnes to the sense of smelling,
maruellous pleasure to the sense of tasting, and so of handling they speake
answerably. I will not (I say) wade further then I may wade safely, what the
kinds and variety of pleasures are particularly, which the righteous are par-
takers of in the kingdome of glory, the Lord hath not reuealed vnto me, and
therefore I am not ashamed to say, I know not: It is enough that I am sure
they are so great and many, that they cannot be once thought of according
to their worthinesse, no not of the wisest, who can see furthest and enter
most deeply into matters.

Onely this I will say, and with this I will end; that the Lord shall there
wipe away euerie teare from the eies of his children, and they which sow-
ed in teares before heere on earth, shall there reape in ioy; death shall
no more raigne, neither shall there bee any more lamentation, nor cry-
ing, nor sorrow: and for the glory, beauty, pleasure and eternitie which
shall be found there, it is compared vnto a goodly Citie; whose shining is
like vnto a stone, most precious as a Iasper stone, cleere as Cry stall, &c. And
after the soule in Paradise shall in her kind haue inioied the pleasures there,
then shall the body be adioined to it, (for inioying the fulnesse thereof) *and
made like to the glorious body of Iesus Christ*; and so bee glorious it selfe also.
The vse hereof is comfort, and such a waiting for the comming of the Son
of God for our last and full deliuerance, that wee may well testifie, that in
these our houses of clay we are but strāgers. So that if we lay this priuiledge
with the rest, which I haue mentioned in this Treatise, (all which are, and
properly belong to the true beleeuers) who can deny but that their part and
portion is great? But oh, that it were so accounted of, euen among such as
goe for beleeuers; and yet when I, or any haue said what we can, we haue
said but a little: for it is far greater then we can set it out to be. For as the
Queene of *Sheba* said to *Salomon*, when she had heard his wisdom: It was a
true word that I heard in mine owne land of thine estate & wisdom, how-
beit I beleeued not this report, till I came & had seene it with mine eies, but
loe, the one halfe was not told me; for thou hast more wisdom and prof-
perity, then I haue heard by report: So it may be said by Gods people (who
haue already in heauen a taste of the glory of the kingdome): It was a true
report which we heard by the mouth of his Preachers, concerning the ri-
dings of saluation, and our other prerogatiues, yet the hundreth part of
our prosperity and happinesse was not declared and made knowne: for we
haue farre greater then was reported in their message. And if they finde it
so great in heauen, can the taste thereof chuse but be sweet and great, which
we haue here on earth? euen as *Balaam* by the spirit of God, prophecied of
his people the Israelites, when he looked vpon them dwelling according
to their tribes, saying: *How goodly are thy tents, O Iacob, and thy habitations,
O Israel! as the vallies are they stretched forth, and as gardens by the riuers
side, &c.*

And as all these priuiledges are great, & we haue good prooffe that God
hath given his deare children liberty to inioy them: so this further com-
mends their happy condition, that they may know that all these belong
to

to them, and they haue the word of God among them, and they may also approue of, imbrace, and delight in the same, and be able to see thereby, how they are made partakers of them all by faith, and how thereby they haue most sweet communion with him and with Christ by his spirit, (which the world cannot haue) and most heavenly comfort and peace, and hauing learned experience for the time to come, may get wildome to carry themselues in euery estate and condition after the best maner of Christians: all this (I say) they haue giuen them of God.

God reuealeth
all these to his
elect, & other things
that grow with
them.
Iohn 14. 17.

And concerning the effectuall knowing of the will of God out of his word to beleuee all the forementioned priuiledges, that it is a peculiar gift of God to his elect, and that no other (no, not the greatest and most iudiciall Clerks and diuines) haue it, that saying of our Sauour to his Disciples, is a plaine and cleere prooffe: *To you it is giuen to know the mysteries of the kingdome, but vnto others not; that the prophetic of Esay may be fulfilled; In hearing they shall heare and not vnderstand, and seeing they shall see and not perceiue; lest they shoulde turne and I should saue them.* Whereby we may vnderstand, that it is a singular prerogatiue to Gods children to haue the effectuall knowledge of the word of God, whereby they may see their liberties, which others cannot haue.

Math. 13. 35.
and 11. 25.
1. Cor. 1. 26.
Esay 6. 9.

And therefore the Lord saith in *Ezekiel*, that he will take away from his children their old hearts and giue them new; and write his law in them, that they may see the excellent things and wonderfull which are contained there in which others doe not. So that, although the vnbeleeuers and vnregenerate may haue knowledge in the letter; yet are they not led after it by the spirit which is the life of it. For what will not hope of promotion, liuing, and credit do, euen with naturall men, in drawing them to take paines to seeke for knowledge; as experience in all ages hath and doth teach: when yet, for any great matter of sound practise and comfort that many of them haue by the Scriptures besides, it is not worth the speaking of. For when by study and learning they haue gotten the wealth and glory of this world, they haue that which they sought: and as for the Scriptures & the power of godlineffe, though they haue a shew of it, their hearts tell them, that they are not the matters which take them vp in the delight of them, for they hate to be reformed by them; neither are they so precious in their eies, as that which they haue gotten by them, though it bee but base and temporary.

Vnbeleeuers
cannot behold
the beauty of
them as Gods
children doe.
Rom. 2. 28.

Whereas the word of God that reuealeth his will about all these, is more sweet to his seruants then the hony comb; yea, all the pleasures of the world are not in their account to be compared to the wildome thereof: but that which is said of the man of God, that he had more pleasure in the word of God then in all manner of riches, and that they were the ioy of his heart, his matter of song and his companions to talke and solace himselfe with; it is farre from the other, I meane the men of the world. Therefore when the blessed of the Lord are set forth in the Scriptures, to delight in the law of God, the wicked on the contrary, are described to speake thus: *Depart from vs, (O Lord;) wee desire not, nor are delighted in the knowledge of thy waies.*

Note.
Pal. 50. 16.
2. Tim. 3. 5.

Psal. 19. 10.
Psal. 119. 35.

Psal. 119. 14.

Psal. 1. 2.
Rom. 7. 22.
Iob 21. 14.

Psal. 119. 34.
Psal. 119. 77. &
Psal. 136. 3.
Note.

And is not this a royall gift then, that whereas mens hearts naturally can take no pleasure in the heavenly Manna of Gods word, but soone loath and wax weary of it; that Gods people who know the price of it, may make the same their song, their ioy and their delight, that so they may draw out of it all good things as they haue opportunity? which seeing others cannot do, therefore they seeke vaine delights to pleasure in, and that which ministrerth found delight indeed, they can in their greatest need and heauinesse, haue no benefit by it.

Ioh. 14. 27.
Gods people
get experience
in themselves
of the things
which they
learn.

1. Tim. 6. 3.
They grow wise
thereby.

Math. 5. 18.
Note.

Psal. 119. 101.
Psal. 89. 31. 32.
They haue most
neere commun-
ion with God.
Iohn 14. 21.
Vers. 23.

And through this knowledge and delight that they haue in the scriptures, which certifie them of all these heavenly prerogatiues, they get experience in themselves of the things which they learne therein, what is the happiest estate of life that here can be inioied, euen that, which hath the promises of this life & of that which is to come. They grow wise in observing, that God verifieth indeed all that he hath spoken in his word, and not a iot thereof doth faile; and therefore they become more resolute euery day against all euill and sinne, because they see, that God will be reuenged vpon euery euill way, and that it is certaine, if they sin as others do, he smiteth, and they grow to see, that he keepeth promise towards his, who rest on him euen in their greatest streights. Which how great a benefit it is, may be gathered by this, that it bringeth most neere communion with God by his spirit, which worketh in them, (and which the world cannot receiue) as our Sauour saith: *He that loneth me, shall be loued of my father, and I will loue him, and will shew my selfe vnto him. He that keepeth my word, as he shall be loued of my father, so wee wil come to him, and abide with him*: whereby he meaneth, that he will make knowne his mind and will to them as familiarly, as they which vse to conuerse one with another, and eat and drinke together. For the which cause also he calleth them his friends, which doe the things that he commandeth them, as to whom he will open euen his secrets, as men vse to doe to their friends, and not to seruants. For he loueth Zion (his militant Church which he hath chosen, and will dwell there & delight in her) more then all the habitations of *Iacob*, that is, then all other beside it.

Psal. 87. 2.

The fruit there-
of, ioy vnpe-
asable.
Prou. 18. 24.

Euk. 10. 20.
Iohn. 16. 24.
2. Cor. 1. 12.

And what fruit this neere communion with God doth bring, which his faithfull seruants haue offered them, it may easily be coniectured; because, as *Salomon* saith: *The heart of a friend resteth in his friend, and a friend is neerer then a brother*. And if the perfection of loue be ioy, there must needs be great ioy to Gods faithfull people, when they are so deare to the Lord, and he beloued of them so intirely. Therefore, as God giueth to his, many comforts, and that also he doth many waies, and in many respects, through the hope of eternall life, through true praier, and by a good conscience, as hath been said:) so, in that they know his will and haue prooffe of his familiarity with them, as it pleaseth him to call it) their ioy is yet more increased, especially after a longer continued acquaintance with him in his word. And what is happinesse, such I meane as in this present life may bee inioied) if this bee not; namely, to partake all these with him: thus to goe in and out before the Lord, and to haue him thus the staffe of our comfort in all estates: Which maketh ready to die and fit to liue, and giueth greater gaine in both, then in any other condition or course can be found and inioied:

Note.

yea,

yea, this maketh the inioyers of it happie here, and certaine, that afterwards they shall be perfectly happie for euer; and though Satan doth much quaille this by occasion of troubles and our frailties, yet it is certaine, that it shall be recouered againe.

This in few words is that which I wish the true Christian Reader to meditate on and consider, which all Gods people haue so great need to enioy and partake by faith, as it must needs grieue al that doe vnderstand & loue the excellencie of it, to see so many to bee void thereof, to whom yet the Lord hath graciously & freely bequeathed it. And I pray God in most feruent manner to enlarge the hearts of all his good seruants, that seeing many mourne in Sion, and are holden downe with sundrie and sore afflictions till they faint againe, (as though there were no comfort to be found for them, to the easing of their heauie hearts) that they may consider what the Lord hath provided for the easing of the, euen this: to belecue, that all the forementioned priuiledges belong vnto them, that though their sorrowes Note: be many and great, yet they may not driue them from hope in God, but send them more earnestly to grone to him by prayer, that they may receiue and take these things to their comfort, which hee for that very cause hath committed to writing, that those his children which are brought low, and into distresse, and almost to vtter despaire, may lift vp their heads, and reioyce for so grear hope of redemption and deliuerance at hand comming towards them.

And this will recompence abundantly all the labour that hath been taken and neede no more be lost, when it is once enioyed. And therefore if the beleeuers may know by Gods word, that they haue a part in all the forementioned prerogatiues, and therefore delight in his word which bringeth such tidings to them, if they may thereby bee made acquainted with that manner of conuersation which pleaseth God best, and maketh most for their owne comfort, and by his spirit may haue communion with him, (which the world cannot haue:) I conclude (I say) that the beleeuers haue great prerogatiues bequeathed them, and that the priuiledges which God hath granted out vnto his beloued, are most precious, and worthie all labour and trauell to be come by.

And that I say no more of this, it is no hard matter to conceiue, what sweete consolation a beleeuing heart enioyeth, which hath experience of this: for he beleeuing the promises of these things, from day to day, and hauing most sweete peace of conscience with confidence, as a fruite of beleeuing them alreadie, how great must his comfort needes be, which arises from both, and especially from the hope which hee hath of that which is yet to come? Note.
Rom. 15. 13.

Oh that al who feare God did beleue this, as they may boldly & ought confidently to doe, that they might enrich themselues by hauing their part in it from time to time. So that nothing is more to be lamented in the world then this; that God hauing called men to be partakers of so excellent priuiledges, and appointed for them such varietie of blessings, (whereof I haue mentioned but some part) that they should be so ignorant, as not to desire to know them, so carelesse as to reiect them; so obstinate as to tread All these excellent priuiledges as they may, so they should bee knowne by experience.

tread them vnder foote, and so to leade a life (I may truly say) full of miserie for want of them.

Obiection.

Psal. 126. 5.

Answer.

Note.

Psal. 34. 13.

Psal. 130. 7.

Afflictions vnto the children of God, prouue the truth of his promises when they are made able to goe vnder them.

But whiles I set downe this, me thinkes I heare some obiecing thus: How can we be perswaded that God hath provided this libertie for his in this world, when both Scripture calleth our life here (when we be in greatest prosperitie) a wandring vp and downe heauily, as in a pilgrimage or wilderness: and a sowing in teares, that is to say, full of griefe: and Christ telleth his, that in the world they shall finde tribulation, and that by many afflictions and persecutions we must enter into his kingdome? And experience also teacheth, that these things are euen so? To the which I answer, affirming all that is said to be most true: and therefore seeing our troubles and sorowes are many and great, through the diuels malice, whiles we seeke to keep our selues vntained in this wretched world, we haue the more need of the greater comfort: neither were it possible for any godly man to goe through them, if he were not fully resolued, that God is with him to helpe him, & comfort his soule many waies, & namely in this, wherein he feeleth his need greatest. And therefore these afflictions which our gracious God hath appointed and promised to bring vs through, are a most sure prooue of this which I say: namely, that he hath giuen most precious promises & prerogatiues to vs, by the which only we can be able to go vnder them. For all of vs must needs faint, if we did not confidently beleue, that he setleth our hearts in most sound ioy and gladnesse; partly by the testimonie of a good conscience, which is a continuall feast, and experience of his fatherly loue towards vs; and partly through the daily successe and blessing which wee looke for from him, the hope whereof maketh vs not ashamed.

Therefore seeing God of his vnspeakeable loue hath bequeathed to his children so large a portion, euen a taste of the heauenly ioyes in this life, which maketh his chastisements sweete, and the yoke of his commandments easie vnto them, and all difficulties to be overcome of them, & powreth such great peace and comfort into their hearts that loue him, and this from day to day, restraining them of it at no time, (except it bee more expedient for them to want it:) what shall I say more, but bewaile that so few finde it; and pray God to enlarge their hearts, that they may be able to comprehend, and so enioy it, and to giue all praise to his maiestie, who hath thought no heauenly comfort too good for his, euen in this world, which is a vale of miserie?

Afflictions accompanye the deare children of God not that they can or doe extinguish their ioy, but to keep them from all vaine and deceitfull reioicing.

Obiection.

And as for such as thinke, that it is weake reioicing, that is, and may bee accompanied with so many afflictions, as our life is subiect to, they must know, that such corrections are seene by our heauenly father to bee meete for vs, and to keepe vs from vaine and deceitfull reioicings; and that these fatherly chastisements doe not take away this heauenly comfort from vs, but they rather cause it to be seene a greater benefit, then without them wee could easily perceiue it to be.

Others obiect thus; Are there so many commodities in the Christian life? How commeth it to passe the, that they shew it not forth, and that the godly of all sorts, poore and rich, one and other, doe not let their light so shine among men, that they may cause them, by seeing such admirable things in them,

them, as are not to bee found commonly in the world beside, to aske and haste after them? For where are they, (say these Obiecters) which haue so much grace appearing in them aboue other men? In their dealings we find it not; in their liues we see it not; neither are any parts that wee behold in them such, as deserue so great commendation. To whom I answer, that all these things are true, which haue been said of the great priuiledges and prerogatiues of the people of God, and much more: according to that which is written in the Psalme, *Wonderfull things are spoken of thee, O thou citie of God;* but yet not so easily descried nor perceiued in the persons who inioy them; and that for these causes.

Note.

Answer.

Psal. 87. 3.

First, seeing their most pretious gifts are spirituall and inward, (according to that which is written; *The Kings daughter is all glorious within*) and therefore not easily seene and beheld of such as haue but outward and bodily eyes: their comelineffe and beautie is like the curtaines of the tabernacle, the outward and vpper coverings whereof were of Goates haire, Rams skinnes, and Badgers; but the inward were of fine twined linnen, blew filke, purple and scarlet, with the most exquisite imbrodering of the Cherubins vpon them: so is the outward estate of Gods seruants in this world, ill-fauoured and deformed in the eyes of men; but inwardly, beautifull as the lillie, and sweete and pleasant as the rose. Their graces therefore which God hath giuen them, as faith, hope, confidence, a pure heart, a good conscience, a well gouerning of themselues; and with these, meeknesse, patience, mercifulnesse, loue, &c. being not perceiued of them, who neither know them, nor haue them, nor loue them: what maruell is it, though they aske for that in them, which yet is before their eyes, (as the souldiers that fought Christ euen when they spake to him) and though they say, They behold no such grace in them; which they cannot discern? The same may bee said of the inward comfort and ioy in the holie Ghost, which is more worth then the world.

Spirituall things are not easily discerned.

Psal. 43. 13.

The beautie and happinesse of Gods children is especially inward.

Note.

What the inward beautie of a Christian is.

Iohn 18. 5.

The second cause why these obiectioners see nothing worthie the following in a manner, or commendable in them, that is, in Gods faithfull ones, is: because the gifts of God which appeare outwardly in their liues, doe the more prouoke them to wrath and rage, because they see their course is not like their owne, but contrarie vnto it: for they thinke themselues disgraced by them, seeing they walke not after the same excesse of riot that they themselves doe; and therefore speake they euill of them. Their innocencie and harmelesse liuing in the world, and that they will haue no fellowship with the vnfruitfull workes of darknesse, but rebuke them rather, and their Christian carrying of themselues in their waies with moderation, wisdom and constancie; is charged to be hypocrisie, precisenesse, and new fangled singularity.

The children of light contrarie to the children of darknesse, cannot seeme louely in their eyes.

1. Pet. 4. 4.

Furthermore, the comfort which they haue in their liues, being rather felt in their owne hearts then seene of strangers, and their reproch in the world great, and their condition counted vnfortunate: how can the happinesse of them be knowne, as I haue said, although it be no lesse, yea rather farre greater, then I haue set it downe to be? No, no, they must haue eyes as cleere as crystal, who can see and behold this.

A third cause why the happinesse of Christians is not knowne.

Prou. 14. 9.

And

A fourth cause
why the godly
seeme not beau-
tiful in the
eyes of the wic-
ked, is because
of some infir-
mities which
they espie in
them.

1 Pet. 1. 6.
Note.
* Read Esay
63. 9.
Cant. 1. 4.
Why the Lord
suffereth the
godly to fall.

The fruite of
the infirmities
of professors,
what it is.
Note.

The fruite of
the godly con-
uersation of
professors, what
it is.

And that I may leaue no doubt in any mans minde about this matter, I must desire them to thinke, that my meaning is not, that Gods children, for all the priuiledges wherewith God honoureth them, both heere, and especially will doe, in the life to come, are therefore without their seuerall infirmities and blots also, (some of them) vnto the which the rest (through their owne corruption yet remaining in them, and the diuels malice) are subiect; which (though they debarre them not of the forenamed prerogatiues, seeing they are willingly brought to repent of them) is one great cause, why these objecters see so little in the godly life, as either to commend it, or to be them selues encouraged to imbrace it. But yet while these marke not these things, but onely behold the slippes and blemishes in the men them selues, though in some more then other, and doe not beleue nor regard the doctrine of the Scripture, which teacheth the truth more soundly then it can be seene in the holiest persons and perfectest paternes; therefore they grow to these absurdities. And yet when their infirmities appeare, and afflictions take hold of them, (God seeing it expedient that it be so for a season) euen then is their estate more to bee desired, then the other in their greatest flourishing. For they are beloued of the Lord * yet still for all that, and most deare vnto him, at it is written; *I am black, O ye daughters of Ierusalem, yet comely, &c.* And of their falles and infirmities, I say, that therefore they departed from the good and perfect way for a moment, that they might thereby see and bewaile their vilenesse, and so returne againe to stand more constantly after. Yet this watch-word I would giue to many which are of good hope, that diuers grosse and ranke corruptions do so broadly appeare, and so mightly preuaile in fundrie, (as frowardnes, vncharitablenes, conceitednes, rash iudgements, breach of promise, and other heate and intemperancie of heart, &c.) to the offence of many, that they doe exceedingly abate the beautie and glorie of their profession. And it must needes be confessed and granted, that few Christians are as they might and ought to be: but goodnesse is too sparing, and grace is too sore dimmed and darkened in most, euen of the best and forwardest; and few carrie themselves as they might and ought to doe in their course, by giuing good example. And this maketh the Gospel to be lesse honoured and imbraced of many: whereas if it were a more common thing, that the well-willers of the Gospel were more faithfull, wise, watchfull louing, harmelesse, fruitfull, &c. it would cut and wound the hearts and consciences of the bad, also encourage many of the weaker sort vnto their duties. But yet shall the liues of them be glorious before God, and shining lights to such as can see and discerne; whiles they that carpe at them, and seeke to disgrace them, shal be as the mists and cloudes, that shine not, but hinder the light rather. And whereas it may be said that some of them which are apparently vnreformed, haue excellent gifts of God in them: as I denie it not, so yet to say the truth, they stinke in his nostrils; for where sanctification, the salt of grace, is not to season their gifts, they are but as a pleasant and beautifull flower growing on a dunghil; and (as Salomon saith) like a ring of gold in a swines snout. And thus much of the priuiledges of the true beleeuers.

CHAP. 15.

Of the dreadfull estate of the unbeleeuers and reprobate after this life.



And now I hauing in the last priuiledge giuen a taste of the glorie reserued for euer in heauen for the people of God, I haue thought good by occasion hercof, to signifie in a few lines, as I can, the estate of the reprobate, seeing I haue said nothing thereof; that it may as wel quicken the godlie when they wax drowisie, to returne into the right way, as also astonish others, (if they will vouchsafe to reade it) if they may possible be brought to waxe wearie of their wicked course. And that which I meane to say of it, I will referre to foure points. The first is the punishment it selfe. The second, an answering of objections that may bee raised from thence. The third shall shew the reason of such punishment. And the fourth, the vse of the former doctrine.

Four things handled about this matter.

And to begin with the first; the punishment we must know to be of two sorts. The one is the losse and the forgoing of all the felicitie and priuiledges which the elect enioy in heauen with the Lord himselfe: the other, the woe that they shall sustaine and feele. The first of these two is expressed in the last of the Reuelation. Where when S. *John* had said, that *they who do the Lords commandments, shall enter in through the gates into the citie*, meaning the glorious habitation of God, he addeth immediatly, that *without shall be dogs, and inchanters, and whoremongers, and murtherers, and Idolaters, and who soeuer loueth or maketh lies*.

1. The punishment, is losse of felicitie.

Reu. 22. 14. 15.

So our Saviour saith, that *many shal seeke to enter in, and looke for it when they goe hence, but they shall not be able*. Neither shall any vncleane thing come there; & therefore no vnregenerate or vn sanctified person. So much our Saviour giueth vs to vnderstand, when he saith, that at the last iudgemēt it shall be said to the elect, which shall be set on his right hand, *Come yee blessed, enioy the kingdome prepared for you*: but to the reprobate and cursed, hee shall say no such thing, but the contrarie. And as the estate of the good is discerned from the condition of the wicked in this life, as concerning their liuing, as in the first Psalm wee reade; that *they shall be as the tree which is planted by the riuers of water; but as for the wicked it shall be nothing so with them: euen so shall it be in the life to come, concerning their reward, it shall be nothing so with them, as with the blessed of the Lord*.

Luke 13. 34.

And what (thinke we) shall euen this be like to work in them, when they shall be held out of all the prerogatiues of the paradise of God, and that also, when they shall see *Abraham, Isaac, and Iacob* in the kingdome of God, and themselues neuer to be admitted to enter afterwards? So that the most vile of the liuing creatures shall be happier then they. There is no peace to the vngodly heere, as the Prophet *Esay* speaketh, and therefore much lesse there. And this is one part of their punishment.

The other (yet) is farre more fearefull and deadly. And that is, the sense and

Unutterable
woe.

and feeling of the woe, desolation and paine, that shall be cast vpon them. Whereof to say somewhat out of the word of God, whereby, the rest, in some sort may bee gathered; I will begin with that, which is inioyned by our Sauour, euen to those vngodly ones, who come most neere vnto those which shall be saued. And they are (to set it down as briefly as may be) they are (I say) those, who *heare the word willingly, and receiue it readily; yet haue not an honest and good heart to bring forth fruit with patience*, neither are furnished with true faith and other comely ornaments and attire of a Christian, as holinesse, humblenesse, meeknesse, innocencie, vprightnesse, ioy in the holie Ghost, &c.

Matth. 22. 13.

The Lord shall command his Angels to *binde them hand and foote, and cast the into utter darknes, where shalbe weeping & gnashing of teeth*. Where (to speak of euerie point a little) it is to be considered, that he saith they shal be bound hand and foote. As if hee should say, they shall be manacled and fettered, their hands shall be bound, their feete shall be tied. They shall neither haue their hands free to make resistance, nor their feete to make escape. It is not therefore for any to thinke, to make his part good by resistance, or to auoid the wrath of the Lord by flight. For he shall binde them so fast, that no man or creature shall be able to vnbinde or vnloose them.

^a Iudg. 16. 7.

^b Dan. 3. 21.

^c Mark. 5. 4.

Sampson was bound ^a Iudg. 16. with seuen greene cords, and againe with seuen new ropes, but by the strength of Gods spirit in him, hee brake them all, as a flaxen thred. The three children ^b Dan. 3. were bound by the most valiant men of the host of *Nabuchadnezzar*, but yet the Lord loosed them, and set them at liberrie: yea we reade in the Gospel, ^c Mark. 5. that a man possessed of the diuell, being often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in peeces. And no man could so binde him, but by the power of the diuell he gat himselfe loose. But the Lord hath other manner of chaines, fetters, and bands, then men can binde withall. He hath chaines able not onely to binde and hold men, but euen the diuel himselfe. If the Lord therefore shall speake to the strong men of his armie, his mightie Angels, to take a mad man and binde him sure, it is not the power of Satan that can loose him.

But what shall become of these men, when they are thus bound? they must be taken and cast into utter darknesse, and therefore out of the kingdome of glorie, as was said before, in which alone is all light of happinesse, and true comfort. And as it fared in the land of Egypt, all the habitations of the Israelites were light, but all the dwellings of the Egyptians were dark; euen so shall it be, that Gods faithfull children, and such as are admitted into his kingdome, shall haue continuall light, happinesse, ioy, and comfort; the other shall be in continual darknesse without all light of comfort, ioy, or any the least reliefe and ease. Here, men that are in the greatest miserie, yet haue many helps to assuage and mitigate their griefes; they that are diseased and pained, yet haue friends to comfort them, and many good creatures to refresh them: but in that place, whereinto these men shall be cast, there shall be no manner of ease or refreshment to be had, not so much as the least cup, or drop of cold water.

It were a great iudgement, if a man were cast into a deepe and dark dungeon,

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geon, there to continue for euer : but it is a more fearefull thing to bee cast into this darknesse. For as the light of the Sunne which wee enioy on the earth, is nothing to the light of glorie which the Saints shall enioy ; so neither is this darknesse any thing so vncomfortable, as that shall be which is out of the Lords kingdome : there (saith our Sauour) shall be weeping and gnashing of teeth. There, that is, out of the kingdome, in the place where these shall haue their portion, as it shall be a place voide of all comfort ; so shall it be a place full of all miserie, and torment. For wee know, that that which causeth teares, is paine, and griefe, and vexation : and gnashing of teeth, commeth from extremitie of anguish. Wretched therefore, and miserable is their condition, that are shut out of the kingdome ; as we reade of the rich man in hell, that hee was tormented with the flame, desiring a drop of water to quench his thirst. With them shall be no light or any ease, but fearefull crying and yelling, for paine and torment, there is fire vnquenchable, a lake of brimstone, burning, wherein they shall bee euer boyling, and neuer consumed, euen as it were dying, and yet shall neuer die.

Luke 16.24.

Therefore also the paines of hell are the worme of conscience, which shall with gnawing of it, torment it, no otherwise, then as if wormes were gnawing the heart. And because there are scorning Atheists and prophane persons which sport out the matter, when they are told these things, saying, that if they must needs goe to hell, yet this is some comfort to them, that they shall haue companie ; they may know, that their companions shall be the diuell and his angels, except those who shall be in the same torments and anguish with them, in which estate they shall haue little abilitie to reioyce in, or receiue any ease by their companie. And yet if this dreadfull, irkesome, and most wofull condition might end after a thousand yeeres, there were somewhat to ease them who are to beare it ; but when after a thousand times tenne thousand millions of yeeres, there bee many more thousand thousands to come, and after all, a perpetuitie therein, it striketh their hearts with deadly discomfort and desolation. Which if wee did but consider how wearisome and vnwelcome one yeeres great sicknesse and extreame paine is, we would doe any thing to escape and auoid.

But not to be long in a matter so cleere, I will end with S. Peters words, who, when all is said that may be said, of the estate of the damned, either by expresse scripture, or by comparison betwixt the same, and the most dreadfull tortures in this life ; yet hee saith, he cannot set them downe as they are, but they exceed all that man can say of them. For these are his words, *Where shall the wicked and the vngodly appeare ?* As if hee should say, hee cannot expresse.

1. Pet. 4.18.

I now passe to the obiections commonly raised by occasion of the former doctrine. Among the which this is one, that the paine of the damned is not eternall, seeing it is called death ; therefore say the obiectors, it shall haue an end. This paine is called the second death, Reuel. 20. 6, in these words, *Blessed is he that hath part in the first resurrection, for on such the second death hath no power.* Also such are said to perish, as shall be damned ; therefore they say, their paine shall haue an end. For this they alleage that out of Iohn 3. 16, *They that beleeue in him, shall not perish :* as if hee should say, the vnbeleeuers shall.

Secondly, obiections answered.

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shall.

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shall. To both obiections one answer serueth. For they are said to perish, and to die, not because they shall haue an end of their paine at any time, but for that they haue no hope euer to recouer out of it to their former estate or a better, and so they are euer dying, but neuer dead.

Obiect. 2.

Againe they obiect, that were too seuer a punishment for sin, that they should lie in such paine for euer. To the which I say: beside that their boldnes is shamelesse in so speaking of Gods iudgement vpon the reprobate, so their blindnes is as grosse, seeing God is good in all that he doth, and as it is said of Christ in the Gospell, *He doth all things well.* He is iust in all his waies, and holie in all his workes. These obiectors must therefore know, that the sinne of the damned is aggrauated by the person against whom it is committed, that is, the King of glorie. And he is iustly thought to be worthie of death temporarie, who doth but raile vpon a Prince though a mortall man. Then he who offendeth the immortall God as oft as he hath breathed, that (I stand not in aggrauating many of his offences) who shall plead for him, that he suffereth vniustly?

Obiect. 3.

Lastly, they obiect, that it would driue a body to desperation, to heare such things preached and taught, of the eternitie of the punishment of the reprobate. To the which I answer: It were to bee wished, that wee might see such fruite to follow the preaching thereof. For then were they in the high way to escape and come out of it. As they in the second of the Acts, who though they mocked and railed on the Apostles of Christ, yet they hearing this euerlasting woe to bee denounced vpon them for their sinne, were pricked in their hearts for the same, and so, as they despaired of helpe, saying: *Men and brethren, what shall wee doe?* But what hurt (I pray you) befell them thereby? For they came with humbled hearts to *Peter* and the other Apostles in that their distresse for aduice and helpe, and obtained it, euen free pardon from Christ through faith, and saw themselues deliuered out of their sorrow and were comforted.

Acts 2.37.

Therefore they who say, the hearing of so fearefull doctrine would driue them to despaire, I say, so it should doe, for then it worketh kindly, I meane not vtter despaire, but in themselues, and so those people did in the Acts, and thereby shunned the wrath to come. But to lay foorth the sin of these obiectors, who pretend, that this hard preaching is fit to driue to despaire, we may know, they are so farre from that fruite of their hearing, that they cast off all feare and sorrow, and are bold in sinning still, yea and hardned therein: as it is easie to be scene in the infinite numbers at this day, who can pleasantly make a mock of hell fire, and such as make playes thereof, bringing in diuels, to raise laughter thereby, in the beholders.

*Marth. xi.
1. Cor. 5. 20.*

But (to proceed) they be not only troubled in their consciences by any sound teaching of the fearefull estate of the damned, but neither are they any whit moued by the most comfortable doctrine that is taught, nor once brought to relent for their wicked course, or to long after the comfort offered by the hope of saluation, while the Lord causeth this and the like to sound in their eares; (*Come to me all yee that trauell and be heauie laden, and I will refresh you*) but also this, I beseech you by mine ambassadours to bee reconciled vnto me. By all which heere set downe, it may cleerely appeare, that

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that they who put forth this obiection, may be ashamed, rather then pitied, or further to be regarded or answered.

Now after the obiections the reasons are briefly to be considered, (why they perish) one depending on another. The first is, *that they know not the time of their visitation*. When God gaue them opportunitie, they would not take it, nor vse the seasonable time to bring them home to God: for the which Ierusalem was threatned most heauie calamities. The second reason is, *that they beleueed not in the sonne of God*, and this followeth consequently on the former: For they who take not the time which is giuen them to call them to beleue by the cleere preaching of the Gospell, cannot become beleeuers, and they who doe not, are condemned, as our Sauour saith.

Thirdly, reasons
of such punish-
ment.

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Luke 19.42.

Iohn 3.18.

3

Luke 13.3.

The third reason of the wofull estate of the reprobate, is, for that they repent not: for so wee reade, *Except yee repent, yee shall all perish*. And this followes necessarilie vpon the former: For none can repent, except they beleue.

The fourth reason is depending vpon the former three: and that is, *that they bring not forth fruites of amendement*, which is required of them who will shunne the vengeance to come, and more particularly, mercie and compassion to Christ and his members, as by the words of our Sauour is manifest, saying: *Depart from me yee cursed into everlasting fire prepared for the diuell and his angels: for I was an hungred, and ye gaue me no meate, &c.*

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Matth. 3.8.

Matth. 25.41.

Now last of all followeth the vse of that which I haue said, and this it is: euen to remoue these foure causes, and then wee shall auoide the woe to come. So then, *while it is called to day, harden we not our hearts*, but while the seasonable time is, take we heed, that wee receiue not the grace of God offered vs by the preaching of the Gospell, I say, that we receiue it not in vaine; but bow we our stomackes to God, for that we haue sinned, tremble we at

4. The vse.

his iudgements, that we may beleue his mercie, and witnesse we the same, by our vnfeined repentance, and the fruites of amendement, as mercie, innocencie, sinceritie, zeale, and such like. For so shall we be free from that intollerable

woe. And this be said of the state of the reprobate after this life.

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THE



THE SEVENTH TREATISE OF THE OBJECTIONS

AND CAVILS WHICH MAY BE

brought against the doctrine before set
downe; and an answer to them.

CHAP. I.

Of the summe and order of this Treatise.



Now that I haue set downe the summe of the matter which I tooke in hand, and haue shewed how it be-
houeth the people of God to be directed and guided
daily vnto the Christian life, and what impediments
are in the way to hinder from it, and what priuiled-
ges to incourage to it: I will now in the next and last
place, (as I appointed in the entrance) meete with
the objections and cauils which may arise from

thence; that all the Lords inheritance may walke after that course more re-
soluently and boldly; especially when such objections as may trouble them,
shall appeare to be but weake and vaine. As I nothing doubt, but whatsoe-
uer shew of reason may come in the way against it, shall be seene to bee but
the froth of mans braine, and carnall, sensuall and diuellish. And I likewise
hope, that such as shall bee acquainted with the doctrine before set downe,
shall not only be incouraged by these answers to practise it, but also inabled
and perswaded to continue therein, till more light be given them for the
well governing of themselves, and that in a more perfect manner then I can
set downe: in the meane season, that this which I heere haue propounded,
may helpe to direct the common sort of Christian people, as the godly lear-
ned haue been taught of God to direct themselves. For who knoweth not
this, that euen many of Gods deare children doe and haue through igno-
rance and for want of direction, very dimly seene into the beaurie of a god-
lie life, and vncomfortable gone about it, and haue made a meere toyle of
the seruice of God, which should be the greatest pleasure. And then, it may
easily be gessed after what manner the common sort serue him. Therefore
as it is not to be doubted, but that numbers will rebell against the doctrine
which rangeth them within holy compasse, and will refuse to be subiect to
it; and that they which do so, will frame their iudgement to theri practise,
to excuse and defend that to bee good which they doe; how grosse soeuer
it

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it be in the eyes of others; and besides, as there is no doubt, but that questions will arise in the weake beleeuers about it to trouble them; I will therefore (as I said) in this Treatise set my selfe against such carnall reasonings, answering the cauils and quarrels which they shall raise and bring for the defence of their euill liues against the former doctrine, or at least against the dailie gouerning of them; and then remooue the obiections which weake (but yet teachable) Christians would or ought to propound for their satisfying, before I end.

And I will doe it in this manner: First, to answer them who object, that there is no neede of any daily directing of vs, as long as wee haue the Scriptures; and therefore, neither this which is before set downe by me, nor any other, is of any vse, or to any purpose: and this I will answer in the next Chapter. Then I will shew the obiections and cauils of them, who say, that neither this, nor any other like it, can be obserued, that is dailie; and set downe their reasons; and shew what great inconueniences they thinke would follow: and to these I will answer in the three next Chapters. After both, I will mention sundrie of the particular doubts, which are like to rise in the mindes of such as are teachable and well disposed Christians, and arme them against the same, to the tenth Chapter. And last of all, I will shut vp this Treatise and the whole booke, exhorting all the faithfull to make vse of it, and the vnreformed, to repentance.

The order of this Treatise.

CHAP. 2.

Of the first obiection: That there needs no direction daily besides Gods word, and therefore this is needlesse.



And first, if any doe maruell why I write any direction at all, as though God had not set downe in the Scripture a way for vs all to walke in; to this I answer, That if that were a good reason why no helpe for mens weakenesse should be set foorth in writing, because it is the same which is in the Scripture, then it should follow with as great reason, that nothing should bee preached, because all that which is preached, (if we preach in the name and by the authoritie of God) is out of the Scripture. But seeing there can be no doubt made of that, and therefore that both preaching and writing are singular gifts of God, for the building vp of his Church, and that all helpes are not enow to hold vs on still in our Christian course: therefore all men see that this doubt is soone answered, and will grant, that it is necessarie to haue daily direction for our liues drawne out of the Scriptures, though we haue them extant amongst vs. This being so, I will proceed to shew the cause, why I haue taken in hand any such thing in this booke, and wil answer particular questions & obiections afterwards. I haue considered, being conuersant among the people, of whom, many haue receiued the Gospell gladly, what great wants and infirmities are among them: and as diuers of them conceiue and vnderstand that which is

Note.

The cause why this worke was taken in hand.

taught them with much adoe; so they as hardly keepe it in memorie, and therefore make the lesse vse of it. So that, although all things necessarie to saluation and godlinesse, be taught one time or other, where an ordinarie Ministerie is; yet, as I haue good prooffe, it must be a very long time to bring the most part, euen of the forwarder sort, to be able to guide themselves, and to lay together in one summe those things which haue been taught them at many times: I did therefore endeouour my selfe, to lay before them a summe of that in one view, which they haue been learning many yeeres; that they hauing the same brought into some easie and familiar kinde of order, may through the blessing of God finde helpe and ease by it.

2. Thes. 3. 3. 4.

*Many for want
of direction,
walke vnsted-
ly.
Note.*

And besides, I haue knowne many of great forwardnesse and readie to receiue any profitable lessons, (euen as the Thessalonians were) who hauing long wandred in sorrowfulnesse of heart, and found much vntowardnesse in their life, haue complained bitterly; wishing most willinglie, that they might haue found some direction to leade them into their way, and to hold them constantly in the same. And this they haue done, for that they were so soone vnsetled and waxed loose hearted in a small time and short space, although a little before they felt themselves in some good case, euen readie and willing to serue God; which men being directed how to keepe constant, shall not a little bee eased, And if you will say, They may heare their preachers, and so learne to stay themselves; who doth not know, that they must proceede in their teachings as occasion is offered by their text; which doth not fall out commonlie such, or in such manner to bee handled, that it satisfieth those which bee in this case, being perhaps but touched briefly? and though it doe somewhat comfort them which they heare, yet it abideth not by them, through forgetfulnesse and other occasions; and yet there are very many that neuer heare any such thing taught them at all, or to very small purpose; and therefore if such may haue somewhat lying by them, to guide them in that their so great necessitie, shall it not bee (thinke wee) great helpe and contentment to them?

*Men loth to
open their
griefes.*

Note.

Cant. 5. 7. & 3. 3

Now if you aske, why they doe not open their case and make their grieve knowne to their Teachers; I say, some of them are ashamed, some are affraid to shew their estate to others, the Diuell holding them in ignorance and distrust. Againe, many of their Ministers, to whom they may haue access, either for want of knowledge, or of experience, or both, are not able; and others of ill conscience are not willing to resolue them, nor stay their mindes, but wound and vex them with mockes and discouragements rather, (as the watchmen which *Salomon* speaketh of) calling them fooles for meddling with the Scriptures; and this is the comfort which they finde at their hands. These things when I haue weighed and thought vpon, what light, ease of heart, and consolation many of Gods deare seruants haue been deprived of for want of direction, and how many of them haue walked heauilie, and with hanging downe of the head, and all because they haue seene their frailtie great, felt their wants many and grievous, and for that they were vtterly vnable, by that which they had learned, to carrie forward themselves in their Christian course by reason

reason of their so many discouragements, & the same not provided against: I wished most earnestly that some such thing might come forth, as might settle men more firmly in a Christian estate, that such as are willing, may be able also to direct themselves in their daily carriage: which how greatly it may benefit them that haue a mind to please God, and how much more fit it may make them to profit by the daily teaching which is among them, that I say nothing what good it may doe others) it is no hard thing to iudge and determine.

Besides this, such as finde no want of it, because they know not whether there be any easier way to guide them, then they already vnderstand, there is no doubt but many of them, if there were any extant, would keep a more sound course in their liues then now they doe, hauing (I speake of many of them) none other helpe then their publike teaching, which in many places is both seldome and slight.

*This direction
may help other.*

And to speake plainly, (if it be expedient to speake thus: for the loue of Gods people constraineth me) I haue my selfe languished long ago, (though not without Christ in the world, and therefore not altogether without sitting comfort) sometimes to see such vnsettlednes in my life, such vncertainty in my waies, so oft proposing greater proceeding and more constancy in that which is good, with more exercise of my faith in praier, and after reioicing in the Lord for the priuiledges which he hath granted to vs, and yet I could not constantly bee settled in them, as Gods word exhorteth. Many yeeres (I say) these and such like haue bin my desire, & much longed after; but sundry alterations, disappointmets, vnsettlings of mind haue come, with no small heauinesse accompanying the same, for that I could not attaine to that which I sought; vntill wofull experience draue me to tie vp mine affections shorter, and to obserue my whole course of life more narrowly, and then for better stay of my selfe, I drew somewhat according to my small knowledge & experience out of my reading and obseruation, to be a more certain manner of direction for me through the day and week, which I may aime at throughout my life, a copie and summe of the which is set down in this booke, if not so full and perfect, as it might be, and by some other might haue been penned; at the least, such it is as Gods word doth lay out vnto vs, and such as if men were as fit to profit by it, as it is fit to doe them good, it should not be as it is at this day with many well disposed Christians. By the which whatsoever I haue attained vnto, I will not say, but I dare warrant the carefull and faithfull obseruer of it, (the Lord being true of his word, who blesteth the meanes which are vsed in simplicitie) that his labour in the practise of it, shall be plentifully recompensed, yea, his gaines by many degrees shall be greater then his trauell. This I say now, seeing by the importunitie of many I haue made it common to others which I collected and gathered for mine owne vse, and therefore (to proceede) I may be bold also to say, that whiles men do serue God with some care, and being called home to repentance, doe desire to set forth his glory, yet when they shall not propound to themselves for this purpose, some certaine course daily to walke in, but goe on vncertainly, that is, one day giuing themselves carefully to good duties, but another day neglecting them, and yeelding to the occasions of sinne rather

*The Authors
owne experience.*

Note.

*Great gaine of
the direction.*

*Hurt and losse
for want of it.*

Of the first obiection.

ther, then resolutely armed against the same; it both causeth great distraction and vnsetlednes in them, though otherwise good men, and bringeth much barrennes of heart, and giueth more strength to their corruption, and more aduantage to the aduerſarie, and therewithall depriueth them of much communion with the Lord and comfort thereby, and causeth that the godly life is not found and enioyed of them in many points as it might be.

*Prinuiledges not
enioyed without
such direction.*

I haue spoken much of the priuiledges of a godly life in the former Treatise, though no tongue of Angels can sufficiently set out the same: yet many (no doubt) of good hope, haue not found it so, for that they haue had but weak helps to set them forward, that they might haue their part in the, but are ignorant rather of the varietie of the good things, which God hath prepared for them that loue him, and therefore their faith and comfort are weake, when yet their discouragements and hindrances haue been strong and many. These at sometime haue felt the fauour of God shed into their hearts, that they might not turne from him altogether; but if they haue not attained to some good order and settled course to direct themselves by, they must needs taste the more of the corruption of the world, be the more in subiection to their rebellious affections, and therefore the lesse feele the benefit of a godly life.

For from whence are there so many heauinesses, complaints of vnsetlednes, inconstancie, yea and halting with God, but from hence in great part, that they do quench the worke of Gods spirit in themselves, and cannot tel how to quicken vp themselves againe, nor to arise when they are fallen, and to returne when they are gone out of the way, nor to guide themselves from one dutie to another?

*Not the bare
meanes haue
such vertue.*

I know that it is not the vertue, nor the power of outward meanes vsing, nor of any direction that can bring our liues in frame: but yet for all that, when they are reuerently and confidently vsed, God hath promised that they shall not bee vsed in vaine, but they shall auaille much to our benefit. What meant the Lord Iesus else, to charge vs to watch and pray, to heare and reade? and the Apostle also, in the name of God to exhort vs, whiles we are in this warfare of the world to haue alwaies our compleat & full armour, and not to walk naked, & hang that vpon the wall, but that we should daily gird it vnto vs, and suffer no day to passe in the which we should walke without it? and to what other end tendeth this direction, which I am now occupied about? For if euery day and oft in the day we looke not carefully that we be armed with it, let vs looke for no other from him who is our professed enemy, (and as able to hurt vs, as willing and watching for it) let vs looke for no other, (I say) but to be dangerously foiled, as many euen of the better sort are, though some of them through spirituall slumber feele it not, neither perceiue it in a long time, till it please God to awake them.

*Foiled by Satan
without this ar-
mour.*

*Order is in all
other things, and
should be in
Christian life
most of all.
Note.*

But to returne to perswade, that it is necessarie that Gods people should be daily holden within holie bounds, is it not preposterous and lamentable that wee can say, that where no order is in any thing that is taken in hand, there is confusion and danger; and yet, although there be none taken for the daily gouerning of a Christian mans life out of Gods word, which without daily direction is soonest out of order; yet there wee suspect not, neither feare

feare any confusion and danger? The husbandman cannot yeeld his rent; nor reape his early haruest without his daily and continued labour: neither can the Captaine maintaine warre against his enimie except he renue his band, and cause daily attendance to be giuen by the same, & necessarie provision to be in a readinesse, and so I may say of the rest. In like manner, the Christian cannot looke to continue faithful vnto the end, if he set not himselfe of purpose to continue daily his diligence in resisting his sin, and if hee gather not daily strength, by the continuance of some good meanes against the euils thereof.

Insomuch, that if a man had all the knowledge that many men haue, and should be ignorant of no necessary point of duty; yet if he should not with a well ordered mind prouide, and carefully looke for the right vse of his knowledge euery day, as hee shall haue occasion to practise it; hee might quickly be too far gone out of the way in some grosse dishonoring of God; which though it doe not pricke and wound him by and by, yet a time will come, when hee shall wish he had borne the yoke of Christ, and kept compasse; for the end of a thing is not like the beginning.

If any should think me vnaduised to call in this earnest manner, for daillie directing of men priuatly, as though I set little by, or made small account of the helpe which they haue in publike assemblies; I haue said before, that I prefer these before the other: yet it may please them to vnderstand, that besides the benefit of them, which is verie great and singular, euery man shall find it more then necessarie, that they be not idle nor vnprofitable at home, about the wel gouerning of themselves in the seuerall and manifold affaires of the day, and yet shall not this be any derogating from the other, but the fruite of it, euen as necessarie for the soule, as to haue a daillie good diet and ordinarie for the bodie, although it haue feasting once in the weeke. This I haue spoken generally hitherto, to perswade many that feare God, (and yet for want of knowledge doe serue him verie vncertainlie, and see not therefore the excellency & price of the estate that he hath called them vnto) that he hath not left vs so desolate and stranger-like from him here on earth, that we should but seldome think of or heare from him, but that we should haue daillie recourse to him, and throughout the day be with him, and not as the wandring man, who hath lost his way, so to bee at any time out of his gouernment. And that it is not only his pleasure, but also his commandemēt, that we should so liue in the world, and so haue to doe in it, that yet all the day long (as our frailtie doth permit) we may haue our meditation on him, and on our happinesse in conuersing and walking still with him.

If this state be thought too precise by some, let them consider the examples of those who are commended in the Scriptures for their constant walking with God: how they were taken vp with the loue of him, and possessed of faith, &c. for so the Apostle speaketh of the Thessalonians; that they abounded in these, and were readie to doe whatsoever hee commanded them: and *Dauid* prayed that hee might not wander from Gods Commandements. What is here commended in them, but that which these mislike and speake against at this day in vs, who labour for some measure of it? Is that ill in vs, which was good in them? There want no proofes nor ex-

Though publike meanes be of an excellent vse, yet priuate necessarie.

We are not left as strangers to heave seldome from God, but to walke with him.

This is not too precise.
2. Thes. 1. 3.
2. Thes. 3. 4.

Psalm. 119. 1.

Deut. 33. 12.

Note.

amples to teach, what we should doe in this behalfe, but the flesh rocketh a sleep even many good Christians. But whatsoeuer these Obiectioners alleage, who haue not tasted of these dainties, let vs be most glad to heare, and more glad to learne, that the beloued of the Lord may dwell in safetie vnder his protection all the day long. And if wee haue not knowne so much, as that God hath left vs such direction to enioy his presence in some continuall manner amongst vs, then let vs now learne, and beleue it, that wee may reape fruite of it accordingly; and not bee so haled this way and that way in the world with cares and vexations; and snared and allured with earthly pleasures and delights; neither vnsetled so with vnreasonable and vngodly persons, that wee can hardly once in the day, (yea, sometime through the weeke) haue libertie and abilitie, so much as one quarter of an houre to solace our selues with holy meditation, & remembrance of heauenly things: for thus it hath been with many of the deare seruants of God, (of such flauerie they haue bin holden vnder) who yet I doubt not, but they shal without neglecting any necessary businesse, shake off much needlesse tediousnes in their liues, and see their estate much altered by enioying the contrary libertie and holie reioycing, if they will dulie regard what God hath said of this daily keeping of a good course; and not what carnall obiectioners say to discourage them. And thus much of the first obiection.

CHAP. 3.

Of answering this obiection, That no such direction can be obserued daily.



*Second obiection.
This direction cannot be daily kept.*

Uniuersall causes against this direction.

Vt I hauing thus shewed the cause why I tooke this in hand, and answered them, who may thinke that no direction for a Christian through the day is of necessitie to be imposed vpon him: now I will proceed to satisfie the reasonable about this particular direction, or the like in effect, by answering such obiections as may bee brought against the same. Some perhaps will obiection and say; It cannot be dailie obserued of any man, neither haue they heard, that good men in other ages haue been giuen to any such speculatiue life, except the Monkes and Friers, and other of that rabble; they will not denie but it is good, sometime to giue our selues to praier and other good exercises; but euery day to doe it, and to bee tied vnto them and to other duties before mentioned, were a toyle intollerable, (they say) which no man can like of, and a taking away of all delight from our liues. Again, they say; What should become of mens labour and businesse in the world? how should it goe forward? Also they say: It were a strange world to see men liue now after such a sort, all societie to bee broken off, and as it were, a bringing in of Monkerie againe.

These and such like obiections although they proceede from very euill men,

men, & are vitered of them with a scoffing spirit; yet for want of knowledge and acquaintance with the Scriptures, they may be at the first, the thoughts of many simple well meaning men also, for whose cause I wil answer them, because I would bee loth to leaue such in any doubts, which might trouble and hinder them. But they who obiect thus, might more iustly haue alleaged other reasons, why they thinke it so hard to keepe any such daily direction: that is to say, partly their owne ignorance, and vnacquaintednesse with this course and vnablenesse, and partly the taunts, mockes, and other discouragements, which prophane and vngodlie men would pursue them with, who should walke so vnlike other men of the world, by the practising hereof.

First therefore I will answer their doubt in this Chapter, that they thinke it impossible: and then their reasons (in the next two following) why they thinke it cannot be without great inconuenience. If it were impossible to bring our selues to such a course, (for here is no perfection to bee dreamed of by me, but an holy directing of our selues daily towards the kingdom of heauen) why would the Prophet *David* haue said: *Blessed is the man that exerciseth himselfe and meditateth in Gods law day and night*? Also why should he haue said it of himselfe, *That at the day long he was considering it in his mind*, that is to say, meditating on it? It is manifest (whatsoever particular manner or order he vsed herein) that hee did tie himselfe daily to this course, that is to say, to see that he walked homeward; that he might not be carried aside, or out of the way, either with the deceitfull inticements of this world, or any discouragements: But much hath been said in the former Treatises to this purpose.

And such examples this present age of ours (God bee praised) doth afford, (he vouchsafe to multiply the number of them, for one, an hundred) who do so passe through the affaires of this world, that the Christian life is vnto them not in word, (as it is with many which deceiue themselves) but in deed, and sensible account, daily their chiefe treasure. And al that I in the name of God require, is no more, but that faith and godlinesse may be continued and increased in the beleeuers, and that they prouide, (for the same purpose) that though the malice of the Diuell doth lay many lets in their way, yet that they bridle and bring vnder their corruptions, to the maintaining of a pure heart, a good conscience and vnfained faith which worketh by loue, to the praise of God, and their own comfort. The which wil not be brought to passe through securitie and negligence, but whiles they giue all possible diligence hereunto, and set themselves in some good order & daily direction for the preserving of the same. So that if there bee any before others in this practise, who by experience haue found how mightilie God hath blessed them in this estate, (who is as ready to doe the same to the rest that desire it) and haue proued that it is possible, yea & easie (through God who maketh it so) to passe the day in well doing with peace, or when it is worst with them, to be free from euil, rather then wearisomely to giue over the care thereof, as the most do: let such be paternes and examples to those which are not so forward. Let one learne of another in meeknesse of spirit, that which he hath not as yet attained vnto: and not hold this opiniō, That none

The true lets which hinder many from this course.

Answer.

That it is possible to be thus guided.

Psal. 1. 2.

Psal. 119. 97.

Note.

1. Tim. 1. 5.

Forwardest must be paternes to others.

none can doe more then they themselues doe, nor goe beyond them; who yet haue scarcely at al, or very sleightly gone about this practise, themselues.

*The idle may
not look for such
gaine as the
painfull profes-
sor.*

*What experience
we should haue
in our liues.
Note.*

*Matth. 11. 30.
Psal. 119. 11.*

*Weake should
learne of others.*

*Best practisers be
fastest teachers.*

Note.

There is no reason in it, that such as serue God in the day (as it falleth out at a venture) without any certaine and continued purpose of care, and of vsing the meanes for the quickening of their faith, should either finde the godly life so easie, or be able to iudge of the best way to it, as they who haue painfully trauelled in it, & spent much time about it. For they must be able to report what repulses they haue had, and how they haue recouered their strength againe, what temptations, and how they haue resisted them; and what hinderances and discouragements whereby they haue bin long held backe, & yet for all that, how they haue ouercome them. They must be able to say what hardnes is in the godly life, & how it is made easie, how fitting and soone vanishing our faith is, and how it is strengthened and confirmed: and what comfort & vnspeakable peace God giueth his, to encourage them to go forward constantly. They must haue good prooffe of their own many infirmities, & how they send them the more earnestly to God in their prayers, to strengthen them against the same: and to bee short, they must be acquainted with the subtile and malicious practises of the diuell in seducing them, and with the falsehood and deceiueablenes of their owne hearts, and how they haue withstood them, and how deadly and lothsome the broad way that the wicked walke in, is, though it only seeme pleasant. For such honour haue his Saints: such grace he bestoweth vpon them which seeke it of him in truth. And when God hath thus trained and made them fit for his seruice, then shall they finde that it is not impossible for them to follow daily direction; but that there is great ease and reward in seruing God after that manner, and that it is an exceeding benefit for the wel ordering of their liues; yea they shall count themselues much vnsetled, when any day shall passe them, which is not consecrated to God in that sort. And thus let them indeuour to do, and yet count it no toile neither, who would gladly please God (they say) as well as others, but yet all meanes are tedious to the to vse, besides such as they thinke good, that is, somerimes to pray as it falleth out: but as for any further or certainer course to honour God in, they thinke it meerly impossible for them to be brought vnto, and therefore needlesse.

And as we are wont in our matters of law to resort to them for counsell, which are best acquainted with the lawes, and best experienced in them: and in dangerous sicknesses to resort to those Physitians, who besides their knowledge, haue bin a long time practisers, & haue done many great cures: so in the practise of the rules for a godly life, (all which be grounded vpon the word of God) none can so wel teach how, as they who haue taken greatest paines in the practising of them by long experience, besides their knowledge which they haue in common with others. And therefore wee are to resort to the, as being best able to perswade vs, that as we ought, so wee may possibly attaine to the daily practise of some certaine duties, and the reuerent vsing of the helps and meanes for the well passing of the day: whereunto, if they who professe, yea and Preachers themselues also could submit themselues, to learne how to bee settled by the furtherance of such as haue gone before them, both in the searching out the way, and the practise of it, there

there need not be any doubt, but that many should both finde it, and with much blessing giue heartie thanks to God for it; so far off should it be, to be thought impossible.

CHAP. 4.

Of answer to this reason against the practice of daily direction: That it is toilsome and inconuenient, taking away all pleasure from men, and binders their labours..



Vt now I haue shewed that it is not impossible, I will further answer their reasons, whereby they are led to thinke it a toyle intollerable, and that which would bring exceeding inconuenience. First therefore, whereas they are perswaded, that it would make our life irksome, & a very toyle, to bring our selues to this point, that our liues should bee ouerlooked and regarded throughout the day; and that we should ob-

It is not irksome to be thus guided, but greatest pleasure.

serue certaine rules for the well ordering of the same: the truth is, that there is no pleasure nor comfort in the world like it; no, nor (to them who know it should be so) without it, howsoeuer men thinke otherwise. Which if I can proue, I hope they will be far from this mind, to account it toyle or wearisomenesse. And for prooffe heereof, they may vnderstand, that the holy Ghost giueth the very contrary sentence and iudgement of this matter. For whereas this right ordering of our liues, or framing them to obey Gods commandements, is the greatest wisdom, euen greater then that of the aged, experienced, or our teachers; yet of the same wisdom Salomon saith; *All pleasures are not to be compared vnto her*: therefore if thou desirest pleasure, be wise, and prouide that thy soule be safely kept from euill in the day, and throughout. For if it must needs bee granted, that it is good at some time; then it followeth, that the oftner and more vsually it is kept so, it is so much the better. And if it bee the greatest pleasure of all other, to haue our hearts and conuersation with God some one houre in the day; then by many degrees it is the greatest pleasure, if we can by any good direction obtain it for the most part, or throughout the day. Agreeably to the which, that man of God, who was so well experienced in these matters, testifieth, not of some one time of his life, but of some whole part thereof: *I haue had as much delight and pleasure in thy testimonies, as in all manner of riches*. But you will say: What is this to proue, that he was thus minded through the day? Hee speaketh (I say) of his daily course in such places; as it is easie enough to see, according to that which I alleaged before: *All the day long is my meditation in thy law*; that is, (as he expoundeth himselfe elsewhere) casting and pondering in his mind, how hee might keepe and might not breake it, nor wander out of the way from the direction of it. And who so hath any practice of his knowledge and experience, what reward there is in seruing God, doth cleerly iustifie this to be true,

Gal. 6. 16.
Iam. 4. 17.
Note.

Psal. 119.
99. 100.
Prou. 8. 11.

Note.

Deut. 12. 18. 19

Psal. 119. 14. 1

Psal. 119. 97.
Vers. 23. & 10.

Psal. 84. 2.

Note.
Heb. 10. 33.
and 11. 24.

Heb. 11. 14.

This is not pleasure to all.

But only to the upright in heart.

Prou. 14. 12.
and 9. 17.Matth. 19. 23.
Luk. 14. 20.

Godliness seasoneth all earthly liberties.

Note.

For wherefore doth the godly Christian take order to haue his recourse to God by prayer, meditation, reading, when hee can haue opportunitie? wherefore is he fearfull of ill company, and desirous of good? why dareth hee not fashion himselfe after the world in their common prophane delights? why is the holy assemblie of saints most desired of him; but because it is the pleasure, which he seeketh about other? when no man doubteth, but that he hath both leisure as well as other, and occasions enow offered him to the contrary, if hee found not greater delight in this course then in any other, I say, if he saw not great pleasure in the Christian life; and so, the more Christian-like it is, the more pleasure to be in it. Why would the best Christians (in all ages) suffer mocks, reproches, displeasure of their friends and betters, losse of their goods and other liberties, and in such times and places as their profession hath bin pursued with imprisonment, banishment, yea, and death it selfe; goe vnder all with free choyce, rather then to enioy all other pleasures of sinne, as other haue done?

Indeed I grant, that this is not pleasure vnto all: neither is that to be proued of me; but that it is a pleasure to those which loue the Lord, & no toile, (except the corruption of nature) to be conuersant with him in one part of their life or other, all the day long; and that with delight it may be aimed at, as at a marke, that they may please God in the things which they go about, euen throughout the day, and may haue an eye to their actions which they doe, that they may not offend him. This vnto the vpright in heart is such a pleasure, as without it there is none to them; although I denie not, but that there is much resistance against it, partly through corruption, (as I said) and partly for want of the knowledge of it, and the happie fruit of it; who yet, when they haue further vnderstanding, are most of all grieved for this, that they wandred so long vncheerfully, because they knew no better. And as for them which are not pure in heart, though indeed they please themselves some way or other, yet their pleasures are but paine; and though they follow a way that seemeth pleasant; yet the issues thereof are the waies of death. In so much that not only *stollen waters*, which are commonly *most sweet*, that is, vnlawfull liberties are mixed with poyson; but euen the pleasures of wealth and mariage, which are things not vnlawfull, doe hold them out of Gods kingdome.

Thus it may appeare, that it is no wearisome thing to bee settled in such a course (wherein we may please God) as frailty will permit: but the sound and chiefest pleasure rather, yea and besides, it is that onely, which so seasoneth our earthly and temporall liberties, that thereby they become lawfull and pleasant to vs also; and the duties and works of our callings, that they be not (as to others) burthensome and tedious. If all finde it not so, yet let the truth remaine, and let such as haue thought the contrary, learne and be perswaded otherwise. And if by the vntowardnes and rebellion of the heart; there be sometime found vnpleasantnes and wearisomnesse in good things, euen amongst the best, so that they be overcome thereof: yet must not the vnruilie heart, for all that, be yeilded vnto, but bee the more strongly mastered, and all liberty which we find to be an hindrance from the life of godliness, remoued.

But

But another reason why this course is alleaged to be absurd, and inconuenient, is this: that mens labours should hereby be hindred, and their callings neglected; and so, pouertie grow vpon the land, and many euils thereby: which were absurd, and not to be suffered. To the which it may be answered, that godly thrift, & Christian gaining, and lawfull prospering in the world, doe arise from hence: when a man doth so goe to worke in the world, and follow his dealings, that he be sure, that hee goeth about them with a minde which is at peace with God, and well ordered, that is, guided by him, and when he doth faithfully and deuoutly commend himselfe and his affaires euerie day to Gods providence, and rest therein quietly, and when he doth as it were arme himselfe with circumspect heed-taking and wise regard, that hee behaue not himselfe prophanely in the world, nor after the manner of men, but according to that which is written: *Whether we eat or drink, or what-soeuer we doe, do all to the glory of God.* And when for these purposes he shall resolve with himselfe, in the most conuenient sort that hee can, to begin the day in some Christian and godly maner, either as I haue set downe in the daily direction, or in some other like, that all the rest of the day following, he may fauour of the same; he shall in his duties doing about the world, please God, & he shall also (as far as God shal see it expedient) prosper in the same, as it is written: *First seeke the kingdome of God and his righteousness, and other things shall be cast vpon you.* And this is the labour which should goe with religion. This ought Christians to endeaour to come vnto: wherein although all which feare God, haue not a like measure of wisdom and grace, yet let them all, wherein they want, and be behinde in any part of dutie, therein be willing to see their fallings and slacknesse, and so shall it goe well with them, and they shall daily come forward, and bee better acquainted how to doe earthly businesse with heavenly minds.

And thus carying themselues, they shall haue much blessed experience of Gods promises, in remembring, visiting, and caring for them so graciously: whereas on the other side, such as rise early, and go late to bed, break their sleep often, and fare hardly and barely, (which sort vse most meanes to be rich, and are most like to get the same) yet not attempting these things through Gods helpe, nor vsually and oft crauing his grace and direction, not hauing their minds seasoned with piety and the feare of God, not being patient, sober-minded, and watchfull against the euils which will meet with them; but prophane, rash, and worldly; cannot find Gods blessings in their course. If they gaine and gather, they may (I denie not) flourish and prosper in the world a while; yet is all but as *Iudas* his sop, and the *Israelites* quails, to become bane and poyson vnto them: the Lord hath heaped hot coales vpon their heads, and encrease their damnation thereby the more swiftly; and oft-times, they are needy (that is, vn-satisfied) for all their shifts, and therefore neuer the richer: and many of them poore indeed, putting their money into a bottomlesse purse; so that although they toile for much, yet they enioy little or nothing. Which kind of men prouide ill for themselves many other waies, in omitting the chiefe duties which appertaine to them, for they fill their liues with much vnquietnesse, frettings, impatience, quarrels, cursings, & such like: and when death commeth, (although they by

Godlinesse no
hinderance to
our callings.

But the best way
to thrive.

Note.

1. Cor. 10. 31.

Mat. 6. 33.

Why many finde
not Gods blessings
on their
labours.

Note.
1. am. 4. 2. 3.

little thought on in the meane season) these things will grow to some hard reckoning ; and in such the prouerbe is verified, That though they bee early vp, yet are they neuer the neare. For what pleasure doth God take in their toiling, when they go to it like swine, not beginning, proceeding and ending in him, that is, by his direction ?

Labour without seeking first to God, is losse.
Note.

And whereas they apply another prouerbe in reproch to them which will first see God serued thus, throughout their course, namely this : That the furthest way about, is the nearest way home, with them ; they neede not be ashamed of it. For as the nearest way doth not alwaies bring a man soonest to his journies end, when hee must goe ouer hedge and ditch, thorow mire and water : so they who goe roundly and directly to their earthly affaires, and worldly dealings, as soone as they are vp, and (as they say) from their bed to their businesse, refusing or omitting the daily duty of renewing their prayers, their purposes and care to liue godly ; they may (I denie not) goe a neerer way then the other, but they doe nothing lesse then attaineth that which they seeke. For as all to whom I direct my speech, are such as would faine please God, as well as bee maintained in the world ; so they must look for their successe and blessing from him, and not from their owne labour, industry and wisdom : and therefore they must daily seeke it at his hands by hartly praier ; and as they must not tempt him by neglecting paines and trauell, so they must not trust to their labour alone, for so they declare, that to be all in all with them, whiles they make hast to that, and let the principall goe.

The danger of such a course.

For while they do so, they are snared by the diuell ; who setteth, not hedges and ditches in their way, (for by them yet they might haue passage, though more slow) but hee pitcheth nets to intangle them, and lime-twigs to hold them ; that at euening they shall feelee and see with heauie cheere, that hauing left God behind them, for all their haste, they are much more held back in respect of the other, who were thought to go a great way about. For though they haue outward successe in the things they take in hand, yet through hast and rashnesse, brawles and vexations, and minds fraught with earthlines, and such like annoiances, and remembring that they haue toiled as hirelings and slaues, and not as seruants to God by walking Christianly in their calling ; (for such may go to their worke ioyfully) they finde more sorrow at night, then the profit of the day was worth, even in the estimation of common persons, and more losse of grace then their worldly gaine can possibly recompence. But if they see not their danger, or seeing it, if they sleepe in their sins which brought it, and repent not of them ; that is worst of all. So that oft times it falleth out therby, that they are constrained by the check of their conscience, to cease from their labours for a time, or lose some piece of their bodily rest, to recouer their inward peace againe with the Lord, and the good mind which was in them before ; (if they be such as had any better at any time, for of such I speak :) whiles the other who go to worke religiously, and take direction from God, breake not off their labours at all, but goe forward, and that in quietnesse also.

Note.

Their case is worst that see no danger.

A simile.

Who seeth not now, that such are further set back who think to bee most forward, by separating Christian duties from their earthly businesse ? For as
he

he riddeth not most work, who goeth to it most early, when his instruments which he should vse in the performance of the same be blunt and dull; seeing, besides that he wearie himselfe, the worke is slacke and marred: so he that wil not frame himselfe, so to performe the duties of his outward calling, that his mind may still attend vpon God by faith, goeth about it preposterously, and shall find his successe answerable. And if it be thus with the better sort, iudge in what case they be, who, so that the penny may come in, care not though they be as like the ox and the asse in sense of good things and vnderstanding, as they be like vnto them in seruile worke and drudgery. And by this (I hope) it appeares, that godlinesse hinders not mens labours, neither decays the Common-wealth. Nay who seeth not, that such labour were rather pleasure without perill, which worldly men are not acquainted with; and the Common-wealth consequently, should flourish much more, hauing a certaine promise of blessing?

CHAP. 5.

Of an answer to another reason against daily directing of vs; That it would breake off all societie and fellowship amongst men.



Another reason why these obiectioners thinke that men cannot follow any direction daily, as is required, is this: They say, that it would be no world, if all men should be brought to such a mopish life; they meane, there should bee no familiaritie nor good fellowship amongst men; one should haue no dealings with another; but euery man should liue to himselfe, and so in time, trafficke and merchandize would faile; and by meanes hereof, leauing off of mens callings; disobedience to Prince and lawes, pouerty, complaints, and such like confusion would ensue and follow: and the least euill which were like to come of this new deuised fantasie, (they say) would be very monkery. This obiection I doe not thinke to arise or proceed from such as know what the godly life meaneth: but lest it should be cast in the teeth of some weake Christians, that this is the fruit of these fantasies and reuelations, which they call godlinesse, and so heereby some might be troubled, therefore I will answer it. Whereas they say, it would be a strange world, if men could bee brought so far from the corrupt and prophane fashion of the common sort, that they would submit themselves to a daily direction of their liues after the word of God; it is true indeed, that it would seem strange to those which are contrarily minded; but that would make it neuer the worse: for such count it a strange thing (as the Apostle saith) *that other men run not after the same excesse of riot that they do, and therefore speake they euill of them.* But though it would seem strange, yet would it not bring an ouerthrow nor confusion in states, in order, in lawes, neither breake off societies and fellowships amongst men: but euery man should much better carrie himselfe in all these, and the things themselves be stablished more purely, and the euill that cleaueth to them, be the more easily and sooner purged.

This course would not break off any lawfull societies.

Note.

1. Pet. 4.4.

Note.
Good to breake
off all ill fel-
lowship.

Note.

Psal. 101. 4. 5.

Godlinesse, no
monkery.

And as for the taking away, and the breaking of ill customes, the cutting off of vngodly fellowships, the rooting out of dissolute merry-makings, and the corrupt and euill fashions and talke, which do driue God from mens tables and companies, it were to bee wished, although it should be with the murmuring & complaining of many, yet that we might once see it amongst vs: yea I say, it were to be wished heartily, that the notable ill practises, customs and fashions in townes and companies of men, which vphold and maintaine the old world, and cursed fellowships in it, were ouerthrowne, and with the tables of the money-changers cast downe: as houses of play and baudry, where they are knowne to be; stage-playes, may-games, lord of mis rule, morrice dancings, flocking and meetings together at victualing houses, Innes, and Tauerns vsually, needlessly and dangerously, with superfluous drinkings and drunkennelle, swearings, quarrellings, swaggering, deriding and disgracing of sincere preaching of the word, railing on Preachers themselves, and mocking of such as desire to follow their doctrine; with many other such abominations: also iesters, flatterers, slanderers and prophanners of the Lords Sabbaths, in bargaining, gaming, worldly dealings, and absence from the house of God, &c. Are not these, with such other, the scum and kenell stuffe that poyson many thousands? and are not these for all that, the delights of infinite people? And is the remouing and taking away of these, and changing of such cursed fashions and customes into ciuil and religious orders, the breaking off of Christian fellowship? And as for other orders, pleasures, meetings or customs then will stand with them, what may better be spared then they? And what traffick and merchandise is hindered by the reforming of such disorders and abuses? And were the abandoning of these, the leauing of mens callings, and disobedience to Prince? when who seeth not, that it were the way to liue in obedience, and to follow mens callings diligently? And what complaints are occasioned hereby, but by such as being called from their sins, and wilfully refuse to bee reclaimed, are not to be pitied? Indeed daily care of well liuing doth chase away these, euen as a whirle-wind; and God in his good time remoue them: that as the holy man King *David* said of his seruants and subiects, *A froward heart shall not dwell in my house, him that priuily slandereth his neighbour, will I destroy; him that hath a proud looke and an high heart, I cannot suffer*; and such like: so wee might once see and haue them, with swearing, blaspheming, and all of like sort, in an execrable and odious account amongst vs. And whereas they say, that it is to set vp and bring in monkerie againe, to betake mens selues to any better course of liuing, then is commonly practised; I answer: That I cannot easily say, whether the Monkes in their hypocrisie, superstition and false worship of God, were greater sinners then these obiectors in their prophanneesse and Atheisme, who worship not God at all; vnlesse we will call a mocking of God, a worshipping of him. And this is the answer, which I vouchsafe them.

CHAP. 6.

Of the doubts and obiections which weake Christians ought to propound, untill they be satisfied; namely, how they may attaine to such direction daily; and answere thereto: and other like, namely, that they count it hard, and what such ought to do.



As I haue said before, (to let these cauils goe, as not fit to trouble them who would do well) I think these and the like, the meekest obiections for such as are willing to learne. First, that they see not how they might bee able to attaine to the practice of any good and Christian direction, and constantly keepe the same: and secondly, how they may, (because they are vnacquainted with it,) be armed with patience against the mocks and discouragements of such as might dismay them from it. For the first, I answere, it is meet that such as shall learne and practice it, bee willing and desirous of it: which they may easily see cause of, if they consider what vnsetlednes is in their liues, and what vnfitnes of mind to serue God, when they haue not by some good order taking for the same, resolved and accustomed themselves therunto, that is, to walke with God euery day; and how much they are the worse, when they haue not done so, but neglected the same. Also it helpeth much hereto, that they make this account with themselves, that they deale about nothing of such value or importance in the world, as ough by right to hinder or draw them from it.

And yet when they be brought to this, they must strue much against vntowardnes and sloth, which hangeth in their members, (as if a Lion were in the way:) and withall, they must call backe, and hold in, their earthly affections and carnal desires from nestling themselves any way here below, so that they be not clogged thereby and made vnfit for this worke: and then a full perswasion they must haue, that their fruit shall be farre aboue their labour. And to one thus prepared, I doubt not (God working by means) nay, I warrant it from God, that the rules which I haue set downe, or the like, for safe conducting a Christian in his way, shall be found both possible in the beginning, and easie in time, and pleasant; and the gaine of the trauell such, as he will not readily lose or forgoe againe.

And before he be thoroughly acquainted with the practice of this, let him impart his doubts to such as may most coueniently satisfie him in the same, and so commend himselfe to the grace of God, in this new enterprize, betaking himselfe vtterly from his former wandring and vncertaine seruing of God; and let him after a week, & so after a moneth, take view of his doings, to see what is amisse, and what is wanting, that it may be helped: if any slothfull deferring or omitting of any necessary part of duty hath bin, that it may be restored; and if any blessing be seene thereby, that it may be encreased by

Obiections of honestly minded.

How they may attaine and keep this course.

First, there must be a desire.

Note. Secondly, strife against sloth. Moderation of earthly affections.

Beliefe of profit hereby.

Impart their doubts to others.

Take view of their gaine.

procuring the continuance of it. And when he shall haue had experience of good successe therein, he shall be past the danger of discouragements, which *Ismaels* progeny (I meane the generation of scorners and mockers) may raise vnto him. For as infinite swarmes of vaine and hurtfull thoughts do occupy and fill the minds of such as haue not earnestly set themselves against them: so through Gods grace, after they haue accustomed themselves to better cogitations, and weaned themselves of purpose from their old conuersation, they shall find occasions enow to honour God, in doing one good duty or other; so that, they shall neither need to be idle nor vnprofitable. Which thing if many were perswaded of, they would both taste and trie it; which now they doe not, because (as they say) if they should not suffer their hearts to wander and roue euery where as they are caried, but restrain them, they know not how they could liue.

But I will proceed with other obiections which are yet behind: among which, this troubleth many of Gods poore children, that they feare they shall neuer bring their hearts to a daily course of Christian walking, seeing they are so weake, and haue so much to do in subduing some one vnuly affection. The peruerse sort obiect the same, who say, they could like well, that men should be taught a good order & course, but in no wise can abide, that it should be daily and continuall: and I haue in a maner answered it before. For what is that which they mislike heerein? It is not the thing it selfe, nor the direction for their life in generall (they say:) but that continuall binding them to it, which is vrged, is a wearinesse that they cannot beare. But to leaue them, as sufficiently answered before, I turne to these in whose name this obiection is here propounded, to whom this I say: As God in the Scripture requireth perseuerance in a good course to the end; euen so, they which will faithfully submit themselves vnto that doctrine, cannot but like also to be daily settled in such an estate as leadeth thereto: (for otherwise, how shall they be sure that their master when he commeth, shall find them occupied) and if they doe so, the hardnesse of it will soone be alaid, and they shall in short time finde it a sweet and pleasant way (as Christ calleth it) to his kingdom: so that the tediousnesse (as they count it) being taken away in great part, there is no cause why they should feare that, as too hard, which shall not hurt them; or seeke to shun that as too vnpleasant, the benefit whereof they haue not proued.

Some say, they like it well, and would with all their harts that they could practise this direction, but they haue so many lets to hold them off, and cut them from it, that they doe not see, how they shall in any meane sort performe the duties through the day, required in it. But such are to know, that the chiefeest lets of all from a godly life, (which be, the intemperancy of the mind, and vnbridled lusts thereof) are by this direction best remedied and staied: the most of other which are outward in the world, (as prouocations, tentations, and other like occasions) are hereby also, and by the well ordering of the affections, prevented and auoided, or the easilier borne. And as for the third kind, which are, mens callings, dealings, labors, which (through ignorance) many do meane when they complaine of hindrances; are none at all, but as they are made by the vnskilfulnesse, carelesnesse, or other sinne

To keepe this
course daily,
not tedious.

Luk. 19. 13.
Note.

Luk. 12. 37.

Notwithstanding
all lets, this
course may be
followed.

Lawfull call-
ings, no let.

of

of the partie which ill vseth them. And to this purpose I will tell thee what I haue heard a man of good account and long experience say : I neuer had such lets, as far as I can call to remembrance, either in my particular calling, or in the whole course of my life, but if my heart had been held in good government, I might haue serued God with peace, and gone forward in the good course which I propounded. Which, what differeth it from that in the Prouerbs? *Keepe thine heart with all diligence, for from thence commeth life.* So that yee see the chiefe hindrances are vnfaithfulness, hardness of heart, frowardnesse, licentiousnesse, and such like euill distemperatures of it, by meanes whereof, outward occasions of sinning doe the easilier prouoke vs; and our lawfulest actions which we goe about, come vntowardly to passe, and so disquiet vs.

Note.

Prou. 4. 23.

But perhaps they will replie thus : Wee would sometime pray or reade by our selues, or looke to some other duties which God requireth, for the well guiding of our liues, when yet wee must needs goe about our owne worke, or the Princes businesse, or such like lets of one sort or other call vs away, so that we cannot performe them : whereas they which are free from these outward businesses and seruices, may take their libertie (they say) in those spirituall duties which are by God required of vs. But I aske this question of them againe : Why they should bee most earnestly bent to prayer, and reading at such times, when they see other duties to bee imposed and laid vpon them necessarily ? Is it not because they see they cannot do them, that the diuel setteth them forward so hotly at such a time to goe about them, that they may thinke themselues to bee godlier then they bee, and so be deceiued ? And why are they not but euen halfe so seruient in going about reading, praying, and other heavenly seruing of God in due season, when they haue time and leisure ? Which if they be, it is well : let them rest with peace therein, so shall they bee the fitter to outward duties, and so doing, they must not count themselues letted, when they doe that which is a part of their calling. For if they doe so, they must know, that they be blindfolded on both sides ; and therefore must make conscience so to doe the one dutie in his season, as to pray, reade, &c. that the other bee not counted an hindrance of them from the same : I meane their other businesse, but be performed also, and that with cheerfulness, when it lieth vpon them. And that which I answer in this one, I would haue to bee vnderstood of all other of the like kinde of questions ; and therefore hereof enough. One-ly I thinke good to put them in minde, that when two duties meete together at one time, both being of great waight, that they pray God to giue them discretion to consider, which is most necessarie : (alwaies following the light which God giueth them,) and in things indifferent, to doe that which is most to Gods glory, their own peace, and the benefit of their brethren.

Note.
Many be let-
ted by occasion
of lawfull
duties.

When two du-
ties meet.

Another sort there is, who are not troubled about this, yet haue another doubt which discourageth them very much from practising such a Christi-
an course. For when they heare that there must not only be appointed set
times to pray and meditate, but also that in our going through the whole
day, we must watch against euill, and euen in particular actions bee circum-
spect

*Holy exercises,
and lawfull busi-
nesse may stand
together.*

Note.

*How the godly
mind is occu-
pied in earthly
dealings.
Note.*

*This wise ioy-
ning of both is
great grace.*

spect that we sinne not against our knowledge, they aske whether they may haue their minds on their worke, while they are at it? If it be granted them that they may; they say, then they shall bee carried to forget God; if they may not, then they say, they shall neglect and spoile their worke. I say, no scruple is to bee made of this, but that there should bee a minding, and that carefully, of those things which we doe, and goe about, though they be not spirituall, euen as our minds ought to bee wholly bent to the worship of God when we goe about it, neither needed there bee any question made of this, but that men haue after the manner of carnall and worldly men, in the time of their ignorance and prophanenesse, so fraught and stuffed their heads with earthly thoughts, and worldly desires, when they were about their worke, that they could not vnburthen themselues of the, no not when they prayed vnto God. And therefore when he doth afterward giue them conscience thereof, and of other sinnes, they are so grieued to remember their long continued offence that way, in that they were wont to fill their hearts with all sensualitie and worldlinesse, that now they thinke they displease God, when they haue them set vpon their businesse at all. Euen as he that hath abused musicke, mirth, or meate dangerously, thinkes afterward, that hee may not vse them in any sort: whereas they may vnderstand, that there is no such disagreement or contrariety betwixt holy things and lawfull liberties, (neither therefore betwixt spirituall duties, and the workes of our calling) but that there may be recourse had from the one to the other, without quenching the gifts of Gods spirit in vs. And hee that doth both of them in their season, as becommeth him, (I meane with a single and honest heart) may worship God in prayer, in hearing his word, or any such like, and not bee distracted at the same time by earthly thought and fantasies, so as they should interrupt and breake him off: and againe, the same man may bee occupied in his earthly affaires and businesse in such wise, that hee comming to them with a religious and well ordered heart, need not be vnsetled; or made vnfit thereby to other duties of Christianitie afterwards, nor any thing more earthly minded while he is at them. For why? euen they are the workes which God hath set him about: and therefore obeying him therein, he may be quiet, yea and cheerfull; which God alloweth vs freely, if wee could bee wise to see and vse our liberties to our good. And the same I say of recreation, when it is rightly vsed. For a godly minded man, who hath tasted how precious and sweet a thing it is to keepe peace with God in all his waies, and hath experience how soone his heart is drawne into the world by the deceitfulnesse of sinne, will with such faithfulness keepe his affection knit vnto goodnesse, as he knoweth hee ought to doe, that hee is not drowned in the world, so soone as hee is occupied in it, nor made drunke with the commodities and lawfull delights of it, (as men of the world are) so soone as he medleth with them; and yet shall, and may both thinke, talke and deale about his worldly affaires, as far as becommeth him. This (I confesse) is a rare grace, and a singular gift of God: but yet it is bestowed vpon them, which make account of it about all that is transitorie and earthly. And it requireth especiall assistance of Gods spirit, that a Christian may carrie himselfe after such a manner among men, and toward

toward God, that both the duties to him, and the actions about which hee dealeth with them, be rightly performed: namely, that with fitness of mind he be ready (as it becommeth him) to worship God, and also with sobriety vse his lawfull liberties in the things of this life; and especially so, as that he faile not in the manner of doing it, that is, by doing the same either negligently or vnwisely. But these things being regarded, we may be conuersant in both duties, (as I haue said) in such sort as God may be pleased, (as, to labour, bargaine, talke of such things as be needfull in our calling, to be occupied in the affaires of the world, and to liue in the married estate, &c.) and yet keepe our hearts in frame and good order still in the duties of his worship: *that so whether we eate or drinke, or whatsoeuer we doe else, wee may doe all to the honour and praise of God.* 1. Cor. 10. 31.

CHAP. 7.

Of other obiections of the weake; as, That they cannot see how they should walke thus, while they liue in such an euill world: and of other like obiections, with answers thereto.



But some cannot be satisfied in one thing which I said before: namely, that the chiefe let, that holdeth vs from the faithfull and holy keeping of our liues in good order from time to time, is our distempered heart: for they are perswaded, how well soeuer they look to their hearts, yet as long as they liue in such an euill world as this is, they must needs be cast backe and turned out of the way. For they say, that few giue themselves to any such deuotion, as through the day to make most account of the life to come, and to haue their hearts occupied about such desires as estrange them from the earth; but rather prouocations to euill one way or other preuaile with them; and in few places examples of goodnesse are to bee seene. Besides, they say, though wee bee well and diligently taught by the word, in the assemblie; (which is the case of few good Christians) yet abroad, the doctrine which we heare, is as much discredited againe by strength and boldnesse in sinne among many, and so it is caused to bee forgotten and of no force: which are great causes why Christians are so cooled, as they bee at this day, and in no commendable sort suffer their light to shine. To the which it must needes bee answered; that much is in these, but yet not so much, that they may thinke themselves to haue iust excuse for their wandring course, and vnprofitable walking, by these discouragements and occasions. There is a farre more excellent vse to be made of them, and cleane contrary. Did our Saviour teach his Disciples, and the beleeuers of his time, to make no other profit of the troubles, which they should meete with in the world? did hee foretell them, that they should finde tribulation in the world, to the end they should be discouraged? Nay, rather, but to bee of good comfort, because he had ouercome the world. When he told them, that few should so like of the godly way, that they would be perswaded to walke in it; did hee giue

Many discouragements by bad examples. Note.

They should set vs forward.

Ioh. 16. 33.

Ioh. 6. 67.

Mat. 7. 13.

giue them leaue to stay their course also? yea rather hee stirred them vp to be the more earnest themselues to enter in at the strait gate. So when any of their owne weaknesse did appeare, as pride of heart, dreaming of worldly prosperitie, great want of faith, and such like; did he winke at them, because they had been long accustomed to them? did hee not rather the more take

Luk. 22. 25. 26.

occasion to pull them out of them, saying sometime, *O ye of little faith?* At other times, *The Lords of nations seeke after these things: but it shall not bee so with you, but he that is greatest among you, shall be least?* Euen so let vs doe; the more iniquitie we behold among men, the more let vs estrange our selues from such, and haue no fellowship with the vnfruitfull workes of darknesse, and take no occasion to be any thing more backward by that; for then we must neuer looke to doe well, seeing wee shall alwaies haue such among vs. For there shall alwaies be enmitie betwixt the seed of the woman, and the seed of the serpent: and the dragon shall make warre with them that keepe the commandments of God, and the testimonie of Iesus; and their dwelling is, as was the dwelling of the Church of Pergamus, where Satans throne is. But let vs take occasion therefore to settle our hearts more firmly, (by our liuing among such) in the loue of goodnesse, and set more store by them, whom God hath raised vp to bee as watchmen and good examples among vs: let vs loue the Saints with a more perfect loue, euen such as excell in vertue, and breake not off our fellowship with them when occasions are offered, lest we haue our acquaintance with diuels.

Gen. 3. 15.

Reuel. 12. 17.

Reuel. 2. 13.
Note.

Psal. 16. 3.

They that dislike this, let them amend it.

If any object and say: Though all be not so zealous as you, nor shew it not after the same manner, neither follow any such direction; yet they may be as well occupied, and serue God as well as you, or any such. I answere, if they haue peace to Godward, and can approue their state to be good by his word, I am glad: I enuie them not, I would the gifts of God were multiplied in them ten-fold. I desire the same my selfe, mine eye is not euill, to see them receiue good. And therefore let vs both ioyne together, and not be diuided, seeing we both seeke to please one God: and let vs communicate one with the other, that one may helpe another, and both helpe our weake brethren: for there should be nothing too much, if all our wisdome and diligence were vsed, & if all the perswasions that wee both could bring forth for the guiding and directing of Gods people in their course, were laid together; yea, all would bee little enough to make our selues fit to honour our God, and to resist the euill which we shall meete with, and bee alured vnto in the world. This therefore let vs doe, if there be vpright hearts in vs both; or he that refuseth, let him goe for a vaine boaster. Neither is it my meaning to call in question by this direction, mens seruing of God, as though either none practised a better, fuller, and perfecter; or to tie any who know a better, vnto this; but to helpe such as do stand in need, and to teach them to gouerne themselues in some good sort, who for want of knowledge and experience, cannot (though they bee neuer so willing) direct themselues. If any see further; my desire is, that hee would in commiseration and pitie of the ignorance and wandring course of his poore brethren, impart that which God hath giuen him, to their reliefe and comfort: and let this which is weakly done of me, and yet soundly and to good purpose,

Note.

This direction condemneth not any other good course, but agreeth.

pose, be corrected and bettered, rather then disliked, vntill it be made more full and manifest. But if in secret pride of heart, any should swell against this, as being readier to maligne and enuie it, then to correct it; I would desire him not to hinder and hold backe such as (I am sure) for want of some certaine directing of them, are much vnsetled and inconstant in their liues, and therefore liue with the more discomfort.

There are yet others who thinke the labour to be but vaine which is taken in perswading men hereunto, because the most (they say) receiue not our counsel; and they which do, take little good by it, only they may in outward shew seeme to go before others. To whom I answer, that as I looke not that the most me should receiue it, seeing I direct it only to the children of God, who onely can vse it, though others may repent and be ashamed by it: so I doubt nothing, but that they which do, shall be much helped forward by it, to practise the godly life with more ease and readinesse, vnlesse they bee such as vse it for fashion, and ceremoniously; as some which take themselues to be the Lords, may do. I grant it may be more profitable to one, then to another, according to the diuers measure of grace which every one hath receiued of God: but he which is a faithfull vser of it, hauing least measure, shall not goe without great blessing thereby. And if some who would doe well, hold not on in stedfast watching against euill through the day, so constantly and commendably as some others doe; but through strength and superfluitie of naturall corruption in them, and by outward occasions, and for want of experience, do breake out into wrath sometime, or peeuishnes, anger and impatience, or lightnes of heart and vnsetlednes, or offend by euill speaking or ill example in their life, &c: yet must we not by and by conclude, that all which they doe is vaine, and that they had been as good neuer to haue entered at all into the profession and couenancing of a godly course. But thus they ought to thinke, that if they be turned out of the way, and mastered of their affections, when they haue had a good regard of their liues oft times, and haue taken order in the morning (perhaps) to keepe their hearts diligently throughout the day; they may well thinke and looke for it, that on other daies they shall much more grossly offend, and haue their minds more violently carried to the fulfilling of their lusts, when little or no helpe at all hath been vsed against the same.

Besides this, we haue yet another benefit by bringing our selues daily to consider our waies, that the infirmities and wants which wee haue scene in our liues, do both shew vs, that we haue still matter sufficient in our selues to humble vs, and to cause vs to be charitable, rather then seuerie Iudges of our brethren; and also that we haue iust cause to continew our prayers to God, to pardon and weaken the same in vs more and more, reioycing that they please vs not, nor blindfold vs so, as that we be made vnwilling to see them: and hereby we shall sooner returne, if we haue broke off our course through some passion ouer-ruling vs for the time, then if we should in a carelesse and negligent estate, haue fallen after the same maner. And therefore although when wee haue read and scene what this direction is, it may raise many thoughts in vs against it, not hauing as yet any experience or prooffe of it; yet let vs not doe as many will, who if it like them not at the first hearing,

K k k

they

*Though most
receiue it not,
yet it is not in
vaine.*

*Some vse it for
fashion.*

*All not vaine,
though some
slip.
If they offend
that looke to
their waies,
much more
they that
doe not.*

*Gainc by in-
firmities.*

Note.

*Not rashly re-
iect it.*

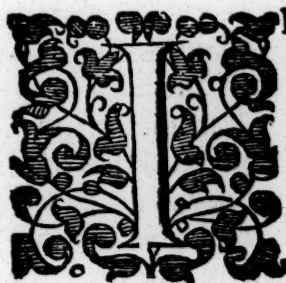
they doe not wisely consider further of it, but flatly resolute not to meddle with it; who were to be requested rather, if the whole should seeme more then they could be brought vnto, at the first to take in hand some part of it, till God shall let them see further into it, and the necessitie of the whole: although I doe not say, that I would giue liberty of omitting any point of it (wittingly and willingly) to such as haue learned to see all to be needfull and necessarie.

CHAP. 8.

Of the obiection of weake Christians who cannot reade: and another, of them that are troubled through some Scriptures: and answers to both.

Such as cannot reade,

Must be more diligent in hearing, &c.



I fe will aske, what they shall do, which cannot reade, and therefore can neither enioy the benefit of this nor such other helps, in any such ample manner as others may: I answer, that they must needs fare the worse for want of that gift, although I could wish that many which can reade, vse it more oft, and in purer and more reuerēt maner then they do. But if they be such as are to bee counselled, they must (as they are able)

provide, that they may (with more diligence-giuing both to preaching, and hearing other reade, and prayer) supply that want of theirs, as far as may be; and if they cannot hope for to obtain a gift of praying according to their necessities, then to learne some forme of prayer, as well in respect of the shortnesse therof, fit for their memory, as in regard of the matter, meetest for their estate and condition, as it shal be ordinarily, and for the most part: and when it alters by reason of some affliction or otherwise, then to learne to pray according to their present occasions and necessity. How vnfauiory soeuer these things may seeme to some, it shal be but to such as iudge after the flesh, and like too well, and looke too neerely to the examples of them, (who neglect these duties very much, or altogether) to follow them. And whereas they may obiect againe (perhaps) that they cannot bestow such labour vpon these things; I say, these things are greater then they seeme to make them: but for their labour, let it be such as may stand with their callings duly followed; but let them be teachable. But if a meane worldly gaine and commodity might be reaped by greater labour, and more time bestowed thereon, then the learning of prayers, or the attaining to the ability and gift of reading would require; I think that neither of them both would be counted hard to be come by, and attained to. In few words, let them take this for an answer, that if they benefit not themselues by the publike meanes by all possible diligence; also if they be not readie to profit by the helpe of other by all good occasions and opportunitie; they must needs come behinde in reaping profit or fruit, and shal hardly grow to direct themselues safely and with holy peace (as it were) meete for them, in such a troublesome world, and many waies dangerous, as they liue in.

Otherwise they must looke to come behind.

Some

Some (to draw towards an end) say, nothing troubleth them so much in all that I haue said, as the vrging of these speeches: *All the day long wee must meditate on the law, and passe the whole time of our dwelling heere in feare: Also, Whatsoeuer we do, eate or drinke, &c.* And, *Take heed, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart from the liuing God.* These, and such places they confesse (in their iudgement) are vrged too sore, and they could else be content with all their hearts to glorifie God sometime, and in some parts of their liues as they are able: but what comfort shall it bee (say they) when we haue done what we can, to thinke yet, that God is neuer the more pleased with vs; because wee know wee haue omitted many things which we ought to haue done, and committed the contrarie? I answer, The sense of the places I cannot alter; and yet lest they should take discomfort by them, which are written for their comfort, I will not leaue them still in their doubt and perplexitie; but for their further satisfying, I will helpe them to some stay and resolution.

How shall we
serue God all
day long.
Heb. 3. 12.

And first let them be perswaded of this, that there is nothing in these, or any such like Scriptures, which may iustly dismay him that seeketh the Lord in truth; neither is any lawfull libertie hereby denied to a Christian in such benefits, as God hath left vnto him to be enioied: only vnto the flesh where- to we are not debtors, are we comanded to bid battell, & that so far as of vs fraile men (but yet endued with Gods spirit) may be performed. Yet more particularly to speake to them, I dissemble not my meaning plainly to bee this: that if any time of the day, or part of our life, we thinke we may take any libertie to euill and sin, (no not then when we haue before been best occupied; for after such times commonly doe men most giue themselves the bridle:) this cannot bee done without manifest contempt of these Scriptures, and consequently of the Maiesty of God, who knowing what is best for vs, hath thought good thus to direct vs. And yet (alas) how common this is in many which goe for good Christians, we may see with griefe: who as though God had giuen them some times to offend in, and some liberties to enioy, which in his word are condemned, (which were to make him say, and vn say, and to denie and affirme the same things) I say, as though it were thus, they doe by euerie small occasion let loose the raine to licentiousnesse; and yet I denie not but that they doe many things commendably. But what doth that auaille them? For as *dead flies doe cause to stinke and putrifie the ointment of the Apothecarie*; so some ill parts of life and dead fruits mixed with commendable vertues, do spoile them of their vertue and beautie, that they haue no fauour in the sight of God, neither giue they any sweet smell or fauour vnto men: and as the leauen though it be but a little, doth sower and leauen the whole lumpe of dough; so some strong corruptions being suffered to beare sway in the life, doe corrupt euen that which otherwise would be good. For as it is a blemish and deformitie in nature, to see in a mans body, one eye or legge small, and the other great: so if there be not proportion and agreeablenesse in our liues betwixt one part of it and another, it is an vtter deformitie in the whole.

Rom. 8. 12.
This doctrine is
hard onely to
the flesh.
No time to
sinne.

Note.

Eccles. 10. 7.

Note.

They thinke it hard to bee bound, (they say) to bring particularities of their liues vnder examination, and themselves to bee held within the com-

*Libertie to sin,
dangerous.*

Rom. 8. 13.

Note.

*We may vse all
good liberties.*

*Falles of good
Christians by
boldnesse.*

Note.

pasſe of any ſuch rules, as debar them of any liberty which they ſhall thinke good to enioy and that it were too fooliſh for them to thinke them neceſſarie; and too ſeruile, to obey and follow them. But let them remember what they ſaid: that they are willing to do what duties they can; and then let them heare me, or rather (as the truth is) the Lord by mee. What ſeruitude it is, I lately ſet downe; that is to ſay, the greateſt freedome, to labour to ſtop the courſe of fleſh, and our owne corrupt will and affections: the which yet if we liue after, wee *ſhall die*, and bee cut off from our inheritance with God and with Chriſt. Indeed by theſe meanes, wee ſhould bridle many paſſions of pride, loſtineſſe, ſwelling; and breake off many boyiſterous outrages which riſe vp in vs, as wrath, frowardneſſe, heart-burning; and quench many fiery darts of concupiſcence, vncleane luſts, and wantonnes; with other ſuch fond and dangerous delights, which leade men to deſtruction; and cleere our liues, and ſeaſon our tongues with Chriſtian talke, as well as cleaſe our hearts. And is there any man which reioyceth in the name of a Chriſtian, who would haue his libertie in theſe euils? What did I ſay? liberty? nay, who would become a bondman (for to ſpeake properly and truly, that is bondage in the higheſt degree) to his owne intemperate affections and deſires? As for the variety of good liberties, which our moſt mercifull God hath betruſted vs with, which are both many and comfortable in themſelues, we may vse them all in the Lord, ſo that God haue his honour thereby: but whiles we take our part in them, the Lord may not loſe the part that is due to him; which is, that we vse them ſoberly, and with care not to offend, and that nothing be done againſt knowledge and peace therein. And is not this ſufficient and enough for all men which are the Lords? I am ſure when men cannot be content to keepe themſelues at this ſtay; as they pay dearly for euery ſtollen libertie, ſo they muſt ſay, when they haue had their minds ſatiſfied, after all: The godly life excelleth; and ſing the dolefull ſong of them who haue learned it ſomewhat too late by their woſull experience; that Meaſure is a treaſure, when their mirth is at an ende. For doe we not ſee, that when Chriſtians haue walked in a good courſe for a time; and after, haue begun to ſhake off the yoke of obedience, and haue againe ſought liberty to the fleſh, alleaging this: What? muſt wee bee alwaies pent in, to looke to our waies? ſee we not (I ſay) that God hath in ſome houre or day, giuen them vp into their owne hands, in haſte and raſhneſſe to runne with greedineſſe, to the fulfilling of their hearts deſire which they haue ſought? and in that one day to lay a foundation of ſorrow for many yeeres after? But haue they afterwards in like haſt and with eaſe returned againe? Nay, then they muſt haue ſhewed themſelues wiſer then ſome, who yet were wiſe: and more ſtrong then *Sampſon*, the ſtrongest in his time; who after hee had prostituted and made himſelfe a ſot and ſlaue to a baſe miſtreſſe, recouered not himſelfe againe, vntill hee had ground in the priſon like an horſe, both his eyes being out, and ſeruing to make the vncircumciſed, paſtime; when yet he had been the ioy and glory of the people of God. But to returne from *Sampſon*; haue they not tried, what it hath gained them, to beat their owne hand and libertie, whiles they haue thereby runne into ſhamefull finnes and offences? Thouſands with grieve may witneſſe

witnesse this truth with me, and can say by miserable experience, let euerie one seeke to be contented with the libertie which God giueth him, remembering that which is written: *A good conscience is a continuall banquet.* Wee know, that through frailty, forgetfulnes, and the remainder of our corruption, which is not small, the best shall too oft goe out of the way: therefore they need not seeke occasions to doe so, but to auoid them rather, and so obey the commandement of God, which is, *Put ye on the Lord Iesus, and make no provision for the flesh, to fulfill the lusts thereof.*

True liberty.

Pro. 15. 15.

Rom. 13. 14.

This, I trust, may suffice to be said, by occasion of the fore-named Scriptures, and to answer any reasonable man to his full contentation. And let such (in the feare of God) cease maruelling, why we should be so careful to please God, euen through the day, and one day as well as another; because besides other reasons, which in their proper place I haue set downe, this is to be weighed: that Christianitie is like to a trade or occupation, wherein no good will be done, nor profit arise, except it bee thoroughly followed, and with great diligence, and especially this point regarded, that one thing bee not lost or neglected, whiles another is followed, nor one dutie slacke, whiles another is performed. And thus I shut vp my answer to this last obiection, saying: That the fore-mentioned Scriptures, and other like them, are not fearfull to Gods children, neither shall neede to trouble any, who will take heede that they trouble not themselves by wilfulnesse and grosse negligence; but doe in the simplicitie of their heart shew themselves teachable to that, which they know of the will of God, although they find many wants in themselves, so as they grone vnder the burthen of them, and bee truly cast downe for the sinnes which they haue committed: for the best are vnder no better condition, although they may excell their brethren in some measure of grace; and therefore they confesse, that when they haue done all, they are vnprofitable seruants.

Christianitie must be followed, else no good will come.

Note.

Luk. 17. 10.

CHAP. 9.

Of the obiections, That Ministers may follow daily direction, but yet not therefore the people: and of such as object That better counsell is given by the Author, then he himselfe will follow, with answers to both, and a larger answer to the first obiection, in Chapter 2.



He other obiections which remaine, are few, and shall in few words be answered, Of the which this is one: Though you that haue nothing to trouble you, but sit quiet at your studies and leade a Scholers life, may be fit to guide your selues in such a manner, as heere hath been set downe, (as indeed it becommeth you well, and all do look for it at your hands, who should be lights vnto others:) yet it is not therefore to be vrged vpon vs. Yea these obiectioners doe further alleage: If it bee hard, euen for you Scholars and Ministers, to obserue it, who haue so many helpes to set you forward, ouer wee haue; there is small equitie in it, that wee should be enioyned the same performance

This direction is not only for Ministers.

*Ministers and
such like should
most practise
this.*

Ezech. 34. 3.

*They should
keepe a register
of Gods mer-
cies, &c.*

Note.

*Not to stumble
at bad Mini-
sters.*

Ioh. 10. 4.

1. Sam. 2. 17.

Note.

1. Thel. 2.
19. 20.

formance of duty which is required of you. Our hindrances and lets in the world being more, and far greater then yours, and our helps and furtherances fewer and weaker, as ye know. But to these I answer: As there are more helps to the learned and ministry, and fewer lets, (who for the most part haue their liuing provided them, and may be much more free (as they ought to be) from earthly intanglements, then others; except they loue to haue their hands and their heads full of worldly dealings): so they haue more duties to performe besides those, which are common to all priuate Christians. For they ought not to rest in the direction aforesaid, which is common to euery priuate beleuer: but according to their speciall calling, as they are Ministers, they ought to performe the seuerall duties thereof publickly and priuately, both by attendance to reading themselves, and also as watchmen to looke vnto others diligently, in exhorting, admonishing, rebuking, comforting and instructing them, as occasion shall be offered.

Further, it were meet for them to take a view of their weekes workes, at the end of it, to keepe a register of Gods speciall mercies and deliuerances, and another of his chastisements and afflictions; and how they goe vnder them, and profit by them; that by their experience they might the better bring on others. This (I say) and some other such duties ought to bee looked to of them: so that priuate persons neede not think themselves so sore pressed in respect of them: who if they looke well to their charge, haue a double dutie to discharge in respect of others. Although I could wish, that they did in practice, and in the course of their liues faithfully and carefully performe that, which is drawne out in common for euery Christian: for with griefe it may bee spoken, but too truly, that many of them lide as they list, very offensively; and both in performing the duties of their calling, and also in giuing good example, come much behind many of those, who by good right ought to be guided by them: but none are to stumble at the bad liues of such, for as much as there will alwaies bee in the Ministerie, offensive persons, who though they should goe before the flocke, yet come farre behinde them, to their iust reproch; and (as *Elies sonnes*) cause their holy calling to be had in contempt, and to bee euill spoken of; from whom the people are not to fetch their light, nor to take example. For though the calling it selfe bee most glorious and fit to make and keepe them heavenly minded, namely, seeing their labours and studies may bee helpers of them to godlinesse, whereas other mens are full of toyle, and occasions (through their weaknesse) to draw them to worldlinesse: yet except they bee such themselves, as haue the vpper hand ouer their mindes and hearts, and can hold them in subiection, and teach themselves, when they teach the people, their studies will not onely bee full tedious and unpleasant vnto them, and yeeld small profit to their flocke; but also, they shall be as ready to bee deeply plunged in the world, and in idleness and vanitie, as others: which will surely come to passe, till preaching, reading and godlinesse bee with a better conscience regarded of them, and till it be their glory and crowne to seeke to gaine many to God. So that it is cleere, that many Ministers (as they handle the matter) finde it not so easie about priuate persons to liue godly, but are farre off from keeping of a good course daily

daily both in their generall and particular calling; which yet is enioyned the people to doe. And as for such as are more painfull in their calling, and carefull in their life to please God, though it must bee granted that they haue many more helpes in regard of their ministerie, then priuate men; yet it is also to be considered, that their troubles and crosses are many; more, and greater then other Christians are, for the most part; for they are more shot at by Satan and his instruments, they haue many discouragements, vnkindnesses offered them, and hatred for their good wil, and for the doing of their duty, as vnknowne, though knowne, besides their continuall care ouer the flocke of Christ. So that their crosses are many and great, and they haue need of great grace to walke faithfully and fruitfully in their course. Therefore let none object, that the Ministers (except some few whom God doth more specially priuilege, for causes best knowne to him) may by meanes of their calling, more easily keepe a constant course in the feare of God, as though they had no lets nor discouragements: but let them know, that all haue hinderances enow; and therefore according to the helpes which God hath giuen to euery one, both Minister and hearer, let them grow thereby, and one not looke vpon another to be cooled and held backe; but all cheer vp their minds, and trusse vp their corrupt thoughts, which are euer haling and carrying them one way or other, and clogging them so, that they cannot goe forward, but are readie to stumble, one at the welfare and good report of another; as *Peter* did at the liberty of *Iohn*, which he thinketh to bee greater then his owne, said, What shall this man doe?

*Good Ministers
haue many
troubles.
Luk. 22. 31.
2. Cor. 6. 9.
Gal. 4. 16.*

*1. Pet. 1. 13.
Ioh. 21. 21.*

*Practise of
this.*

Now as for them which will not mislike the counsell that is giuen them in this direction, (they say) if they could follow it, but they thinke the writer hereof to haue wished better to other, then he can follow himselfe: I answer, that it is no more expedient for the Author to say, what he hath done in this behalfe, then it is wisdom for others to object or surmise: who liueth in the eyes of men, and is not ashamed to looke his greatest aduersaries in the face, although he confesseth, that this iustifieth him not, but hee that iudgeth him, is the Lord. But whatsoeuer the writer hereof be, or how little soeuer that hath profited himself, which he hath written, let them that reade it, weigh, and take in good part his loue to them herein. And yet though he will say nothing of himselfe, lest any should thinke of him otherwise then he seeth or knoweth to be in him, yet (I say he can put them out of doubt; that his doctrine hath been receiued, and conscionably practised of some, euen priuat Christians, who haue but learned it by his means, to their good contentation, and (as they are perswaded) to the plentifull recompence of their labour therein bestowed, euen already: who yet haue good hope, that the first attempting of it was, as the hardest to them, so the least gainfull, in comparison of that which is to be looked for, & that the best is to come. And moreouer they doe confesse, that the certaine fruit, which they haue reaped of the practising it, (in such weake manner as they could attaine vnto,) in respect of the vncertaine profit and comfort, which they receiued of their vncertaine seruing of God, before they were acquainted with it; they confesse, as they be able to iudge, hath bin very great, This I say for their better encouragement, into whose hands this booke shall come, that they may not feare,

*This hath been
proued pro-
fitable.
Note.*

that this is thrust forth at aduenture amongst men, when no prooffe hath been taken, how it hath wrought vpon any before.

Singular com-
modities of this
coursse.
Note.

And yet this is no small benefit, (whatsoeuer others haue done) that a man which desireth to please God, may know how to behaue himselfe in this pilgrimage both towards God and men: how to proceed when he hath begun; how to comfort himselfe when he is heauie; how to raise vp himselfe when he is fallen; and how to returne when he hath gone out of the way; which (through Gods blessing) with many such fruits, hee may finde here, and enioy daily to his comfort. I say, here, (yet without any arrogancy) because though many good things may be reaped of many worthy mens labours, yet they haue not driuen at this one particular, Of daily directing a Christian, as I haue done. And this for the satisfying of thy demand concerning the practice of this doctrine: and therefore feare not thou, that the Lord will leaue thee in the middle way, when he hath blessed thee in the beginning thereof, if thou withdrawest not thy selfe from his gouernment; but he will shew himselfe far more gracious to thee, according to the prayer which *Dauid* made in faith to him, and obtained the fruit of it; *O Lord, thou hast been my hope euer since my youth, Cast me not away in the time of mine old age; when my strength shall faile, leaue me not.* And as this holy man of God (we see) distrusted his owne weaknesse, yet through his long experience of Gods fauour and kindnesse, conceiued assured hope thereof vnto his end: so the best of vs all might iustly feare, (knowing the malice and subtiltie of our enemy, and our owne exceeding frailties) that we should neuer be brought in safety to our end; but cry out daily against the vnlikelihoods of continuance, which wee see in our owne liues, if our experience of Gods loue did not giue hope of a good end which shall not make vs ashamed. But aboue all these, either tentations and afflictions, or the doubts and feares which come thereby, our faith carieth vs to see into Gods minde and purpose, and to wait through patience for the accomplishing of his promises, accordingly as it is written; *We are kept by the power of God through faith vnto saluation.* And againe: *This is the victorie that overcommeth the world, euen your faith.* And, *greater is he that is in vs, then he that is in the world.*

Psal. 71. 6. 9.

Note.

Faith ouercomes
all doubts
and lets.

1. Pet. 1. 5.
1. Ioh. 5. 4.
1. Ioh. 4. 4.

But yet one thing (seeing I speaking of it before, did shut it vp too briefly) remaines necessary to be answered more fully. For when they heare the name of direction (though they who reade the whole, may easily see what I meane therby) they demand thus: What? is there any other direction then the word of God? And is that now at the first made our direction? But what Christian hath not laboured to follow that in all ages, when no such inuention as this, nor no such new found out direction, as ye mention, was known? vnlesse perhaps ye haue found out any new thing besides the Scripture; or see that in the Scripture, which none before you saw. I answer, that neither do I urge any other thing then the word commands, nor arrogate any skill, to teach and guide mens liues otherwise, then other of my brethren, who doe soundly interpret, and conscionably reade the Scriptures, haue found out and doe teach: and that is, That euery day the substance of godlinesse ought to be practised of euerie true Christian; and that according to his knowledge, he should holily and religiously indeuor to make the same conscience

No other di-
rection then
Gods word.

science of his thoughts; words and deeds euery day, which at any time, or any day he hath done, when he looked best vnto them, And because the rules of Gods word, and practises of mens liues doe not so commonly and easily meet together; but euen among the godly it is much complained of, that they most hardly can fasten vpon a good course, and that euen the very knowledge of it, for want of plaine and daily teaching, is in many places much wanting: therefore I say further, that the frailty and weaknes of such doth require, that there be some help ministred to them by such as haue experience: and that which is sufficiently taught in the Canonick Scripture, here and there for the directing of them, had need to bee gathered together both plainly and plentifully in one Treatise for them, to haue it at hand by them, and to reade oft, as they shall be able, and shall see it necessary. And that honest and well disposed Christians are not to be sent, to seeke for euery instruction which they shall haue need of, to euery booke and chapter of the Bible; which neither God doth inioyne them, neither they could possibly find, though they had leifure, no not one of a thousand, but are to be helped by the Sermons and writings of their teachers. For as no man will say, there is no vse of the Apothecaries shop to fetch thence roots and hearbes for necessary vse, because they grow in fields and gardens: so neither is the writing of particular Treatises needlesse, although all necessary points of instruction are to be found in the Canonick Scriptures.

Note.

And as the sermons of many haue bin penned to good purpose, to helpe such as are well disposed, some directing particularly how to pray; some how to receiue the holy Communion; some how to fast, &c. so I haue laboured in this Treatise, to direct men how to liue in this present world, so as they may walke with God, euen by bringing them from a generall and confused thought of Christianity, to a daily and particular care of godlinesse throughout their whole course. And seeing (as our Sauour saith) *The light of the body is the eye*; meaning, that euen so, the light of the whole life, is the effectuell and powerfull knowledge of Gods will, and a well ordered hart, and gouerning of the vnruely affections: therfore I haue herein declared how such knowledge must be sought, & the heart of a Christian be daily goner-
ned in the cogitations and desires of it, that they may draw the life in the seuerall actions and parts thereof vnto the obedience of Christ. Yet I denie not, but that men of experience, who haue long accustomed themselues to the daily and true feare of God, may direct themselues better, then that such should need to tie themselues to these rules, or such like of another mans drawing; who if they haue learning, and do keepe a daily obseruing of their waies and affections, shall be best able thereby to gouerne and guide themselues: of which sort, I wish there were many, who could helpe forward other, rather then stand in need of helpe themselues. But too few there are of them: for although many for their knowledge might, yet they doe not so narrowly looke to themselues, how they obey that which they know, but that a direction drawne out of the word of God by another mans labour and industrie, may doe them good. Among whom, if there should be some, who shall condemne this my writing as curious, as there are many who cannot thinke any such doctrine necessary) I rest in that which hath moued

Chiefe scope:
How to liue
holily alwaies.

me

me to take it in hand, and am little moued what such doe say.

*Lawfull calling
and businesse
bindeth not
this direction.*

*Be perswaded
that thou plea-
sest God in that
which thou dost.*

*Be watchfull to
practise the ver-
tues of patience,
&c. as occasion
shall be offered.*

Note.

*Direction for
sicke persons.*

1. Cor. 10. 13.

Note.

The obiections which remaine, are in regard of the persons and states of men: as, the mighty and the meane, the ruler or magistrate, the poore seruant, labourer and workman, the trauelier, or whosoever he bee, or in what state soever, hauing his hands full of businesse; (so as his calling bee allowed of God, and profitable to men) of all which this I say; that which hath been answered to the former obiections, may fitly serue for them. Namely, that all being teachable, and ready to heare what the Lord hath to say to them, may serue God daily by walking diligently in their calling, and minding their worke whiles they be about it: so as they remember and keepe this in firme perswasion, that they labour and take paine therein, because it pleaseth God they should doe so: and withall, that they be watchfull to practise in their labours, all vertues, and bring forth the fruits of the spirit, as occasion shall bee offered; that is to say, patience, when they bee prouoked to the contrarie, with long sufferance, meeknesse and humblenesse to hold vnder their proud, boisterous and rebellious hearts; and contentation in the blessing and successe that God giueth them, and innocencie and righteous dealing, with the like; as faith, hope, loue, peace, &c.

To be short, euery true Christian may as hee ought, keepe a daily course of liuing holily, righteously and soberly, though not all in a like measure and degree, yet so, as God may bee pleased, his owne heart quieted, and others by his example not iustly offended, but edified; which is the thing that we ought all to propound to our selues, and aime at. And last of all, whereas it may be demanded, what sick persons shall do, and whether their consciences shall be tied to such rules, when paines and diseases giue no libertie to the minde to thinke of anie thing but the greatnesse and extremities thereof; and when prayer it selfe, especially long continued, cannot bee admitted, no not of them, who haue yet in their health prayed oft and frequently, and with delight; to them I answer: That if the diseases and kind of paine be such; (as there are many such) then know wee, that the direction fit for such, is to keepe faith, hope, peace with God, and patience, with meeknesse and thankfulness: to watch for this, and lift vp the heart as oft (though briefly) as they can, by prayer for this grace, and to hold out contrary euill and rebellion against God, (euen as the martyrs did in their extremities) the Lord hauing promised that he will lay no more vpon them then they shall bee able to beare: and yet euen this poore watch-keeping (for so it will seeme to them) shall bee a practising of that direction daily, which I haue made mention of, though it is not to bee looked for, that the sicke and diseased can afford that liberall seruice to God, in other parts and duties of Christian life that others may, who are in health. As for those who are distracted and bereaued of their senses and vnderstanding, (which may bee the cause of the dearest seruants of God) there is no question to bee mooued about them, what they are to doe. In the faith wherein they liued, they shall die, and be accepted, God vpholding them, as hee hath promised, though wee doe not alwaies see how. And for other, whose sicknesse and diseases shall not bee so painfull as theirs before mentioned, they, besides that which hath beene prescribed to the other

The conclusion of the whole Booke.

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other, are to take the benefit of reading by the helpe of others, with conference, and of meditation also, and more long continued prayers, as their weaknesse shall giue leaue. Which grace (with that which is meet for euery other in his estate) God, who giueth plentifully, and casteth none in the teeth, vouchsafe to grant to all that desire it, for his sake, in whom hee is well pleased, Iesus Christ the righteous. Iam. i. 5.

CHAP. IO.

The conclusion of the whole Booke, containing an exhortation to good and bad.



And thus much I haue thought good to say of the doubts, obiections and cauls, which may bee raised from (or by) occasion of the former doctrine, as also of the answers thereto. And now to shut vp this Treatise, and the whole Booke, for conclusion, a few words in the way of exhortation, I adde both to the godly and godlesse; and so I end. To them I say this: Seeing you haue some experience already, that it is no lost labour to liue vnder Gods protection and gouernment, but that in seruing him deuoutly, there is great reward; beware ye waxe not slacke and colde in the course wherein ye haue begun. And such of you, as haue knowne this point of truth, and made conscience of the same to practise it, I meane euery day, and throughout the same, to set your selues to walke with God, (which many, and yet well minded haue not done) hold on your course, and be not wearie of wel doing; for ye shall reape the fruit thereof without wearinesse: ye haue borne the greatest brunt already, while liuing among many Atheists, Papists, and carnall Gospellers, yee haue receiued their liuerie and censure, and with all disgrace that might be (vnder the Gospell), haue reprochfully had the odious names of Precians, and Puritans, Hypocrites, and seditious persons, giuen vnto you, as it hath alwaies been the reward, which the vnthankfull world hath giuen the seruants of God.) But if taunts, mocks, reproches and discouragements haue not turned you out of the way, nor caused you to wax faint in your Christian course, neither let any other thing hereafter vnsettle you, but hold out the confidence of your faith, and reioycing of your hope vnto the end; and so doing, I pray God that yee may prosper and fare well, as your soules shall prosper. Exhortation to the godly.

And whatsoeuer knowledge of Gods will ye haue found by diligent seeking of it, and hidden the same in your hearts, as treasure, in the safest place, to the end ye might not so much as wander from Gods commandements, praising him for the same; yet pray still to God, as the blessed of the Lord haue done, O teach vs still thy statutes: and grow in grace, and in the knowledge of our Lord Iesus Christ. The blind world seeth not the happy end of that to you-ward, which seemeth to them to be the greatest misery, whiles ye arme and settle your selues to walke on constantly in the course yee haue begun. And God knoweth whether he hath giuen that grace vnto you, to a further Gal. 6. 9.

Heb. 3. 6.
3. Ioh. 2.
Psal. 119. 10. 11

2. Pet. 3. 18.

Reuel. 3. 9.

Zach. 8. 3.

Matth. 5. 16.

*Such as looke
not to their
waies daily.**Either through
ignorance.**Or an ill con-
science, when
they doe, or
might know
their dutie.
Their sinne
is great.*

Reuel. 2. 4.

*Therefore re-
pent.**To forsake our
first loue, what.*

Note.

*They smart
who doe so.*

further end then they once thinke or dreame of: that is to say, that when they shall see God to blesse you therein, many of them which are as yet of the Synagogue of Satan, which call themselues Iewes, and are not, but doe lie, may come and worship before your feet, and acknowledge that he hath loued you. Yea, it may come to passe, that when they shall after better and more mature deliberation, see, and be constrained to say, God is with you of a truth; *That ten of them may take one of you by the skirt, and say, as they did of the godly Iewes, in the Prophet Zacharies time, We will goe with you, for wee haue heard that God is with you.* Nay it is certaine, that your light so shining as hath been said, *many shall see your good workes, and glorifie your Father which is in heauen.* More I will not say to you.

But to proceed, such of you as haue not extended your care of liuing godly to euery day, nor throughout the same; but haue taken more libertie to your selues then God alloweth, this I say to all such: If you haue done so through ignorance, and that God hath reuealed no further light vnto you, who yet were ready to do whatsoeuer you should heare to be commanded you of him; be not discouraged, your sin hath been the lesser, and God will not impute it to you, nor lay it to your charge. Onely shew that ye did it ignorantly, hereby; that now ye know God requireth it of you, that your care should continue one day as well as another, to look to your liues, and particularly to obserue them, that now (I say) ye do so; and follow conscionably that, which yee see to be your dutie in this behalfe, as yee did before in that which ye knew. And so ioine your selues in your practise with your brethre before mentioned; and al that is said to them, take it as spoken vnto you. But to others of you, who feare God, and know it to be your dutie to make conscience of your waies, one day as well as another, and yet haue not done it, or if you were ignorant of it, yet yee made no haste to know more then ye did, lest ye should answere for more then ye were willing to doe: the sin of both sorts of you is great, and doth cry to God for punishment, and he hath heard the cry of it against you, and hath a controuersie with you for it; as he said in the same case to the Church of *Ephesus* (though yet God was truly worshipped of it, but not indeed with zeale, and feruently, as sometime before) *I haue somewhat against thee.* And that which *S Iohn* said to them, I say vnto you, *Remember from whence ye are fallen, and repent, and do your former works, or else God will come against you shortly.*

For indeed it is not meet, that such as at the first inlightening of them by faith, through the preaching of the Gospell, could not satisfie themselues in being thankfull to God for their deliuerance which they saw: should after make a common matter of Gods loue, and leaue their feruencie in honouring him, and their first loue to him, which they thought sometime could neuer be enough. And therefore it is not to be doubted, but that such haue many complainings of their loosenesse and securitie, and many accusings of themselues, when they smart for such negligence and boldnes in sinning against God, by such corrections as he doth inflict vpon them. And to omit all other his chastisements, (for there is now no time to mention many) euen this is one that meeteth with such; that whereas, while *they walked uprightly, they walked safely*; yet since they waxed more wearie of Gods seruice, they

The conclusion of the whole Booke.

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they haue bin driuen many times to contrary streights, and checks of conscience complaining that they could not finde the comforts in Gods word and promises, which they were wont to inioy. And who doubteth, but that it must needs be so? For although some take discomfort without any iust cause, either when they cannot doe the good they would, or when Gods hand is vpon them by some sore afflictions; in which cases their grief ought not to exceed: yet that it doth so, when men walke not soundly with God, and follow not that which they know they should, what maruell is it?

It is their wisdome for both to amend, and that speedily: the one, his error, that he knew not; but both of them, their carelesse halfe seruing of God which they had offred him, and to bring themselues to this, that they hold and account it their greatest worke they haue to doe, and the chiefest care; that they be afraid to offend continually and euery day; yea & for this cause that euen their *reioicings be in trembling*. This is that which they must indeuour after. And to conclude my speech to them, let this that I say be regarded the more, by how much they are in greater danger of the diuels deceivable allurements, which now in this our renewed peace & longer hope of the continuance of it, they lie open vnto. Seeing it will be plausible, not only to the bad, but also a sore temptation to the better sort, that now we haue escaped the peril which we feared, when the yeers of our late deceased Soueraigne the Queenes Maiesty grew full, and therefore not like long to continue: now (I say) we hauing obtained of the Lord this mercy, to haue a religious and godly King to sit vpon the throne, and to defend vs, it wil seeme a needlesse matter to looke so narrowly to our selues as then we did. But let all such know (how soeuer others haue no cares to heare it) that if, now our feare of earthly danger is taken away in some sort, we increase not and double our feare of offending God; and also if with enlarged hearts we set not our selues daily (as we haue good cause) to testifie our thanksgiuing, by all possible fruits thereof, with honest and blamelesse conuersation; and that much more thē we did before, let such know (I say) that the last end of these blessed times will be worse to them then the beginnings of them were, whē they had not yet so deeply sinned. And it will be verified in them, which was spoken in the daies of the Prophet *Amos* to the children of Israel, *You only haue I knowne of all the families of the earth, and therefore I will visit you for all your iniquities*. For where much is receiued from God, he looketh that much fruit should be yeelded to him againe.

And I say this the rather, for that God hath warned vs already (if any warning will serue) this first yeere of our peace and prosperity, to continue. For what hath befallē numbers, who made full reckoning, that they would now set themselues to liue merily indeed, and sing (care away,) now that they saw they were settled to liue safely vnder their vine & vnder their figge tree? I say, whiles they thus gricuously tempted God, and so sore prouoked him by their more then heathenish vnthankfulnesse, saying with the Epicure in the Gospell; *Soule, liue at ease, eat, drinke, & take thy pastime*, what came to passe? How many of them fell in few daies of the vnwelcome visitation of that plague? being taken (as a man may say) euen as the Israelites, who died with their meat in their mouthes, which had caused them so sore to

Amend, and that speedily.

Psal. 2. 11.

More cause to looke to our selues then heretofore.

Double our care and thankfulness.

Note.

Or else the end shall be worse then the beginning.
Amos 3. 2.

Note.

Luk. 12. 19.

Numb. 11. 33.

Esay 57.1.

Note.

*Exhortation
to the vngodly.**To consider
what a feare-
full estate they
are in.*Luk. 13. 3.
1. Pet. 4. 18.

Note.

Hos. 1. 9.
Eph. 2. 12.

Iohn 6 70.

Prou. 1. 24. 28.

Verf. 22.

tempt God. I say not that all which were taken away by that contagion, had sinned in that maner, but that many of them that so died were such offenders, and were heard to vtter such prophane speeches as I haue mentioned, too many both in the Cities and in the Country where they were swept away, are too true prooffe and witnesses. Of the good that died, (though the maner of their death were vncōfortable) who can deny, but that they made an happy change of their life, and that they are taken away (as the Prophet saith) that they should not see the euils to come? But for the rest, (euen the worst) they were not sinners about many thousands of other that remaine. Who, seeing they amend not by their example, it is to be feared, nay vnlesse they repent, it is out of controuersie, that their end shall be more wofull then theirs: of whom I hope, that many repented, when these that liue, and as great sinners as they were, doe indeed that which the other did but intend, that is, not redeeme their time, nor serue God with ioy for the abundance of his blessings, but set themselues resolutely to passe their daies securely and boldly, in all kind of intemperance, as if they had made a couenant with hel, and a league with damnation.

Now I haue spoken to the godly, I turne to the other, who either haue on-ly a false perswasion of their saluation; or else, confesse that they haue no- knowledge at all, What shall become of them after this life. Both sorts are earnestly to be desired, to consider in what fearefull estate they be, who ha- uing not made so much as a beginning in the practise of a godly life, (for so it may truly be said, if they haue not true and vnfeined faith) are far off from this daily walking with God, which I haue shewed to be required by him of all his faithfull seruants. They are also to weigh, how they can answere this saying of the Lord Iesus, *Except ye repent, ye shall all perish.* And that of Saint Peter, *If the righteous be scarcely saved, where shall the wicked and vngodly appeare?* For besides that their estate shall be in the world to come, easelesse and re- medileffe, what is it that they desire here, for the which they can be content to debarre themselues of the blessed immortalitie of the soule, and the glō- rious resurrection of the body, and to goe to the place of torment? do they not see the slipperie and vncertaine condition of all things here below? and that they cannot promise themselues continuance in one estate, seeme it neuer so prosperous, till the next morning? and that they are (whatsoever they imagin) *without God in the world*, the vilest of all creatures, the most cur- sed, except the diuels, and yet diuels incarnate themselues also? And if they thinke they may repent when they will, (beside that late repentance is dan- gerous, if they might attaine to it) do they not see, that they shut vp the way thereto from themselues, whiles they may heare the Lord speaking thus to them: *Because when I called vpon you, yee would not heare, you shall cry your selues, and I will not heare, saith the Lord?* And if they should perswade themselues, that their sinnes are not so great, what is more ridiculous? And what should I say more? For if it were but the depriuing themselues of the infinite good things which are to be inioied euen in this life, they are worthily to be re- prooued and challenged by that speech of Salomon; *O yee fooles, how long will yee loue foolishnesse, and yee scorers delight in scorning, and yee vnwise hate wisdom?*

And

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And as great follie it is, to hope that punishments and troublesome times here, shall passe as they haue done, and as they think they will, euen like vnto a shower of raine. Nay, but rather as *Noah* told the people of the old world, that whē God meant to bring the floud that should couer the earth, it should not raine one day, & cease another, but without intermission fortie daies and fortie nights; which the people thought would not haue bin so, but it did come to passe: euen so shall their confusion be, and when God will bring their destruction, it shall come swiftly as a whirle-wind, and consume them vtterly, as the fire doth the stubble, before it make an end. And as *Nebuchadnezzar* had twelue moneths granted him to repent in, but at the end of them, when he went forward in his sinne, euen while he was priding himselfe in his great Babel, the same houre he heard Gods sentence on him, and had it executed; so that he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire was growne as Eagles feathers, and his nailes as birds claws: so God will surely come and not delay, at his appointed time, and doe as hee hath said, to the sonnes of men, who are workers of iniquity, and they shall not escape; and in the meane season their damnation sleepeeth not.

Note.

*Destruction
commeth speedily.*

Dan. 4. 16, & 6.

And why will God deale thus with them? Verily because they by continuing in their sinne, put him in mind of the iudgement threatned against them, to execute it: whereas a man would thinke, that so many examples, both in Scripture, and in their own experience, wherein they haue seen the fearfull execution of his threatnings after mens sinne, hath growne to ripeness, should driue them to preuent their destruction. And as none are without warnings one time or other, and those also fearfull ones for the time, by sickness, diseases, feare of death, wounded consciences, & other such accusations: so a man would thinke, in the time wherein they are sent, that they would remember such warnings while they liue, and neuer forget them. But like a wonder that lasteth but nine daies, so is their repentance, which vanissheth away as the dew of the morning by the heate of the day. Much like the fowles which are afraid of the scar-crow, when it is first set vp in the field, but in time will stand vpon the head thereof, and picke straws out of the nose of it. I would haue thought my selfe, that many monstrous persons whom I haue visited in their sickness, when Gods wrath being vpon them, caused them to crie out, and promise amendment, would haue proued rare examples to others, of true conuersion to God; but to my great grieve, and to teach me experience, what becommeth of such vntimely fruits, they haue turned backe againe, as an arrow frō the stone wall, and as the dog to his owne vomit: which causeth me to write that, which I haue often vttered with an heauie heart, That wee had neede to haue the doctrine of repentance offer then any thing else, for that, sinne being rooted in vs, sticketh so fast. If we be warned of any thing but sinne, one warning will serue: but many hundred sermons cannot purge that out, nor chase it away from vs. For when they heare that which sometime casteth them downe, yet as though they had been beside themselves, while they were in such good moodes, they come to themselves againe, that is, to their old course, and say: Shall we forgo our pleasant life, our merrie companie, our braue stomackes which make vs fa-

Why God dealeth so.

*Note.
Gods warnings
soone forgotten.*

Note.

mous, and to be spoken of? yea the meanest haue somewhat to hold themselves in, as it were in chaines, that they may not returne to God, lest hee should saue them.

Lay it to heart.
Psal. 50. 22.

Matth. 26. 22.

Acts 9. 5. 6

1. King. 20. 3. 2.

But otherwise
then reprobates.

1. Pet. 1. 23.

Rom. 6. 17.

Deut. 28. 46. 47

Of a good life
comes a good
death.
Psal. 37. 35.
Note.

But now I haue shewed them their estate, euen their shame, and the woe which they are in, and what variety of spirituall and heavenly delights they haue forgone, by refusing to walke within the compasse of Christian dutie from day to day, (which sweetnes of holy delights God giueth his seruants as a taste of heauen in this life) what remaineth but this, that all (which will not shew themselves desperate, and wilfully to seeke their owne confusion) consider this that I haue said, though they haue long forgot God, and lay it to heart: & that they say with the Apostles euery one seuerally, when Christ their Master told them that one among the rest should betray him; *Is it I Master?* and with *Paul*, when he was smitten downe at the gates of *Damascus*; *Lord what wilt thou haue me to doe?* yea and let them doe as the seruants of *Benhadad*, when they were in great feare of their liues by the king of Israel, *They put halters about their neckes, and came and humbled themselves before him*, and said they were his seruants, to the end they might finde fauour at his hands. Thus (I say) let them seeke the Lord while he may be found, and say, *Spare thy people, O Lord, and be no longer angrie with the sheep of thy pasture*. But let them doe it in truth, till the promises of God be beleecued of them, and applied to them, and piercing to the heart, and taking hold of the affections, so that they may see themselves to be of the number of Gods people, and to goe beyond all reprobates, and till the same word of God which they haue heard preached, hauing bin the seed of saluatiō to them, may be the mould of their conuersation also, which they being cast into, may be fashioned after the doctrine of it. And the rather, for the renewed peace and defence of the Gospell, by the happie succession of our most gracious Soueraigne the Kings Maiestie, as well as the hope we haue for the time to come, of *liuing safely vnder our vine and figge tree*; lest if they serue not the Lord with ioy and a good heart for all such good things, they procure such plagues, as shall manifestly shew that he is angrie with them. Now to shut vp all, if it be said to me, that I haue shewed how men may liue happily, but nothing hath been said about happy dying; this I answer, that this might serue for an answer: An happie life bringeth an answerable death, and the learning and accustoming of our selues to die and contemne the world while we liue, shall lead vs the way to eternall and blessed life, when we must die. For that knowledge, faith, hope, and other grace is to vphold and guide vs at death, which was the staffe and stay of vs in our life, which God shed plentifully into our hearts both in our life, and at our death, to make vs blessed in both. This (I say) might stand for answer; but I hauing further considered of it, how willingly many would desire to haue somewhat said of this, particularly, as there hath been of the other, I will therefore satisfie their desire in some sort, in the next Chapter.

CHAP. II.

Of our duties in sicknesse and likelihood of death: and of
visiting the sicke.



Having said that which I purposed for the directing of the beleever how to live; and having given exhortation to good and bad, as their estate requireth, how to behave themselves in their health and life; I have thought good to say somewhat to them both of their duties in sicknes & in the likelihood of death, and by this occasion, of the visiting of the sicke also. Concerning the duties of the sicke, which are beleivers in Christ, (for to others I will say a little afterward) in matters belonging to the soule, they are two: the one concerneth themselves, the other their neighbors. And that which concerneth themselves is also two-fold. The first is, that they should behave themselves, as such as have especiall warning to die: and therefore to thinke of it when sicknesse first arresteth them. For although they breake it, and recouer, yet is it meet for them to prepare themselves to die when they have warning by sicknesse, and so much the more, seeing they ought to doe so, in the midst of their health and life.

Duties of the sicke respecting their soule.

And they are prepared, whiles they stir vp themselves by a more serious and earnest examination of their hearts and liues, to bee heartily displeased with themselves for such faults as by diligent searching they have found out, and so iudge themselves by accusations, confession, and aggravating their sinnes, that they may not be iudged of the Lord. Thus did that good King *Iehosaphat*, when he had the like warning of death, though not by sicknesse, yet by many and those fearefull enemies. And hee being a godlie man, hath left a paterne to all such, how to behave themselves in the like danger.

1. Generally, to renew their faith and repentance.

2. Cor. 11. 31. 1

2. Chro. 20. 2, 3.

And when their hearts are thus broken with relenting and abasing of themselves, they are brought into good forwardnesse to the kingdome of heauen. For God hath provided for them good refreshing, and to meete them thus fainting and cast downe, with wine and oyle of mercie and loving kindnesse, to powre into the wounds of their afflicted hearts. Euen as he saith in the Prouerbs: *He that confesseth and forsaketh his sin, shall haue mercie.* And againe in *Osee*: *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquitie: And I will heale thy rebellion, and loue thee freely, for mine anger is turned away from thee.* And though they haue thus humbled themselves before, and that often, yet in sicknesse they shall see cause to doe it againe.

Prou. 28. 13.

Hos. 14. 2, 3.

This is the first duty of those who are cast downe by sicknesse. The next is, that the corruptions which haue most preuailed in them, (or if any doe at that present) haue the more labour bestowed in, & about the weakning of them, with all detestation and disgrace: so that the heart be not distempered thereby, nor any bitterness arise to annoy good desires and affections:

2. Particularly: to looke to their speciall corruptions.

namely a longing homeward, and a free desire to put off this body of sinne. All men are not alike incumbred, and they that are, be not in a like measure. Some are much held downe with vnbeliefe, and that God will not pardon their sinnes, although they seeke it heartily and vnfeinedly.

Some are much disquieted with the remembrance of some particular sinnes, as for detaining some right and due of their neighbours, and cannot be at peace, because they haue not made restitution. Some are much troubled with impatience, and discontentment with their paine and visitation, and so wax treefe and tetchie. Some hauing before obtained an hearty contempt of the world, and a willing minde to forsake and depart from wife, children, house, and wealth; are yet by the diuels slineffe intangled againe, as *Lots* wife, with the loue of them, and lothnesse to leaue them. And some haue more doubt of the glorie of the life to come, and the ioy which is said to be prouided thereby Christ for his faithfull and deare people, then they doubt of their part therein.

They feare not, but if there be such they shal inioy it: their doubt is chiefly, whether there be such a felicitie as they are put in hope of, or no. For in temptation this may trouble right good Christians. And other are easilie cast into a spiritual drowlines, neglect of praier, & of thinking of their estate seriously. And other particular infirmities besides these, are many; which according to the kindes of euery of them, are to bee laboured against, as the paine and disease will permit and suffer. And the forementioned corruptions are, as much as is possible, to be chased away, or suppressed, as well for the glorifying of God, as the quiet and comfort of the patient himselfe, and the good of such as shall visit them.

Remedies against these infirmities.

Ioh. 13. 1.

More particularly in a word or two, I thinke good to set downe some remedie against these infirmities that I haue mentioned. First, for such as are much held downe with vnbeliefe, that is to be duly thought vpon which I haue alleaged out of the *Proverbs* and *Osee*, (that I trouble them not with further repetition of other Scriptures) which through Gods blessing shall be able to stay them. For God is one and the same; not changeable, as we are, but loueth those whom hee loueth, vnto the end. For them that are troubled about the detaining of other mens right, let them make restitution, if it may be done, or giue the value thereof to the poore.

As for such as bee impatient, which is in great part, for that they forget themselues, and consider not what they are, namely poore and miserable, in and of themselues, such as God did them no wrong, if he *did utterly consume them*: let them say, in al Gods corrections, that he *sheweth mercie in iudgement*; and that hee might iustly make their greatest paine they sustaine, to bee the least, in comparifon of greater, which hee could inflict vpon them; and so *hold their peace, because the Lord hath done it.*

Such as hauing got victory ouer the delighting in their best earthly commodities, & yet are fondly wound into the loue of them againe afterwards, which may easily come to passe, if that hold, which they had, be let go: they must rouze vp themselues, as out of sleepe, and say to themselues, What do we? how are we bewitched? where is our constancie? we in good aduisednes forsooke all, as we must stil do; and behold, we are cast into a fond dreame of

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of desiring to be still here, and forget, that wee are going apace to immortallitie and happinesse. And when they haue recouered this their former libertie, let them keep and preserue it preciously, for the Lord is at hand to receiue them into glorie, and *Christ is gone before, to prepare a place for them in his fathers kingdome.* Iohn 14.1.

For them that doubt of such a place of eternall ioy after this life, they must set the certaintie and infallible truth of the scripture (which promisseth and assureth it to all beleeuers) against all fantastick conceits of our owne braine, or deluding suggestions of the diuell. And therefore let them haue such Scriptures by them, as doe fully and cleerly proue it to be so: as that to *Timothie*; *I haue finished my course, from hencefoorth a crowne of glorie is laid up for mee, and for all that loue Christs comming.* And that of our Sauour, *Feare not (little flocke) it is your Fathers will, to giue you a kingdome.* And againe, *In my Fathers house are manie dwelling places.* Also, 2. Corinth. 5. 1. and Reuel. 14. 14. 1. Tim. 4. 8.
Luke 12. 32.

Lastly, such as are cast into spirituall drownesse, hauing no minde to thinke of their estate, past, present, or to come, neither to lift vp their hearts to God in praier, when they haue libertie by the tolerableness of their paine, they doe themselues great wrong. But let them rather relish their soules as they be able, with the memory and meditation of some good sauoury dainties out of Gods word, that so they may assuage the bitternesse and harshnes of sicknesse, and minde their iourney with willingnesse. And whatsoever other infirmities do oppresse them, it shall be their wisdom to set most against them, which doe most assault and annoy them.

This of the dutie of the sicke in matters pertaining to the soule: to the which let this be added, as a dutie about the disposing of their goods, that it be not neglected, nor left vndone, but carefully discharged, for the quietnesse of posterity; the children that be of discretion being regarded, according to their forwardnesse in pietie and godlinesse, (and the poore to be remembered, as they are able) and the younger sort provided for which want education; and not as too many doe, who bestow almost their whole substance on some one, and all the rest left shiftlesse and beggerly. Goods.

Their duty toward other, and namely, to such as are present to visit them, if they may, by their paine, is, to giue them instruction, exhortation, admonition, or comfort, as in their wisdom they shall see it meete: as knowing that the last words of friends, auaille much to moue them, and are oft remembered of them long after, to doe them good: and especiallie to their friends, & children, both to feare the Lord, and to seeke him with an upright heart, as *Dauid* exhorteth *Salomon* his sonne; or to mutuall loue and agreement together, as *Iacob* exhorted his sonnes. And so if God inable and giue them such grace, it shall well become them, and giue a good testimonie of their loue, to leaue a kind farewell to their neighbours. Their dutie towards other.
1. King. 2. 3.
Gen. 50. 17.

And such as they had more fellowship withall in their liues, and therefore doe better know their estate, to speake to them accordingly: so that, if they haue seene them to haue kept a good course, to incourage and perswade them to doe so still; if any haue too slackly held on the same, to animate and hearten them to breake out of such snares, negligence, coldnesse,

or other apparent blemishes. If any of them haue borne a shew of godlines sometime for credits sake, and good name, and yet shamefully to haue carried themselves in their liues at other times; to deale plainlie with them, and tell them the danger thereof fully, yet kindly; and where they know any to be fearefull of death through weaknesse of faith, certifie them, how little cause there is, why they should doe so, if the Lord haue made it easie to themselves.

But as the Lords dealings are diuers, and not the same with his good seruants, in so much, that some of them shew no great thing at their death, worthie to be followed, but all that they can doe, is little enough to keepe patience; and if through extremitie of paine, or the kinde of the disease that oppresseth them, they should sometime forget themselves, and breake out a misse, calling themselves backe when they haue any intermission thereof and ease; here, I say, it becommeth such as are present, to be wise, and consider their dutie, and discharge it. And that is, to beware of iudging and reporting more then they haue warrant to doe against them, but to pitie their distressed estate, and with heartie prayer commend it to God.

Psal. 41. 1.

And they should thus thinke, that it may be their owne case to be so visited, yea and perhaps more heauily, yea and to behaue themselves more impatientlie also, that so they may bee more moued with compassion, which well becommeth Gods seruants, as it is written; *Blessed are they that indge charitably of the afflicted.* And the rather to perswade them hereunto, they are not to be ignorant of this, that God doth oft forbear the giuing of great grace to the best approued of his children at their death, because hee hath sufficiently witnessed the same in their life.

And hee doth that also for another cause, namely, lest they who had rare grace in their liuing here with men while they walked, if they should haue the same answerably at their death, it might possiblie dismay many weake ones, and yet deare to the Lord, who see how many degrees they are inferiour to them. So on the other side, the Lord mightily blesteth some at their death, giuing them liberty from the paine which is commonly a companio at death; in so much that they shall lie ioyfully, and as Preachers, exhort all that come in; which thing God doth, to testifie his loue to them then, who were not greatly noted for such in their life time, and also for the encouragement of other weake ones.

Duties of vnbelleuers.

And thus I hauing spoken of the dutie of the godly at their death, I will, as I promised, say a little to such as are thought to lie on their death-bed, void of true repentance. Which also I doe the rather, for that, although late repentance be dangerous, yet I know God sometimes giueth that grace at last, which hee neuer gaue all their whole life before. Many also are oft well moued in their life time, and make some purposes to returne to God from their iniquitie, but that the strength of sin hath such force in them, that for all the good motions that they haue sometime, it haleth and draweth them forward to fulfill the lusts of it; and to draw them after it, as it were, with cords and cart-ropes. Which kind of men, it seemeth, neuer buckle nor bow to purpose, to looke after saluation, till affliction presse them, and especially the feare of death.

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But when they perceiue, that they be pulled away from their former pleasures, which did but deceiue them, and that in good earnest they are arrested to appeare before the great Iudge, & to giue an account of their whole life to him, (whereas they are priue to themselves, that they cannot answer one of a thousand of their actions); this doth sore disquiet them, and causeth them (as the prodigall sonne did) to bethinke themselves what to do, to rid themselves out of that great danger. And then if there bee any faithfull Minister of God at hand, they will with the men in the Acts, repaire to, or send to him, or they will breake their minde to some friend to helpe them with such an one. And here appeareth the benefit of godly Preachers, that they may be as the Leuites were, disperfed in euery corner of the land.

Luke 15. 17.

Acts 2. 37.

Such an one they will vse all diligence to commune with, how little soeuer they haue set by him before, yea though they haue railed on such as he is, and mocked them, they will cast off all cloakes of shame, and make their complaint to them, and lay open their distressed estate to them. And such an one God maketh an instrument to conuert them vnto him: euen such an one, I say, not euery Minister that can teach; they must be acquainted with the disease, and well skilled in laying to, and applying the medicine, I meane, the promise of Christs satisfaction and righteousness of Christ to the wounded and troublesome conscience: yea, they must be able, through experience, tenderly and kindly, as well as wisely, to handle such, remembering the saying of the Apostle; *though yee haue ten thousand instructors in Christ, yet haue yee not many Fathers.*

1. Cor. 4. 17.

And if by Gods prouidence they be thus pricked in their hearts for their finnes in such places and parts of the land, where such happy instruments and blessed men of God are seated and doe abide, euen they are the meanes by the appointment of God, oft times to saue them. And if they stand in so great need, that they may be said to saue a man, and that by their priuate labour and loue, (which yet is more then the preserving of a whole Citie from the perill of sword, fire or water) what good, (thinke we) may they be like to doe, by their publike ministerie faithfully discharged, and continued; not onely by confirming those in faith, who haue made good beginnings, but also in bringing other thereto, who were void and destitute of it?

And therefore, how greatly is it to be lamented, that such Ministers are not plentifully placed, encouraged, nourished, and provided for: who are the strongest medicines to kill poison (which all places are full of,) and to destroy the workes of the diuell, as the infection and fruites of mens euill hearts. But these can benefit no other places (for the most part,) but where they dwell. And therefore how many perish for want of such, for as much as where darknesse and ignorance ouerspread all, there can no good be taken by them, what need soeuer there be of them, whiles it is not so much as knowne what need there is of them. But this I haue said by occasion of exhorting the wicked and vnbeleeuers to seeke reconciliation with God, and repentance before they die; and in their sicknes at least, if they haue neglected them in their health.

I will returne, and so end this matter. I conclude therefore, that such as

haue

Iosh. 7. 19.

haue driven off all their life time, must at last doe this, for it is their vtmost refuge. If they misse it now at their death, they perish vtterly, and dye woefully, as they liued. Let them to this end, remember the penitent theefe to encourage them, when they haue let passe all other opportunities. And this I can say, I haue my selfe visited many prisoners, after they had receiued sentence of death, in whom I saw as good signes of saued persons, as euer I beheld in such as dyed in their beds, not hauing tasted of repentance before. And it were to be desired, that as *Iosua* pitied *Achan* when he should be stoned to death for his offence, so as he brought him to confesse his faults with hope of pardon, so that such wofull prisoners might be provided for, that they might die with comfort.

Of visiting the sicke.

The Ministers dutie herein.

And this being said of the dutie of beleeuers & vnbeleeuers in their sicknesse, I shut vp all with a short speech of visiting them in that estate. For although I haue spoken to both sorts in telling them their duties, yet I wil not conceale from them one thing, which God hath provided for them, and a singular helpe in their sicknesse to fit them for death, and that is, that they should be visited therein, by such as should be able to set them forward to the kingdome of God, and these are the Ministers and Pastors of Churches. Who if they bee as able and readie to doe that dutie of visiting them in their need and distresse, as they are precisely commanded of the Lord so to doe, (God blessing his owne ordinance) it is like to be no small helpe vnto them.

Ezech. 34. 3.

Vnto this duty the Lord forceth them by a streight threat, for neglecting his commandement in *Ezekiel*, saying; *Woe to the shepheards of Israel, which feed themselves: should not the shepheards feed the flocke? ye eate the fat, and cloath you with the wool; ye kill them that are fed, but ye feed not the sheep.* Then he laieth out their duties after this manner: *The weake haue ye not strengthened, the sicke haue ye not healed, neither haue bound up the broken, neither brought againe that which was driven away, neither haue ye sought that which was lost, but with crueltie and rigor haue ye ruled them.* Now if wee consider what is here said, wee shall finde, that there is no disease in the people, but the shepheard should be readie to cure; and therefore (I trow) visit them in sicknes, which dutie Christ requireth of all his faithfull people, when hee commendeth them who did so, saying, *I was sicke, and ye visited me*; meaning the least of his brethren that beleueed in him.

Math. 25. 39.

James 5. 14.

And this dutie of visiting the sick, the Lord inioineth the Ministers in the new Testament also. For thus writeth *S. James*, *Is any man sicke among you? let him call for the Elders of the Church.* By whom, although he meant the ancient, who were indued with vnderstanding, and had the gift of prayer, and healing in that time of the primitive Church, yet most principally he meant (we know) the Apostles and Ministers, which I haue therefore set downe, that they whom it concerneth, may make more conscience of doing their duties that way, then the most doe. For besides that such as teach not publicly, neither performe this, nor other duties priuatly; so they who do somewhat in the congregation, yet for the most part neglect this, either through sloth, and ease seeking, or looking not so low, contemne it; and if some doe visit them, it is not louingly to helpe them forward as their need requireth, (which

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(which of the smallest part is regard) but slightly & for fashion, or (which is worst of all) to disquiet the well minded, and cry peace vnto the ignorant and carelesse.

But of such as are faithfull to Christ their Lord and Master, and therefore, in this part of their ministry doe testifie the same, I meane in visiting the sicke, some are experienced, and well acquainted with the discharging of this duty, other some doe heartily desire to doe the same, and are for their gifts of learning & vnderstanding, well able to perform it: but yet through vnacquaintednesse therewith, and want of experience, they desire help and furtherance therein, for whose sake I will say somewhat of the right maner of doing our duties in visiting of the sicke.

Wherein this is requisite and needfull, that we vnderstand and know the estate of the party whom we visit. For otherwise, we shall beate the aire, and labour in vaine, not knowing what to speake, and so, we shall neither satisfie our selues, nor discharge our duty towards the visited person. And if he be able, demand we it of him; if he through paine, cannot lay it open, wee may haue some light therein, by the standers by; if not, we are to seeke it out by short questions with the party about it. The estate of the sicke is threefold. For either they are ignorant of the worke of grace, and of saluation, faith, and godlinesse; or they know it dimly and darkly; or else they be stablished and settled therein.

*The right man-
ner of visiting
the sicke.*

If we find them ignorant, our labor will be the greater to inlighten them, especially, if there be no earnest desire thereof kindled in them. For then must we prepare them to receiue our message by stirring them vp, exhorting and perswading them seriously thereunto, besides the substance of it, which we are to deliuer to them. If for all this, we perceiue no signes of a willing mind in the, we are to deliuer the summe of the Catechisme briefly vnto them: for that it is that must doe them good, if any thing may. And how that is to be done, I will shew by and by. And herein we must shew our compassion, to feele them after instruction deliuered, how they saour and taste it, praying God secretly and earnestly, now in this likelihood of departing out of this world, that they may consider the dangerous estate wherein they lie, and be made willing, apt, and ready to accuse themselues, as they are taught what cause they haue so to doe, confesse their sin, and embrace Gods mercy, and Christs merits by faith, and haue an vnfeined purpose to turne to God from their sinnes.

*How to deale
with the igno-
rant and un-
teachable.*

And if this cannot be perceiued of vs to be wrought in them, we should mourne in our selues thereat. For it is an heauy case to thinke, that they should be passing to vtter woe and desolation, and while we behold it, that we should not be able to helpe them. For whē, or wherein, should that be verified that *S. Paul* spake, if not now, and in this case, *My little children, I tra-
uaile in child bed of you, till Christ be fashioned in you.* After some intermission, which is meet and good for both parts; if it may be with conuenience, let vs repaire to them againe, or as wee may, visit them afterwaerds; but if we see them not quickned, so as we may be of good hope of them, or (that which is worse) to be carelesse, or hardned, we are to commit them to God, & to rest in the discharge of our duties with the testimony of a good conscience.

Gal. 4. 19.

And

And yet herein may not we iudge of their estate, but leaue the same as a secret to God, because neither that which is sowne doth alwaies come vp in one and the same season, neither doth it appeare to vs alwaies, but through paine, may be hidden from vs, though some worke of grace may be begun in them. But here I thinke it fit to admonish such as are to be visited, that they doe not carelesly, ignorantly, and wickedly passe their time in their health, because they see a godly Minister to take such paine with them, who are visited with sicknes. For I know that the diuel wil harden men in euill by all occasions, and prouoke them to sin by that which should draw them to repentance.

*How with the
teachable.*

This which I haue said, directeth the Minister of God how to deale with such as shew ignorance when they are visited, or no signes of repentance, (although they haue some knowledge in the letter) neither are willing to be set forward to the kingdome of heauen, for all the great need they haue of helpe thereto. But now to proceed, if the sicke person be willing, and as we can guesse, heartily desirous, and not houerly, to be instructed in the way to saluation, the Minister is (as I said before) to catechise him whether he haue any knowledge in the letter or no, by asking him questions, and confirming him in his answers, which are to purpose, and correct the rest. And here remember, that I speake to Ministers who are able to performe this duty, as wel as ready and willing, the other must first learne themselves.

And when I say, he should catechise him, my meaning is, that he should lay open his miserable estate to him, both his sinnes, and the punishment due thereto, both temporall and eternall, that the party may easily be perswaded to beleue the same, and therefore to be pricked in conscience for the same, and humbled thereby. Which done, if he perceiue the doctrine to worke vpon him accordingly, then he is to teach him the remedy, namely, that all sufficiencie to heale the sore of sinne, and to set him at liberty from all feare and danger, is in Christ alone. Which when he seeth it cannot be doubted, how willing and desirous he is to haue Christ his owne, and forgiuenesse, and the assurance of eternall life by him, (*for he that hath the Son, hath life*) I say, he counteth that to be the most happy estate.

1. Iohn. 5. 12.

In which case the wise messenger of God beholding him, and that hee counteth all pleasures of sinne which were wont to be his delicacies, to bee no better then dung vnto him, he may answere him, that as truly as he seeketh Christ in that maner, so truly he is his, & by him, euen that also which his soule desireth, I meane forgiuenesse, and that Christ is as ready to receiue him, as he is to imbrace and inioy him. The which he may be bold to rest in, as most true, and to beleue the same as effectually, as if it had been spoken to him alone and particularly. Which being so, comforteth the partie in measure, at least easeth him, to his no small contentement and quiet.

Now that which remaineth concerning the person visited, of the doctrine of the catechisme, is this, that he learne & receiue from the mouth of the Minister, as from God himselfe, this doctrine; that in token that he beleueth himselfe freely pardoned by Christ, he be also renewed and changed in his heart and life. Wherein, as hee desireth to be settled, and to bring forth

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forth fruits of true repentance willingly and plentifully in one part of his life as in an other, and to frequent and vse all good meanes for that purpose, thereafter he may be willed to rest assured of Gods mercy, and of his saluation. Thus much in effect he is to be seasoned with, that he may bee rightly catechised. And this is the maner of dealing, which is to be vsed by the Minister to these who are ignorant, when they are visited by him in their sicknesse, this being added, that he bend himselfe in all plainnesse to them, to be vnderstood.

The second sort followeth of them who are to be visited in their sicknes; ^{2. Such as haue knowledge, yet not settled.} and these are such, as haue some knowledge of the former points, and affect them, and reioyce, for that they haue a sweet taste of that doctrine, and confesse, that they haue somtimes comfort in the promise, or at least, a most earnest longing after it, desiring most of all to bee established therein, whereby it may be gathered, that they haue some measure of true faith. These are to be wrought vpon, by applying the promise of remission of sins vnto them, and proofes and euidences thereof alleaged so clearly and fitly, as they cannot denie, but they haue, and sometime feelee the same to bee in them. And so is their repentance to be proued to them to be sound and effectually, warning them of melancholy.

The third sort which are to be visited, are they who haue drunke in, and well digested the doctrine of faith and repentance: which being knowne to the Minister, he is not to deale with them, as with the two former kinds, but as occasion shall be offered; either by the persons visited, which is best of al, if they be in case to offer it, or else by themselves, taken from any such matter as tendeth to the edifying and comfort of the sicke person. And namely, he is to stir him vp to thankfulness for his inlightening by faith, by the happy preaching of the Gospell in the time of his health: & for that he is not now to seeke of the assurance of his saluation, when paine oppresseth, and death (perhaps) approacheth. Also he is to put him in mind of the glory to come, and of the sweet communion, which he in part already hath with God, and his brethren, and shall far more fully enioy after his departure. ^{3. Well grounded Christians.}

And because euery houre of pain seemeth a moneth, and is counted long to him that is exercised with it, hee is with strong reasons to arme him with patience, and especially labour with him, that it may haue the perfect worke of it, to the vpholding of his hope, and strengthening of his comfort. And as these are the chiefe things which are to bee brought to his remembrance at that time; so, besides these, he is to answer the obiections, and to chase away the tentations of the sicke party, as the smoke, and to shew him the deceiuablenesse of them, that they may vanish, and cease to trouble him, reioycing with him, and for his happie estate, that such as are present there, may bee affected therewith, and take good thereby: and so commending him by prayer to God, as he is to doe in all his visiting of other, he may depart. And thus I haue set before thee (Christian Reader) some helpe for the sicke, against the time that thou shalt stand in need thereof, and a resemblance of that maner of visiting them, (according to the diuers estates of them) which the Minister of God is to vse, when that part of dutie is required of him. For it is meet that he should be desired thereto by the sick party; yet if that duty

be omitted in this part, the Minister ought not to hold backe from visiting him, being one of his flocke.

And this is the manner of visiting the sick, which ordinarily, and for the most part, the Minister of God is to vse, in what estate soeuer the visited person shall be. Only this I thought good to adde: that he may possibly be distracted by Satan, and so more hardly apprehend, and digest things that belong to his peace; or disguised with melancholy, that he cannot. But if it bee not in such extremity, that he becometh impotent in mind, and is altogether vnfit, and vnable to discerne reason, he must be the better plied, & with more compassion and tenderneffe be carefully and wisely dealt withall, and perswaded to receiue and yeeld to that, which according to the estate hee shall be in, is vttered and deliuered vnto him: the Minister diligently marking of which sort of sicke persons he findeth him, that hee may apply himselfe thereafter vnto him.

*Perswasions to
the performance
of this dutie.*

- 1 And now because I know that there are many lets in the way, to hold Ministers from this duty of visiting the sicke, and some of them haue colour of reason, though the weakest and smallest lets will sometime seeme strong enough, I will shut vp this matter, and the whole Booke with certaine mo-
tiues and perswasions to my brethren, to the constant & conscionable per-
formance of this duty, and in no wise to refuse or neglect the same. First, be-
cause it is enioyned them of God, (as I haue proued) that they would do so.
- 2 Secondly, they haue the vse and exercise of their gifts thereby, and so grow
more expert, and better able to performe that duty, which through the neg-
lecting of it, many neuer be fit in any good sort, to discharge it. Thirdly, they
- 3 haue prooffe of their loue by that labour, and that they can shake off sloth,
and resist vnwillingnesse thereto, which the most are hindred by.

Obiection.

Answer.

And if it be objected, that it procureth kindnesse backe againe from the party visited sometime, being of ability, and therefore some may be encouraged hereto the rather. I answer, if that should be the mouer of the Minister thereto, it were bale, and seruile: but if it fall out so, where it is not sought, nor intended, who can find fault with it iustly? And for better discharge of the Minister, let him looke to it, that he performe this dutie to the poore, as well as to the wealthie. Which if he do, occasion of iudging him is taken away, vnlesse men will *iudge before the time*. But if he will visit the rich, and not the poore, God will iudge him for an acceptor of persons, whatsoeuer his intent be in so doing.

- 4 Fourthly, beside the good they doe the sicke partie for the time present, they get much credit with him afterward, if he recouer, & procure the more reuerence to their ministry from him, and among his people; which liberty a godly Minister would not forgo nor lose, that I say no more, as where-
by he may the readilier perswade them to any good afterwards: the which liberty yet, another shal not haue nor enioy. Fifthly, they do the more deep-
ly consider of their mortality, being eye and eare witnesses of the same in o-
ther by visiting them, and so the more contemne the world, & prepare for
- 6 death. Sixthly, they learne to know the estate of their people the better, by the vnderstanding of the estate of such as they visit, and learne the better to apply themselues in their ministerie to them for their profit.

This

Of duties in sicknesse, and of visiting the sick.

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This I thought good to say, for the benefit of the sicke, as I haue in my whole Book endeouored to direct the whole. I end with a word or two that concernes both, worthy to be weighed of them, and much to be lamented; and this is that which I say: That the sicke, when they haue liued long, and should haue learned much; doe scarcely, when they are like to die, or at the least, till then, begin to aske, what shall become of them, or how they shall be saued. Oh the great securitie of our age, the negligence of it in the chiefest matters, and the contempt of Gods word! And in the whole this is to be bewailed, that whereas they should be comforts to other in their sickness, yea they should be able to instruct, exhort, admonish, and comfort, yet they when they come to visit them, can scarcely vtter one word to their edifying, but either sit and looke on, saying nothing, or to small purpose if they do speak, but bid them be of good comfort, but they cannot tell them how; and say, they hope to bee merrie againe together, &c. I pray God amend both, and guide men in their health to looke for Christs comming, that in sickness they may be ready for him, and so for euer raigne with him in glory.

Note.

Heb. 3. 13.

1. Thes. 5. 11. &c.

If any object vpon this that hath bin said, that I therefore absolutely and without any respect enioyne this from God to the Minister, to visit all that are of his flocke, yea though they be sick of contagious and infecting diseases, as the plague, &c. I say nay. For hee must not leaue off his publike ministerie for a priuate person: but the Church must wisely take order in that behalfe, so far as may be, for bodily comfort. For spirituall, here it wil be no easie matter to prouide for such, no though the sicke partie should desire it, considering how it is in many townes and parishes, that there is not a man in them, able to discharge such a duty. But by this occasion I do againe earnestly exhort all to be more carefull in their health, to lay^a hold on eternall life, and to^b giue all their diligence to make their calling and election sure,

^a 1. Tim. 6. 12.

^b 2. Pet. 1. 10.

^c Eccles. 12. 1.

(who, they know are^c bound thereto in the daies of their youth) and

the rather for this cause, that they know not of what death they

shall dye, and whether they shall enioy this benefit, to

bee visited in their sicknesse. And thus I cease

either of the whole, or of the sicke

in life or death to say

any more.

FINIS.



A SWEETE MEDITATION OF THE AV-
thors (long agoe) of the benefit of reading, conference,
musing on holy things, and prayer, containing a complaint, that
these holy exercises are neglected for that which
is worse then nothing, even mens
sinfull will.

1 **O**H, what a blessed thing it is
with godly learn'd to talke,
By reading and by conference,
both as we sit and walke!

2 And oft to thinke vpon the ioy
by God for his prepar'd,
And eke to pray with groanes to him!
the like hath not been heard.

3 It doth renine our hearts most dull,
and bring our minds in frame:
It doth indue our soules with light,
made fit to praise Gods name.

4 It causeth vs our time to spend
in fruit, and heavenly sort:
It keeps from euerie euill way,
and so from ill report.

5 It holds our minds frō earthly thoughts
and vanities most vaine:
It doth become pleasant and sweet:
in stead of irkesome paine.

6 By this ill tidings are not fear'd,
afflictions are not hard:
But from impatience and ire,
hereby we are preserv'd.

7 By meditation and reading,
with prayer annex thereto,
We make our gaine of that which we
are loth once to forgoe.

8 It maketh vs vs saunour sweet
in places where we come;
That some are gain'd to God thereby,
and folly hath no roome.

9 Blessed is he whose portion this,
in stead of toile is giuen,
Whereby some cannot reade a line
from morning vnto euen.

10 And as his lot in fairer ground
is cast, whom this behighieth,
In reading and in studie sweet
that ioyfully delighteth:

11 So he that seeth not this a grace,
and priuiledge most great,
Sorrow and shame shall him pursue,
and folly be his meat.

12 I speake of those, whose calling is
by learning for to liue:
Whom God would haue be free from
and good example giue. (world

13 And so of every one, as he
hath libertie and leaue,
That he doe not for fond delights
himselfe here of bereaue.

14 But Lord; what grieve it is to thinke
that this so happie a lot,
Should be trod downe, as pearles of swine
of many a drunken sot!

15 That

A sweet Meditation.

- | | |
|---|---|
| <p>15 That this deceitfull merchandise
of profit and of gaine,
Should darken so and blind mine eyes,
that they should loathe this paine :</p> | <p>23 As for my selfe with Salomon
this one thing I may say :
That I haue had experience
of many a happie day,</p> |
| <p>16 That some should dreame of honour
and of promotion so, (high,
That this sweet state with all her fruits
they should gladly forgo :</p> | <p>24 Such as deceitfull world doth yeeld
to such as it imbrace;
Yet neuer saw I pleasure like
vnto this heauenly grace.</p> |
| <p>17 That neither Scripture giuen by God
nor books by learned made,
Can cause them be in loue with them,
and so forsake their trade.</p> | <p>25 What did I say, Not like to it ?
No, nor to be compar'd :
For one it yeelded twentie fold
in pleasure and reward.</p> |
| <p>18 Indeed it doth require the heart
from euill to be brought;
That louers of pleasure more than God
may come to better thought :</p> | <p>26 And lest I should be thought to say
(like to the Poets vaine)
More then the truth in praise thereof,
and so should seeme to faine :</p> |
| <p>19 I meane, that they may sin abhorre,
of euery lothsome kind :
And that their chiefeest ioy may be,
from thence to weane their mind :</p> | <p>27 Full many a thousand, euen of them
who haue their time ill spent,
And vnto vaine delights their yeeres
and all their strength haue lent :</p> |
| <p>20 And with no lesse delight of heart
they wisdom may imbrace,
Till godlinesse hath got in them
a roome and settled place.</p> | <p>28 And haue not chose the better part
in wisdom for to grow ;
Haue cried out fearfully at length,
and said, it hath been so.</p> |
| <p>20 Such shall it find a pleasure sweet,
their yeeres and time to spend
In Authors holy and diuine,
vntill their life doe end.</p> | <p>29 All pleasure follie they did call,
which heretofore they found :
And sorrowed that they had no part
in that which was most sound.</p> |
| <p>21 And such therefore may be full sure
the forenam'd fruits to reape :
And to enioy all good delights,
in measure and in heape.</p> | <p>30 They haue cried out of idle life
and of their youth misspent :
That to the reading of good bookes
their hearts they haue not bent.</p> |
| <p>22 If any thinke this too great toyle,
and state of life too hard :
Let him againe thinke, that full great
and sweet is the reward :</p> | <p>31 For what though men should set
to seeke a pleasant life : (themselues
In all things ease and peace to finde,
and to be void of strife ?</p> |

A sweet Meditation.

32 Full true it is, that without this,
their pleasure is but paine :
Right soone it shall depart from them,
and sorrow come againe.

33 Where are the mighty and the proud
and flouting ones become ?
Some hundred yeeres agoe they died,
and such as had their roome.

34 The Rols of kings and princes great
and Chronicles of late,
Record to vs full many a one
who liu'd in pompe and state.

35 A time they had, their time is gone,
their glory is decaide :
And since to such as di'de not well,
a wofull hire is paid.

36 And as for men of lower place,
whom better we did know,
Whose crowne was beautie, ease and
and did in dainties flow : (wealth,

37 Behold it is with them, as if
they neuer here had been,
As if no pleasure or no pompe
of theirs had once been scene.

38 And such as doe remaine as yet,
and liue as they haue done, (found
Shall find the same which they haue
when once their race is runne.

39 So that small cause there is, we see,
this kind of life to choose,
And for the same the saour sweet
of heauently life to losse.

40 But such as doe in wisdom ioy,
and take delight therein,
Shall haue with peace a place on earth,
and greater gaine shall win.

41 Therefore mine owne desire shal be,
to take this for my part,
The water streames and pastures sweet,
of Gods word, with my heart.

42 And such as these few reasons may
perswade unto the same,
I wish them that which to my selfe,
at this that they may aime.

43 Then happy we throughout our life,
what euer vs befall ;
Thrice happie eke, when we go hence,
and God vs home shall call.

(thee,
44 Let the words of my mouth please
and thoughts of heart, O God,
And in the same continually
let me make mine abode.

45 As haue the dayes of sorrow been,
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That as we did not praise thee then,
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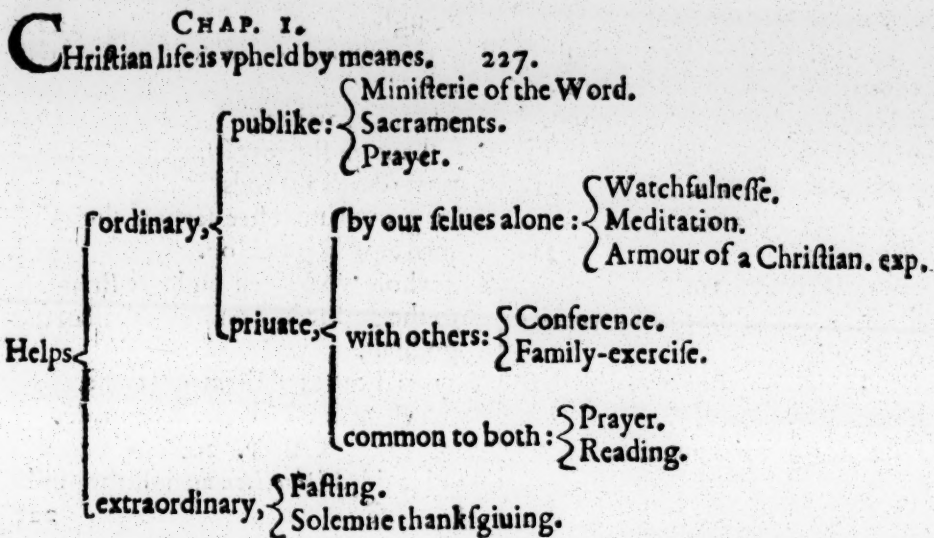
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Admonition to the Reader.

GEntle Reader ; for thy better direction in the vse of the Table, thou maiest vnderstand, that such matters therein contained, as haue no figures annexed vnto them, are to be found in the page next before expressed. Concerning the faults noted in the former Edition, the Printers diligence hath now been such, that they are all amended, as they offered themselves in the Composing ; neither (as I hope) is there many (if any) elsewhere in this Edition, in tiw of them, escaped: That so the Reader might iustly prefer that, where the Errata are collected, before this, where the faults lurke vndetected ; like Sea-men, who rather chuse to saile the Sea, where Beacons point out the Sands and Flats to be declined, then where the like Flats and Sands remaine, and no Beacons at all descric them.



